MYSORE ARCHÆOLOGICAL SERIES.

Number of Volume	Name of Book	Author or Editor	Date of Publication
	Epigraphia Carnatica.		
I	Coorg Inscriptions	B.L. Rice.	1886
II	Inscriptions at Sravana Belgola	" ..	1889
III	" in the Mysore District, Part I	" ..	1894
IV	" " " Part II	" ..	1898
V	" Hassan "	" ..	1902
VI	" Kadur " .. .	" ..	1901
VII	" Shimoga " Part I	" ..	1902
VIII	" " " Part II ..	" ..	1902
IX	" Bangalore " . .	"	1905
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XI	" Chitaldrug "	" .	1902
XII	" Tumkur " .. .	" ..	1904
	Mysore and Coorg from the Inscriptions .. .	" ..	1909
II	Inscriptions at Sravana Belgola (Revised Edition) ..	R. Narasimhachar.	1922
	Architecture and Sculpture in Mysore.		
I	The Kesava Temple at Somanathapur .. .	" ..	1917
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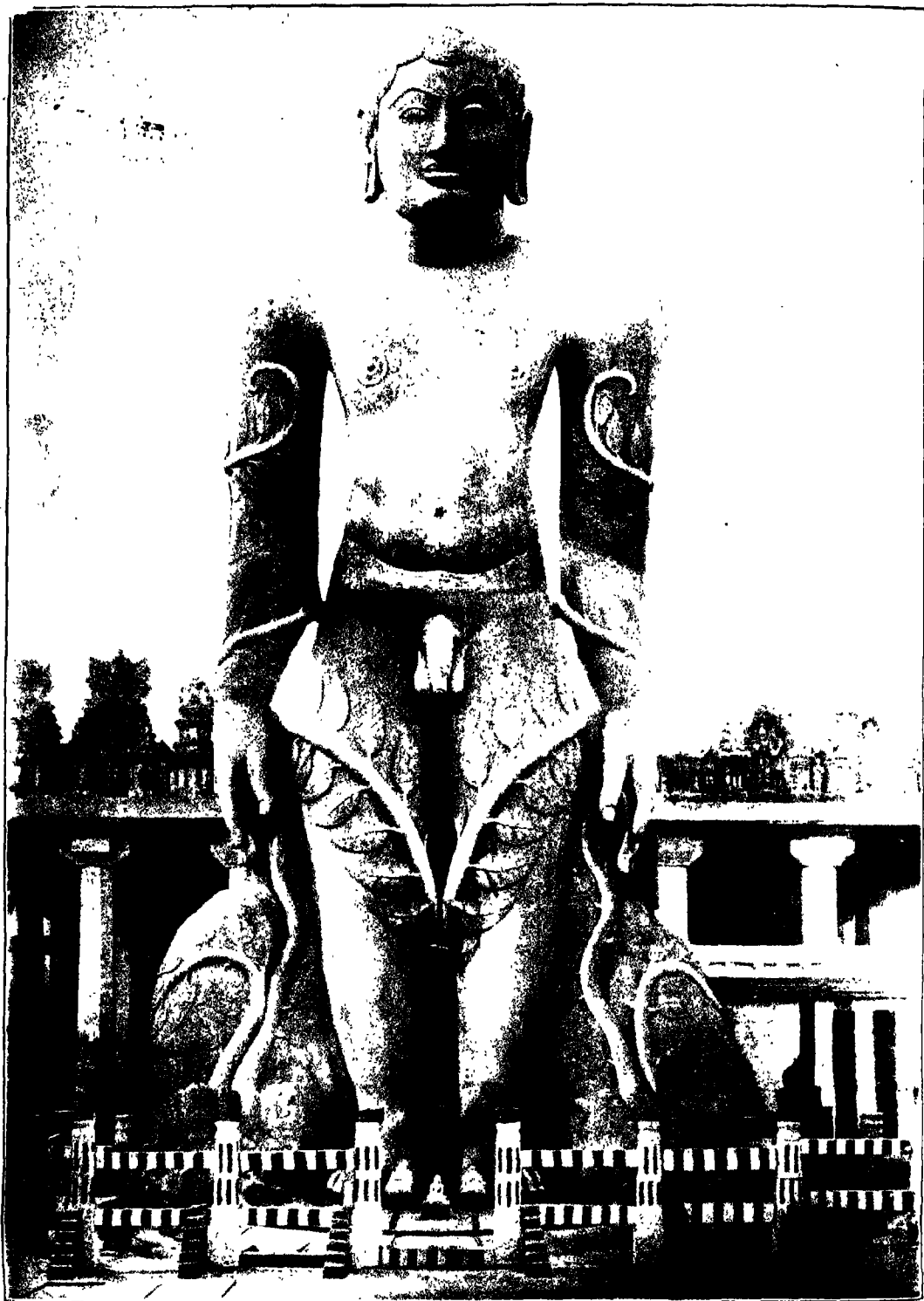
III	The Lakshmidevi Te[illegible]da-Gadd[illegible]	" ..	1919

MYSORE ARCHÆOLOGICAL SERIES

EPIGRAPHIA CARANATICA

VOL. II

INSCRIPTIONS AT SRAVANA BELGOLA

(REVISED EDITION)

Published for Government

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BY

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BANGALORE.
MYSORE GOVERNMENT CENTRAL PRESS
1923

On sale by the Curator, Government Book Depôt, Bangalore

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PREFACE TO THE REVISED EDITION.

The first edition of "Inscriptions at Śravaṇa Beḷgoḷa" was published by Mr. B. Lewis Rice C.I.E., M.R.A.S., Director of Archæological Researches in Mysore, as far back as 1889. I took in hand the revision of the volume in 1908 and have worked at it off and on amidst other exacting duties of my office. The work involved far greater labour than I anticipated when I undertook it. Four visits were paid to Śravaṇa Beḷgoḷa in 1909, 1913, 1915 and 1917 in connection with the present edition. Every one of the printed inscriptions was carefully compared with its original and corrections and additions made. A careful survey was made of the place as also of a few villages in the neighbourhood, and it is satisfactory to note that this thorough survey, conducted with much labour and perseverance has brought to light nearly three hundred and fifty records not known before. The work that had to be done on the smaller hill was of a very arduous nature. The most important finds here were on the rocks to the south of the Pârśvanâtha-basti and in front of the Kattale-basti. These records, consisting mostly of epitaphs of Jaina gurus and nuns, are among the oldest epigraphs of the place. The letters being worn and the rock having peeled off in many places, the work of decipherment was extremely difficult. Every letter had to be carefully and patiently scanned. It may be said of a good number of the records that have now been copied that no trace of them is likely to be left some years hence. A large number of sketches and photographs of buildings, sculptures and inscriptions was also prepared for illustrating the volume.

The number of inscriptions printed in the present edition is 500, while that in the previous edition is 144. The records range in date from about A. D. 600 to 1889. They have all been completely translated and all the technical terms explained in the foot-notes. The numbers which the inscriptions bear in the old edition are given in brackets by the side of their numbers in the present edition. The inscriptions are dealt with in sufficient detail in the Introduction. They are of interest in several ways. A good number record the visits of kings, queens, ministers, generals, divines, scholars, poets and artists. Several are fine specimens of Kannaḍa and Sanskrit composition. Many furnish items of important information bearing on history and religion.

The buildings, too, are important, as they afford examples for the study of the architecture of different periods from about the 8th century to the 17th. All of them are in the Dravidian style except a few which are in the Hoysaḷa style of

architecture. Of the latter, the Śântinâtha-basti at Jinanâthapura is a very fine specimen: it is the most ornate of the Jina temples in the Mysore State.

The Introduction is partly based on that of the previous edition and on some notes kindly furnished by Mr. Rice in 1909. But a great deal of new information has been added and the matter arranged in two sections—the first dealing with the architecture and sculpture and the second with the inscriptions. Many details are given about the colossal statue of Gommaṭêśvara, and the tradition about Bhadrabahu's visit to Śravaṇa Beḷgoḷa is fully discussed.

The volume is illustrated by seventy-eight plates, which include facsimiles of a number of inscriptions. The illustrations have been prepared by Mr. T. Namassivayam Pillai, the Head Photographer and Draughtsman of my office.

The Index has been prepared under the supervision of my Assistant, Mr. R. Rama Rao, B.A.

Though there has been considerable delay owing to various causes over which I had no control, I am thankful that it has been possible for me to complete the work.

BANGALORE,
June 1922.

PREFACE TO THE FIRST EDITION.

The inscriptions here collected are of great interest, being entirely Jaina; and such is their literary merit that the study of them may be pronounced an education in itself, for poets of repute, among whom are named Sujanôttamsa, Arhaddâsa and Mangarâja, have taken part in their composition. They cover a very extended period, even from the remote time of Chandragupta, the earliest authenticated date in Indian history, down to the modern year 1830. Next to the unique inscription No. 1, which introduces us to Bhadrabâhu and Chandragupta, and relates the story of the first settlement of the Jains at Śravaṇa Beḷgoḷa, there is none of higher interest, whether from its style or from the fullness and novelty of its contents, than No. 54. And the information therein contained regarding the Jaina hierarchy and literature is well supplemented by Nos. 105, 108 and others. For purposes of history, we have inscriptions giving us fresh details of great importance relating to the rise and growth in power of the Ganga kings, the death of the last of the Râshṭrakûṭas, the establishment and expansion of the Hoysaḷa kingdom, the supremacy of the Vijayanagar empire, and lastly the reign of the Mysore royal house.

The work has given far more trouble and been much longer in hand than I anticipated when first undertaking it in 1885. But owing to the untrustworthy nature of the copies supplied to me, which were made for the local District authorities in 1872, everything had to be done afresh. With very few exceptions, the inscriptions are in Haḷe-Kannaḍa characters, and are engraved either on the rough horizontal face of the rock, where they remain exposed to every vicissitude, or on prepared slabs or pillars of black hornblende, protected from the weather by maṇḍapas erected over them. As usual, the inscriptions run on with few breaks or indications of stops from end to end in one unbroken expanse of type. To facilitate reading, the verses and half verses have been marked in the copies, and in those in Roman characters, and the contents have been arranged so as to show the style. In combined letters, the anusvâra and nasals are used indiscriminately without any rule in the originals. The Kannaḍa copies show them as they are, but in the Roman characters, the nasal has been uniformly employed, as otherwise ambiguous or strange-looking words result, such as *niṃna* for *ninna*, *Gaṃga* for *Ganga*, &c., which are apt to mislead.

My sincere thanks are due for assistance received from Brahmasûri Śâstri, distinguished as the most learned Jain in the South; also to Sâhukâr Barmanna, ever ready to help strangers. The drawings are by Namassivâyam Pillai, and the photo-lithographs by J. D. P. Chinnappa, both of my office.

BANGALORE,
August 1889.

LIST OF ILLUSTRATIONS.

INSCRIPTIONS.

Mysore Archæological Survey.

INTRODUCTION.

In this Introduction it is proposed, firstly, to give an account of the buildings and other objects of archæological or artistic interest at Śravaṇa Beḷgoḷa and some of the adjacent villages, and, secondly, to deal with the inscriptions there in some detail.

The eye of the traveller who is passing along the trunk road leading from Bangalore to the Western Coast through the Manjarâbâd Ghât, is arrested on approaching Chennarâyapaṭna by a conspicuous hill a few miles to the south, bearing on its summit what appears at first to be a column, but which on drawing nearer proves to be a colossal statue in the human form (Plate 1). This striking and unusual object, which is visible for miles around, marks the site of one of the most interesting spots in the south of India, one whose traditions carry us back to the earliest authentic period of Indian history. This place is the famous Śravaṇa Beḷgoḷa, the chief seat of the Jainas in Southern India.

Śravaṇa Beḷgoḷa, or Beḷgoḷa of the *śravaṇa or śramaṇa*, a Jaina ascetic, is so named with reference to the colossal Jina image of the place[1], and its prefix Śravaṇa also serves to distinguish it from two other Beḷgoḷas with the prefixes Haḷe and Kôḍi in the same neighbourhood. One[2] of the inscriptions names the place Dêvara Beḷgoḷa, that is, Beḷgoḷa of the god (Jina). The usual derivation of Beḷgoḷa is from the two Kannada words *beḷ*, white, and *koḷa*, by euphony *goḷa*, a pond, evidently in allusion to the splendid pond in the middle of the village; and this derivation derives support from the Sanskrit equivalents Śvêta-sarôvara, Dhavaḷa-saras and Dhavaḷa-sarôvara used in the inscriptions[3] to denote the place. The name Veḷgoḷa occurs in an inscription[4] of about 650, and Beḷgoḷa in another[5] of about 800. Other forms of the name occurring mostly in later inscriptions are Beḷguḷa, Beḷuguḷa and Beḷaguḷa, which have given rise to another derivation of the name from the herb white *guḷḷa* (solanum ferox) in allusion to a tradition which says that a pious old woman completely anointed the colossal image with the milk she had brought in a *guḷḷa-kâyi* or guḷḷa fruit[6]. This derivation which

1. Compare Śravaṇa-guṭṭa in the Mysore Taluk and Śravaṇappana-guṭṭa near Tippûr in the Malvaḷḷi Taluk of the Mysore District, both of which are small hills (*guṭṭa*) with Jina images on them.
2. No. 352 (140), of 1634.
3. Nos. 67 (54), of 1129, and 258(108), of 1432.
4. No. 31 (17-18).
5. No. 35 (24).
6. See page 14. She was hence known as Guḷḷakâyajji.

presupposes the contraction or corruption of *gulla* into *gula* appears to be rather fanciful. The place is also designated Gommaṭapura, the city of Gommaṭa (the name of the colossus), in some inscriptions[1] and is called a *tirtha* or holy place in several others[2]. Further, the epithet Dakshiṇa-Kâśi or Southern Kâśi is applied to it in some modern inscriptions[3].

The village is situated in 12° 51′ north latitude and 76° 29′ east longitude, about eight miles to the south of Chennarâyapaṭṇa, in the Chennarâyapaṭṇa Taluk of the Hâssan District of the Mysore State. It lies picturesquely between two rocky hills, one larger than the other, which stand up boldly from the plain and are covered with huge boulders (see Plate II). "In the whole beautiful State of Mysore it would be hard to find a spot, where the historic and the picturesque clasp hands so firmly as here"[4]. The place can be reached by motor either from the Arsikere or the French Rocks Railway Station; or the run can be made from Bangalore direct, a distance of about ninety-two miles to Chennarâyapaṭṇa and then another eight miles to the village. The larger hill, known as Doḍḍa-beṭṭa or Vindhyagiri, situated towards the south, has on it the colossal image of Gommaṭêśvara (Plate I) and a few *bastis* or Jina temples, while the smaller hill, known as Chikka-beṭṭa or Chandragiri, situated towards the north, has on it the oldest inscriptions and a large number of *bastis* (see Plate III). It will be convenient to deal with the buildings, etc., under these four heads: (1) Chikka-beṭṭa, (2) Doḍḍa-beṭṭa, (3) the village and (4) the adjacent villages. According to inscription No. 354, of 1830, the number of *bastis* at Śravaṇa Beḷgoḷa is thirty-two—eight on the larger hill including the statue of Gommaṭêśvara, sixteen on the smaller hill, and eight in the village; but unfortunately the names are not given.

CHIKKA-BETTA.

The smaller hill or Chikka-beṭṭa, also known as Chandragiri, is 3,052 feet above the level of the sea. In old inscriptions it is designated Kaṭavapra[5] in Sanskrit and Kaḷvappu[6] or Kaḷbappu[7] in Kannaḍa. A portion of the hill appears to have been known as Tîrthagiri[8] and Ṛishigiri[9]. All the *bastis* on this hill with the exception of a minor shrine stand in a walled area measuring in its greatest length

1. Nos. 333 (128), 345 (137), of c. 1159, and 397.
2. Nos. 344 (136), 345 (137), etc.
3. Nos. 355-356 and 481-482, of 1857 and 1858.
4. Workman's *Through Town and Jungle*, 80.
5. Nos. 1, 11, 22, 75, 93 (33), 95, 98 (28) and 108 (29), but the name is shortened into Kaṭvaprâ in No. 114 (27) to suit the metre.
6. Nos. 27, 76 (35) and 84 (34); but it occurs as Kaḷvâp in No. 23 to suit the metre.
7. Nos. 12 (3), 28 (23), 68, 77 and 136; but in No. 14 the name appears as Kâḷbappu.
8. No. 76 (35).
9. No. 84 (34).

Pl. III.

Mysore Archæological Survey.

about 600 feet by about 225 feet where it is widest. They are all built in the Dravidian style of architecture, the oldest of them going back probably to the eighth century. Plate V gives a view of the temples and Plate IV their plans and the position of the inscriptions on the hill. Altogether the number of temples in the walled area is thirteen, and their plans are mostly similar to one another: a *garbhagriha* or adytum, a *sukhanâsi* or vestibule, either open or enclosed, and a *navaranga* or middle hall with or without a porch. A brief account will now be given of these *bastis* taking them in order according to their position in the walled area but retaining the numbers given to them in Plates III and IV. From Plate IV it will be seen that there are in the west of the temple area two shrines (IV and V), in the middle seven (I—III and VI—IX), and in the east four (X—XIII).

IV. *Śântinâtha-basti.*—This consists of a *garbhagriha* or adytum, a *sukhanâsi* or vestibule and a porch, and measures about 24 feet by 16 feet. It had once its walls and ceiling adorned with paintings, of which only a few traces are now left. The image of Sântinâtha, to whom the shrine is dedicated, is a standing figure, about 11 feet high. He is the 16th of the 24 Tîrthankaras. It is not known when the temple was erected.

V. *Supârśvânâtha-basti.*—This *basti*, measuring about 25 feet by 14 feet, is similar in plan to IV. It enshrines a seated figure, about 3 feet high, of Supârśvanâtha, the 7th Tîrthankara, canopied by a seven-hooded serpent and flanked by male chauri-bearers. No information is available as to when or by whom this shrine was founded. It may be stated here that of the Tîrthankaras Supârśva and Pârśva are the only two that are represented as being canopied by the hoods, three, five or seven, of a serpent.

I. *Pârśvanâtha-basti.*—This is a pretty large structure of some architectural merit. It consists of a *garbhagriha*, a *sukhanâsi*, a *navaranga* and a porch, and measures about 59 feet by 29 feet. Plate VI exhibits its side view. The doorways are lofty, and the *navaranga* as well as the porch has verandas at the sides. The image of Pârśvanâtha, the 23rd Tîrthankara, about 15 feet high, canopied by a seven-hooded serpent, is the tallest on the hill. The outer walls are decorated with pilasters and miniature turrets. There is nothing to show when or by whom the temple was erected. An inscription in the *navaranga*, No. 67 (54), records the death in 1129 of a Jaina teacher named Mallishêṇa-Maladhâri, but it does not say anything about the shrine itself. A lofty and elegant *mânastambha* stands in front (Plates VI and XII, 2). Mânastambhas are pillars which have a pavilion at the top containing standing Jina figures facing the four directions. These differ from the Brahmadêva pillars which have a seated figure of Brahma at the top. The mânastambha in question is sculptured on all the four faces at the bottom. It has on the south face a seated figure of Padmâvati, on the east a standing male figure, apparently a Yaksha, holding a noose, an elephant-goad and a fruit in three

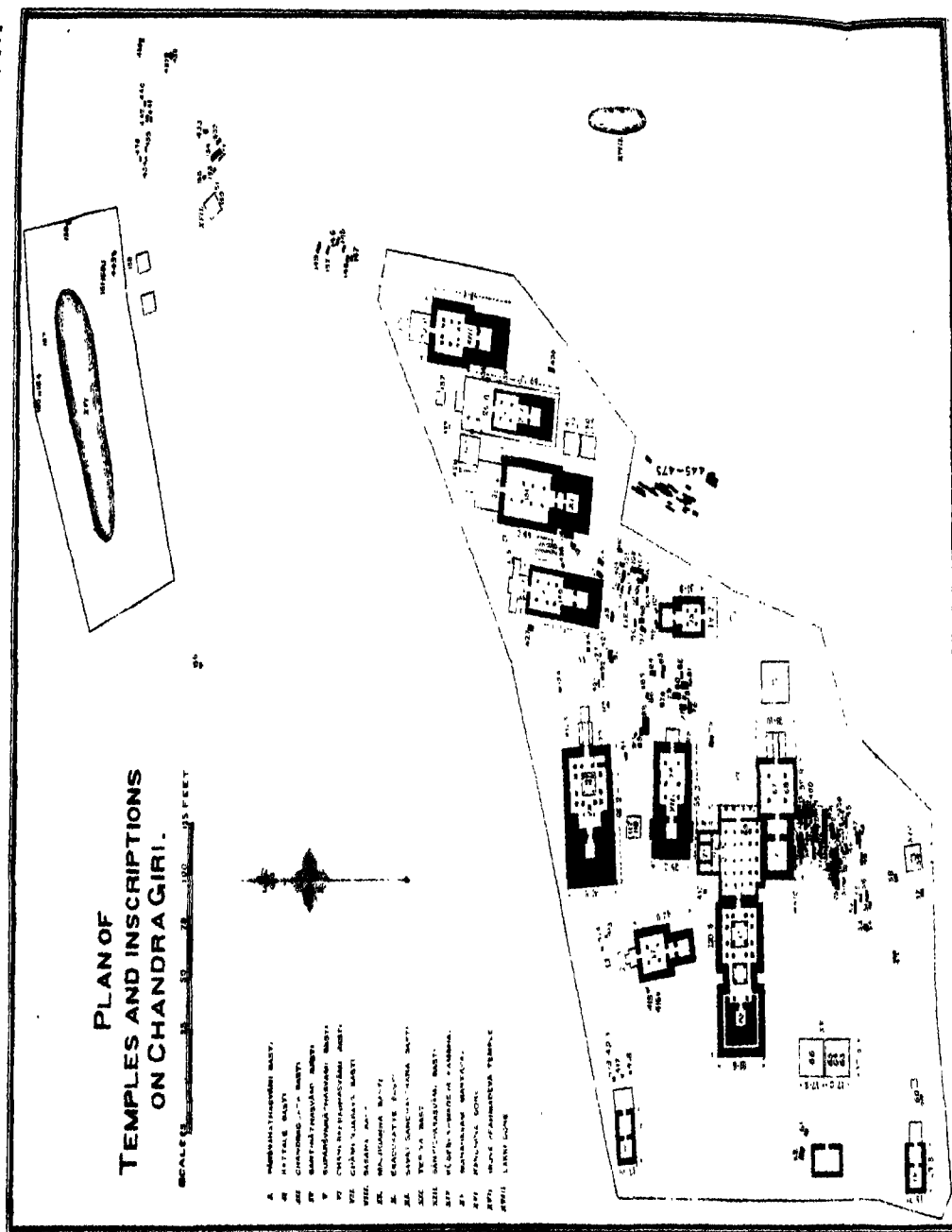
hands, the remaining hand being in the *abhaya* or fear-removing attitude, on the north a seated figure of Kûshmâṇḍini with the same attributes, and on the west a galloping horseman, the emblem of Brahmadêva. According to a modern Kannada poem,[1] of about 1780, the pillar was set up by a Jaina merchant of the name of Puṭṭaiya during the rule of the Mysore king Chikka-Dêva-Râja-Odeyar (1672-1704). The poem also states that the same individual also erected the enclosing wall of the temple area.

II. *Kattale-basti.*—This temple, the largest on the hill, measures about 124 feet by 40 feet. Plate VII gives its plan along with that of the Chandragupta-basti to be noticed presently. It consists of a *garbhagṛiha*, a *pradakshiṇa* or circumambulatory passage around it, an open *sukhanâsi* with the *navaranga* attached to it, a *mukha-manṭapa* or front hall and an outer veranda. As it has no other opening than the single door in front, and all access of light even to this is prevented by the large enclosed front hall, it is easy to account for the name of Kaṭṭale-basti or temple of darkness by which the structure is known. It also seems to be called Padmâvati-basti, probably from the image of that goddess found in the veranda. Though the shrine has no tower now, it is likely that it had one at one time as the same is shown in an old drawing in the Jaina *maṭha* or monastery in the village. Âdinâtha, the first Tîrthankara, to whom the temple is dedicated, is a fine seated figure, about 6 feet high, flanked by male chauri-bearers (Plate XI). From the inscription on the god's pedestal, No. 70 (64), we learn that Ganga-Râja, the general of the Hoysaḷa king Vishṇuvardhana, caused the *basti* to be erected for his mother Pôchavve. The period of the construction may be about 1118. The front hall is a later structure. It has an upper storey which is now closed owing to its being in a dilapidated condition. A flight of stone steps outside, at the north-east angle of the hall, led up to the upper floor, and here, it is said, the ladies of rank used to assemble to witness the great festivals. The hall is said to have been renovated about seventy years ago by the ladies Dêvîrammaṇṇi and Kempammaṇṇi of the Mysore royal family. It is worthy of notice that this is the only temple on the hill which has a circumambulatory passage around the *garbhagṛiha*.

III. *Chandragupta-basti.*—This *basti* is the smallest on the hill, measuring about 22 feet by 16 feet. Plate VII exhibits its plan. It consists of three cells standing in a line with a narrow veranda in front. The middle cell has a figure of Pârśvanâtha, the 23rd Tîrthankara, the one to the right a figure of Padmâvati, and the one to the left a figure of Kûshmâṇḍini. In the veranda there are Dharaṇêndra-Yaksha at the right end and Sarvâhṇa-Yaksha at the left. All the figures are seated. Such was evidently the whole of the temple as originally built. But an ornamental doorway was subsequently set up in front with perforated stone screens at the sides (Plate X), thus closing up the former open veranda. The door-

1. *Belgoḷada Gommaṭêśvaracharite* by Anantakavi.

Pl. IV.

Mysore Archæological Survey.

way is beautifully executed, each architrave consisting of five fascias of elegant workmanship. The screens are pierced with square openings in ten regular rows and the interspaces, forty-five on each, are carved with minute sculptures, supposed to represent scenes from the lives of the Śrutakêvali Bhadrabâhu and the Maurya emperor Chandragupta. In the middle of the bottom of the third row on the eastern half of the screen occurs a label *Dâsôjaḥ* in characters of the twelfth century, which is undoubtedly the name of the sculptor who made the screens and doorway. He is most probably identical with his namesake who engraved inscription No. 140 (50), of 1145. The period of the screens and doorway thus appears to be about the middle of the twelfth century. It will be observed on close examination that there is some irregularity in the alternate rows of the eastern screen owing to the three stones of which it is composed having been misplaced at some time. But by putting the present topmost stone at the bottom and the bottom one at the top, the rows will correspond regularly with those of the western screen and the name of the sculptor will fall into its natural place at the bottom. The temple now opens into the front hall which also forms the entrance to the Kattale-basti. Plate VIII shows the side elevation, and Plate IX the rear elevation, of the *basti*. The outer walls are decorated with pilasters and above them with two fine friezes, one of ornamental niches and the other of the heads and trunks of lions mostly in pairs facing each other. The side cells are surmounted by small carved towers. Opposite to the middle cell stands in the hall a figure of Kshêtrapâla on an inscribed pedestal. The temple is so called because according to tradition[1] it was caused to be erected by the Maurya emperor Chandragupta. It is no doubt one of the oldest buildings on the hill, probably going back to the eighth or ninth century.

VI. *Chandraprabha-basti.*—This consists of a *garbhagriha*, a *sukhanâsi*, a *navaranga* and a porch, and measures about 42 feet by 25 feet. It enshrines a seated figure, about 3 feet high, of Chandraprabha, the 8th Tîrthankara. In the *sukhanâsi* are Śyâma and Jvâlâmâlini, the Yaksha and Yakshi of this Jina. Jvâlâmâlini is a good natural figure with only two hands, and its pedestal shows a lion with two riders seated one behind the other, though the usual cognizance is a bull. It is not known when the temple was erected, but a newly discovered inscription engraved on the rock close to the outer wall of the *navaranga*, No. 415, seems to give a clue to the period of the structure. It gives the important information that a *basadi* (now corrupted into *basti*) was built by Śivamâra. The palæography of the record leads us to conclude that the reference is in all probability to the Ganga king Śivamâra II, son of Śrîpurusha, and from the position of the epigraph and from the absence of any other buildings near it, it may not be unreasonable to conclude that the *basadi* referred to is the Chandraprabha-basti itself. If this

1. See *Munivamśâbhyudaya*, a Kannada poem by Chidânandakavi, written in about 1680.

conclusion is correct, this temple would be one of the oldest on the hill, its period being about 800.

VII. *Châmundarâya-basti.*—This temple, one of the largest, is the handsomest on the hill both in style and decorative features. Plate XIII gives its plan. It consists of a *garbhagriha*, an open *sukhanâsi* with the *navaranga* attached to it, and a porch with verandas at the sides, and measures about 68 feet by 36 feet. It has also an upper storey and a fine tower. There is now in the *basti* a figure about 5 feet high, of Nêminâtha, the 22nd Tîrthankara, flanked by male chauri-bearers. At the sides of the *garbhagriha* doorway in the *sukhanâsi* are good figures of Sarvâhna and Kûshmândini (Plate XVII), the Yaksha and Yakshi of Nêminâtha. Plate XIV shows the front elevation, Plate XV the side elevation, and Plate XVI the side view, of the temple. The outer walls are decorated with pilasters and crowned with three fine friezes, one of small ornamental niches, the second of the heads and trunks of *yâlis* mostly in pairs facing each other, and the third of larger ornamental niches with seated Jina and other figures at intervals. The outer walls of the upper storey are also ornamented with three similar friezes. The period of the building must be about 982, as two newly discovered inscriptions, identical in their wording, on the walls at the sides of the outer entrance, No. 122, state clearly that Châmunda-Râja caused it to be erected. But an inscription on the pedestal of Nêminâtha now enshrined in the temple, No. 120 (66), of about 1138, says that Êchana, son of the general Ganga-Râja, caused to be built the Jina temple Trailôkyaranjana which was also known as Boppana-chaityâlaya. From this it is clear that either the image of Nêminâtha or its pedestal did not originally belong to this *basti*, but must have been brought here at some subsequent period from the temple founded by Êchana which may have gone to ruin. The upper storey has a figure, about 3 feet high, of Pârsvanâtha, and an inscription on its pedestal, No. 121 (67), says that Jinadêvana, son of the minister Châmunda-Râja, caused to be made a Jina temple at Belgola. The temple referred to is in all probability the upper storey itself, and its period may be about 995. The son probably adorned his father's structure by adding an upper storey which he dedicated to Pârsvanâtha. Châmunda-Râja after whom the basti is named also set up the colossus on the larger hill.

VIII. *Sâsana-basti.*—This *basti* is so called from the *sâsana* or inscription No. 78 (59) set up conspicuously at its entrance. It consists of a *garbhagriha* and an open *sukhanâsi* with the *navaranga* attached to it, and measures about 55 feet by 26 feet. It enshrines a figure, about 5 feet high, of Âdinâtha with male chauri-bearers at the sides. In the *sukhanâsi* are figures of the Yaksha and Yakshi of this Jina, namely, Gômukha and Chakrêsvari. Plate XII gives the front view of the temple. The outer walls are decorated with pilasters and crowned with a row of ornamental niches containing Jina figures here and there. According to the

PLATE I

VIEW OF TEMPLES ON CHANDRAGIRI

PLATE VI

SIDE VIEW OF PARSVANATHA-BASTI

Mysore Archaeological Survey

inscription on the pedestal of Âdinâtha, No 74 (65), the temple was caused to be erected by the general Ganga-Râja, its name being Indirâkuḷagriha, and the inscription at the entrance states that Ganga-Râja made a grant in 1118 of the village of Parama which he had received from king Vishṇuvardhana. The *basti* was probably built in 1117.

IX. *Majjigaṇṇa-basti.* - This is a small *basti* measuring about 32 feet by 19 feet. It consists of a *garbhagriha* and an open *sukhanâsi* with the *navaranga* attached to it, and enshrines a figure, about 3½ feet high, of Anantanâtha, the 14th Tîrthankara. Around the outer walls runs a row of flowers in separate panels. From the name it is clear that the temple was founded by a man named Majjigaṇṇa, but there is nothing to show when it was built.

X. *Eraḍukaṭṭe-basti.*—This temple is so called on account of the two stairs in the east and west of the approach to it. It consists of a *garbhagṛiha* and an open *sukhanâsi* with the *navaranga* attached to it, and measures about 55 feet by 26 feet. The god Âdinâtha to whom the *basti* is dedicated is about 5 feet high with *prabhâvaḷi* or glory and has male chauri-bearers at the sides. The *sukhanâsi* has figures of Yaksha and Yakshi. From the inscription on the pedestal of Âdinâtha, No. 130 (63), we learn that the temple was caused to be built by Lakshmi, wife of the general Ganga-Râja. Its period may be about 1118.

XI. *Savatigandhavâraṇa-basti.*—This *basti* is so named after the epithet *Savati-gandhavâraṇa*, a rutting elephant to co-wives, of Śântala-Dêvi, queen of Vishṇuvardhana. It is usually known as Gandhavâraṇa-basti. It is a pretty large temple measuring about 69 feet by 35 feet, and consists of a *garbhagṛiha*, a *sukhanâsi* and a *navaranga*. The image of Śântinâtha, about 5 feet high with *prabhâvaḷi* or glory, is flanked by male chauri-bearers. In the *sukhanâsi* are kept figures of Kimpurusha and Mahâmânasi, the Yaksha and Yakshi of this Jina. Plate XVIII, 1 gives the back view of the temple. The outer walls are decorated with pilasters and the *garbhagṛiha* is surmounted by a good tower. From inscriptions Nos. 132 (56) near the entrance and 131 (62) on the pedestal of Śântinâtha we learn that the temple was caused to be built by Śântala-Dêvi, queen of king Vishṇuvardhana, in 1123.

XII. *Têrina-basti.*—This temple is so called on account of the car-like structure (*têru*) standing in front of it. It is also known as Bâhubali-basti from the god Bâhubali or Gommaṭa enshrined in it. The *basti* consists of a *garbhagṛiha* and an open *sukhanâsi* with the *navaranga* attached to it, and measures about 70 feet by 26 feet. The image of Bâhubali is about 5 feet high. The car-like structure mentioned above, known as *mandara*, is sculptured on all sides with 52 Jina figures. Two varieties of *mandara* are mentioned, namely, Nandîśvara and Mêru, and the present structure is said to belong to the latter class. A newly discovered inscription on it, No. 137, of 1117, tells us that Mâchikabbe and Śântikabbe, mothers

respectively of Poysala-setti and Nêmi-setti, the royal merchants of king Vishnu-vardhana, caused the temple to be erected and the *mandara* made.

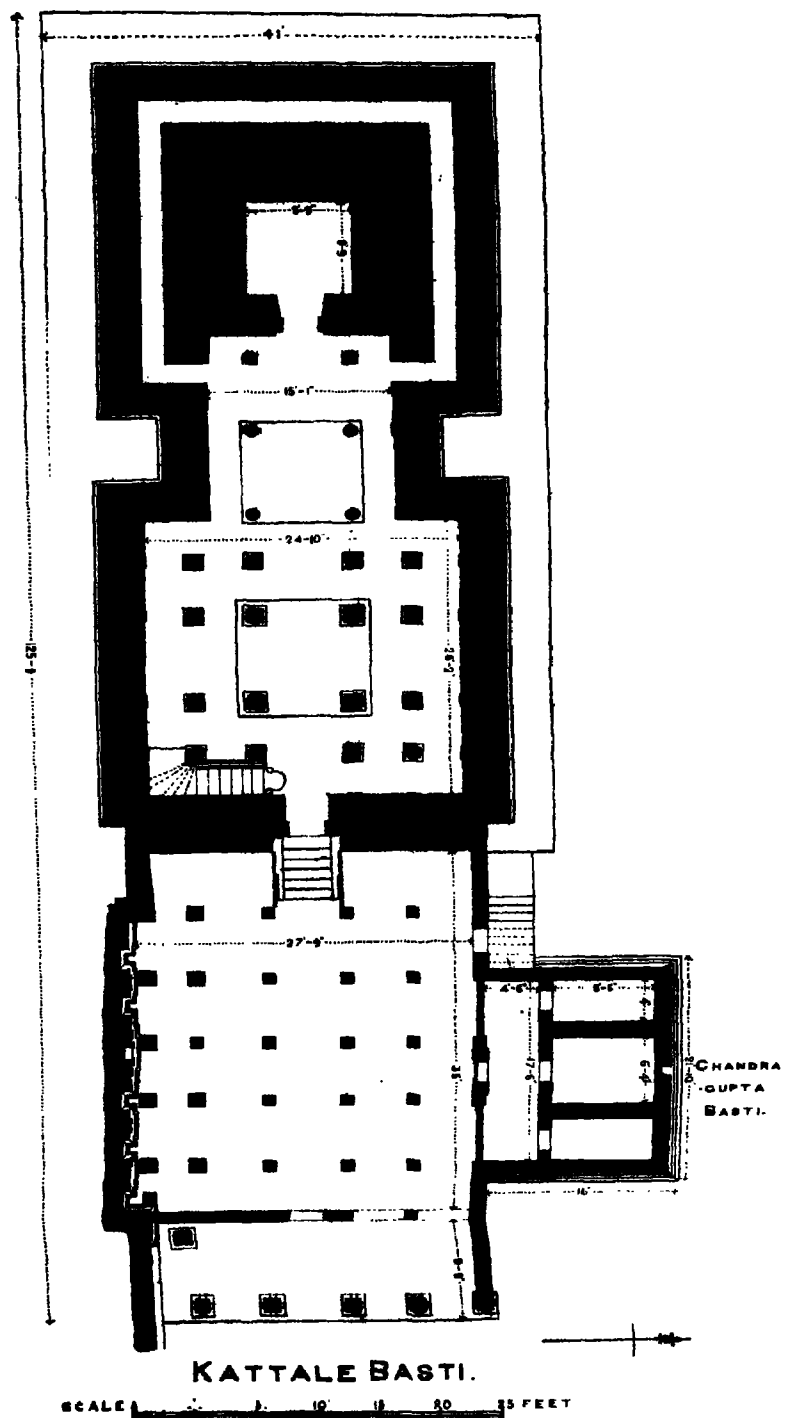
XIII. *Sântîśvara-basti.*—This *basti* is dedicated to Sântîśvara or Sântinâtha. It consists of a *garbhagriha*, an open *sukhanâsi* with the *navaranga* attached to it, and a porch, and measures about 56 feet by 30 feet. The temple stands on a high terrace and has an ornamental mortar tower. The *sukhanâsi* has figures of Yaksha and Yakshi. Plate XVIII, 2 shows the back view of the *basti*. The middle portion of the rear wall has a niche with a standing Jina figure. It is not known when or by whom the temple was founded.

A few words may now be said about the other objects of interest within and outside the walled area on the hill.

XIV. *Kûge Brahmadêva pillar.*—This lofty pillar stands at the south entrance to the enclosure with a small seated figure of Brahmadêva on the top facing east. It had once eight elephants supporting its pedestal in the eight directions, but there are only a few now left. An old inscription engraved on the four sides of the pillar, No. 59 (38), commemorates the death of the Ganga king Mârasimha II which took place in 974. The period of the pillar cannot therefore be later than that date.

XV. *Mahânavami-mantapa.*—To the south of the *garbhagriha* of the Kattale-basti stand two fine four-pillared *mantapas* side by side facing east. Both of them have inscribed pillars set up in the middle. But the inscribed pillar in the north *mantapa* is beautifully executed, especially its top which is in the form of an elegant tower. Plate XIX which gives the east view of this *mantapa* shows only a portion of the top of the inscribed pillar. The inscription on the pillar, No. 66 (42), is the epitaph of a Jaina teacher named Nayakîrti who died in 1176, set up by the minister Nâgadêva, his lay disciple. There are likewise several other *mantapas* containing inscribed pillars of ordinary workmanship: one to the south of the Châmundarâya-basti, one to the east of the Eradukatte-basti, and two standing side by side like the Mahânavami *mantapa* to the south of the Têrina-basti.

Bharatêśvara.—To the west of the Mahânavami-mantapa stands a building which is now used as a kitchen. Close to this building is a statue, about 9 feet high, facing west, said to represent Bharatêśvara, brother of Bâhubali or Gommata and son of Âdinâtha, the first Tîrthankara (Plate XX). The image seems to have been left in an unfinished condition, being complete only to the knees, from which point it rises from the face of the rock. It may have been carved out of a large upright boulder on the spot where it stands. From an inscription engraved at a distance of a few feet from the image, No. 61 (25), it has been supposed that Arittonêmi was probably the sculptor who made the statue, as also the colossus on the larger hill. But there is no ground at all for this supposition, for the inscription on which it is based clearly says that the guru Arittonêmi *caused* something (we do not know what, the letters are gone here) to be made. He cannot therefore

KATTALE BASTI.

be the sculptor, nor can we be sure that the statue was the thing caused to be made by him. The period of the inscription seems to be about 900, nearly a century before the colossus on the larger hill came into existence. Ariṭṭonêmi is the Prâkrit form of the Sanskrit Arishṭanêmi, which is the name of one of the Jinas, namely, Nêminâtha. It also occurs as the name of several Jaina teachers in inscriptions of the seventh century and onwards[1]. The names of sculptors have as a rule the suffixes *âchâri* or *ôja*.

XVII. *Iruve Brahmadêva temple.*—This is the only temple outside the walled area. It is a small shrine situated to the north of the north entrance to the enclosure, consisting of only a *garbhagṛiha* and enshrining a figure of Brahmadêva. The rock in front of the shrine has figures of Jinas, elephants, ornamental pillars, etc., carved on it. In a few cases the names of those who carved them are also given. Judging from the incriptions, Nos. 150 and 151, on the doorway of the temple, its period would be about 950.

XVI. *Kanchina-doṇe.*—To the north-west of the Iruve Brahmadêva temple is the Kanchina-doṇe within a rectangular enclosure. A *doṇe* is a natural pond in rocks, and it is not known why this pond is known as Kanchina-doṇe or the bell-metal pond. There are several inscriptions here, and one of them, No. 443, of about 900, states that three boulders were brought to the place by order of some Kadamba chief. Two of them are still there, but the third is broken to pieces. There is an inscribed pillar standing on a rock in the pond. One of the inscriptions on it, No. 162, says that the pond was caused to be made by Mânabha in the year Ânanda which probably represents 1194.

XVIII. *Lakki-doṇe.*—Another pond to the east of the walled area is known as Lakki-doṇe, probably because it was caused to be made by a woman named Lakki. A close examination of the rock to the west of the pond revealed the existence of thirty new epigraphs, Nos. 445-475, incised in characters of about the ninth and tenth centuries. They mostly record the names of visitors to the place, some of the visitors being Jaina gurus, poets, officers and other high personages. It is very desirable that this rock should be carefully conserved.

Bhadrabâhu Cave.—This is not shown on Plate IV; it is 18 on Plate III. According to tradition[2] the Śrutakêvali Bhadrabâhu came to Śravaṇa Beḷgoḷa and lived in this cave. He also died there. His footprints in the cave are worshipped even now. It is also stated that the Maurya emperor Chandragupta came there on a pilgrimage and having received *dîkshe* or initiation from Dakshiṇâchârya, was worshipping the footprints until his death. There was an inscription in the cave, No. 166 (71), of about 1100, which stated that Jinachandra bowed to the feet of Bhadrabâhu-svâmi, thus showing that the footprints represented according to

1. See Nos. 11, of about 650; 14, of about 800; and 458, of about 950.

2. See *Munivamśâbhyudaya* by Chidânandakavi (c. 1680).

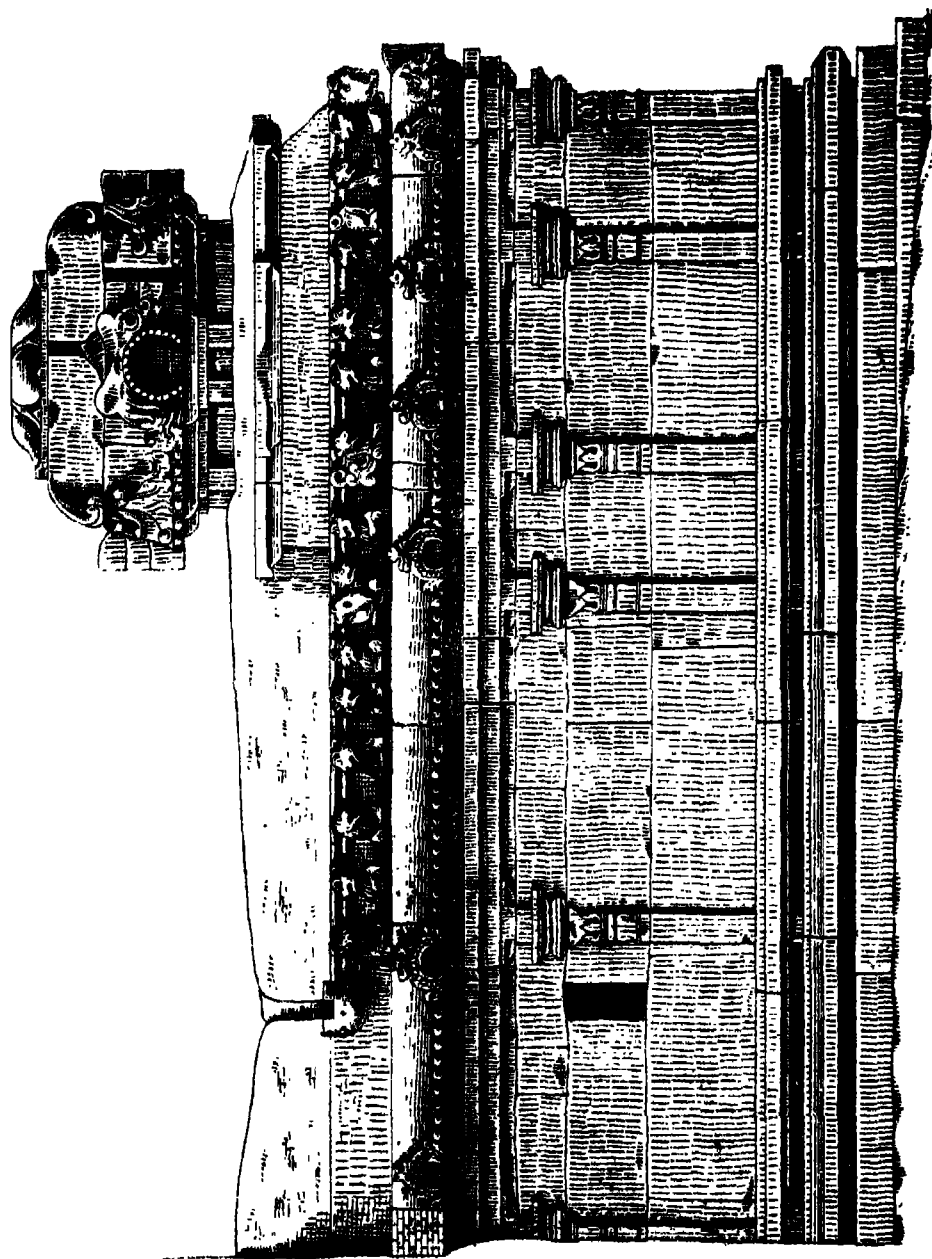
the tradition at that time the feet of Bhadrabâhu. But the inscription is not now forthcoming, having been destroyed or removed when the cave was repaired some years ago. A portico recently erected rather disfigures the entrance to the cave.

Châmuṇḍarâya's Rock.—An inscribed boulder near the foot of the hill is known as Châmuṇḍarâya's rock. Tradition has it that on Châmuṇḍa-Râya shooting an arrow from this rock in the direction of the larger hill, as he was directed to do in a dream, the image of Gommaṭa, which had been concealed by stones, bushes, etc., became instantly visible. The rock bears figures of some Jaina gurus with labels below giving their names.

Before leaving Chikka-beṭṭa I may remark incidentally that most of the old inscriptions on this hill, which are in the form of epitaphs, are found either on the rock to the south of the Pârśvanâtha-basti or on that in front of the Śâsana and the Châmuṇḍarâya bastis (see Plate IV).

DODDA-BETTA.

The larger hill or Doḍḍa-beṭṭa, also known as Vindhyagiri, is 3,347 feet above the level of the sea and about 470 feet above the plain at its foot. It is also sometimes designated Indragiri. Plate XXI gives a view of the hill and Plate III its plan with the *bastis* and a few other objects of interest. A flight of about five hundred steps cut in the granite rock leads up to the summit of the hill, upon which stands an open court surrounded by a battlemented corridor containing cells, each enshrining a Jina or other figure. The corridor is again surrounded at some distance by a heavy wall, a good part of which is picturesquely formed by boulders in their natural position (Plate III, 6). In the centre of the court stands a colossal statue, about 57 feet high, named Gommaṭêśvara (Plate I).

6. *Gommaṭêśvara.*—The image is nude and stands erect facing north. The face is a remarkable one, with a serene expression; the hair is curled in short spiral ringlets all over the head, while the ears are long and large. The figure is treated conventionally, the shoulders being very broad, the arms hanging straight down the sides, with the thumbs turned outwards. The waist is small. From the knee downwards the legs are somewhat dwarfed. Though not elegant, the image is not wanting in majestic and impressive grandeur. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills, from which emerge serpents; and a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a cluster of berries or flowers. According to the Jainas the plant is Mâdhavi (*Gaertnera racemosa*), a large creeper with fragrant white flowers, which springs up and blossoms in the hot weather. It appears to be known as *Kâḍu-gulagunji* in Kannaḍa. The pedestal is designed to represent an open lotus, and upon this the artist worked a scale (Plate XXIII, 2) corresponding to three feet four inches, which was probably used in laying out the work. Engraved near the left foot of the statue, the scale is

Pl. VIII.

CHANDRAGUPTA BASTI. EAST SIDE.

Mysore Archæological Survey.

divided into equal halves in the middle, where there is a mark resembling a flower. According to some old residents of the place this measure, when multiplied by eighteen, gives the height of the image; but they cannot give any satisfactory reason for multiplying by eighteen. According to others the measure represents the length of a bow, but the length of a bow is supposed to be three and a half cubits and not three feet four inches. Owing to the great height of the image and the want of any point sufficiently elevated from which to take a picture of it, most of the representations fail to give a good idea of the features of the face, which are the most perfect part artistically and the most interesting. The photograph reproduced in Plate I was taken from a high platform specially erected for the purpose.

"It is probable that Gommaṭa was cut out of a boulder which rested on the spot, as it would have been a work of great difficulty to transport a granite mass of this size up the oval hillside. It is larger than any of the statues of Rameses in Egypt.

The figure is standing with shoulders squared and arms hanging straight. Its upper half projects above the surrounding ramparts. It is carved in a fine-grained light-grey granite, has not been injured by weather or violence, and looks as bright and clean as if just from the chisel of the artist.

The face is its strong point. Considering the size of the head, which from the crown to the bottom of the ear measures six feet six inches, the artist was skilful indeed to draw from the blank rock the wondrous contemplative expression touched with a faint smile, with which Gommaṭa gazes out on the struggling world.

Gommaṭêśvara has watched over India for only 1000 years, whilst the statues of Rameses have gazed upon the Nile for more than 4000. The monolithic Indian saint is thousands of years younger than the prostrate Rameses or the guardians of Abu Simbal, but he is more impressive, both on account of his commanding position on the brow of the hill overlooking the wide stretch of plain and of his size."[1]

"The statues of this Jaina saint (Gommaṭa) are among the most remarkable works of native art in the south of India. Three of them are well known, and have long been known to Europeans. That at Śravaṇa Beḷgoḷa attracted the attention of the late Duke of Wellington when, as Sir A. Wellesley, he commanded a division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed, and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The former is the more probable theory. The hill is one mass of granite about 400 feet in height, and probably had a mass or Tor standing on its summit—either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 58 feet in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from, had it even been twice the size; but to move such a mass up the steep smooth

1. Workman's *Through Town and Jungle*, 82-84.

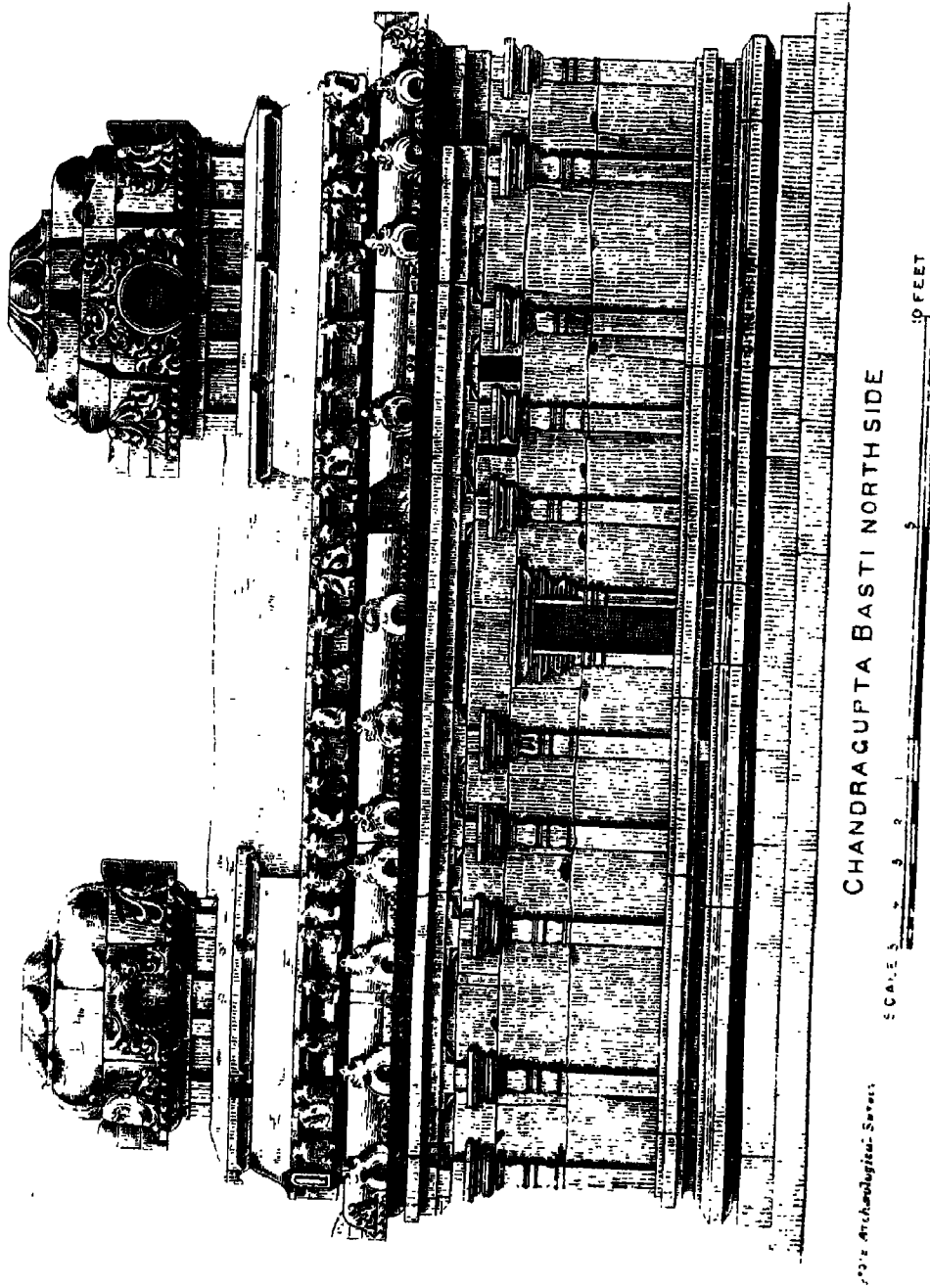
side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists anywhere out of Egypt, and even there no known statue surpasses it in height, though, it must be confessed, they do excel it in the perfection of art they exhibit[1]."

Inscription No. 234 (85), of about 1180, which is in the form of a short Kannaḍa poem in praise of Gommaṭa, composed by the Jaina poet Boppaṇa, also known as Sujanôttamsa, gives the following particulars about Gommaṭa:—

He was the son of Purudêva or the first Tîrthankara and the younger brother[2] of Bharata. His other name was Bâhubali or Bhujabali. There was a struggle for empire between the brothers, which resulted in Bâhubali generously handing over the kingdom of the earth to the defeated elder brother and retiring from the world in order to do penance. He thus became a Kêvali, and attained such eminence by his victory over *karma*, that Bharata erected at Paudanapura an image in his form, 525 bow-lengths in height. In course of time the region around the image having become infested with innumerable *kukkuṭa-sarpas*[3] or cockatrices (see Plate XXVI), the statue came to be known as Kukkuṭêśvara. It afterwards became invisible to all except the initiated. But Châmuṇḍa-Râya, having heard a discription of it, set out with the desire of seeing it. Finding, however, that the journey was beyond his power owing to the distance and inaccessibility of the region, he resolved to erect such an image himself and with great effort succeeded in getting this statue made and set up.

The same inscription describes Gommaṭa thus:—

When an image is very lofty, it may not have beauty; when possessed of loftiness and real beauty, it may not have supernatural power: loftiness, real beauty and mighty supernatural power being all united in it, how worthy of worship in the world is the glorious form, comparable to itself, of Gommaṭêśvara-Jina? When it is said that Maya (the artist of the gods), Indra[4] and the lord of serpents[5] are unable respectively to draw a likeness, to take a full view and to undertake the praise of it, who else are then able to draw a likeness, to take a full view and to undertake the praise of the matchless form of wondrous beauty of the southern Kukkuṭêśvara?[6] The famous world of the Nâgas always forming the foundation, the earth the base, the points of the compass the walls, the region of heaven the roof, the cars of the

1. Fergusson's *History of Indian and Eastern Architecture*, II, 72.
2. More properly the half-brother, as they were sons by different wives: Bharata's mother was Yaśasvati, and Bâhubali's mother was Sunande.
3. The *kukkuṭa-sarpa* is a fowl with a serpent's head and neck. It is the emblem of Padmâvati.
4. Though possessed of 1000 eyes.
5. Though possessed of 2000 tongues.
6. In allusion to the Kukkuṭêśvara of Paudanapura in the north. See also No. 249 (138)

CHANDRAGUPTA BASTI NORTH SIDE

gods above the towers; and the cluster of brilliant stars the inner broad jewel-awning; the three worlds enlightened by Jina's sayings have thus become the abode of Gommatêsa. Is he of matchless beauty ?, he is Cupid;[1] is he mighty ?, he is the conqueror of the emperor Bharata; is he liberal ?, he gave back the whole earth though he had completely conquered it; is he free from attachment ?, he is engaged in penance and contents himself with the two feet of earth given to him; is he possessed of perfect knowledge?, he has distroyed the bonds of *karma*; this said, how exalted is Bâhubalîsa? No man shall take pleasure in killing, lying, stealing, adultery and covetousness; if he does, he will lose for ever this world and the next: lo! Gommaṭadêva looks as if proclaiming this standing on high. The ant-hills and the pressing and entwining creepers on the body looking as if the earth and creeper-like women owing to their grief came and tightly embraced him, saying "why have you forsaken us", the state of Gommaṭadêva's intense application to penance was worthy to be honored by the lords of serpents, gods and sages.

The account given of Gommaṭa in this inscription is repeated with some additions and variation in the details in several literary works such as the *Bhujabali-śataka*, of about 1550, by Doḍḍaiya of Piriyapaṭṭaṇa, the *Bhujabali-charite*, of 1614, by Panchabâṇa of Śravaṇa Beḷgoḷa, the *Gommaṭêśvara-charite*, of about 1780, by Anantakavi, the *Râjâvaḷi-kathe*, of 1838, by Dêvachandra, and the *Sthaḷapurâṇa* of Śravaṇa Beḷgoḷa. Of these, the first work is in Sanskrit and the others in Kannaḍa. *Bhujabali-charite* states that Âdinâtha had two sons, Bharata by his wife Yaśasvati and Bhujabali by his other wife Sunande. Bhujabali married Ichchhâdêvi and was the ruler of Paudanapura. Owing to some misunderstanding there was a battle between the two brothers, in which Bharata was defeated: Bhujabali, however, renounced the kingdom and became an ascetic. Bharata had a golden statue, 525 *mârus*[2] in height, of Bhujabali made and set up. Only the gods worshipped the image, the region having become inaccessible to human beings owing to *kukkuṭa-sarpas* which infested it. A Jaina teacher, named Jinasêna, who visited southern Madhurâ, gave an account of the image at Paudanapura to Kâḷaladêvi, mother of Châmuṇḍa-Râya, who vowed that she would not taste milk until she saw Gommaṭa. Being informed of this by his wife Ajitâdêvi, Châmuṇḍa-Râya set out with his mother on his journey to Paudanapura. In the course of the journey he stopped at Śravaṇa Beḷgoḷa, went up the smaller hill to pay homage to Pârśvanâtha of the Chandragupta-basti and to the footprints of Bhadrabâhu, and descended. The same night Padmâvati and Brahma appeared to him in a dream and said, "Around the god at Paudanapura to a considerable distance *kukkuṭa-sarpas* keep guard and will not allow any one to approach. It is not therefore possible for you to see him. Pleased with your devotion, he will, however, manifest himself to you on the summit of the larger hill. Purify

1. Bâhubali is believed to be Cupid incarnate.
2. A *mâru* or *vyâma* is the measure of length equal to the space between the tips of the fingers of either hand when the arms are extended.

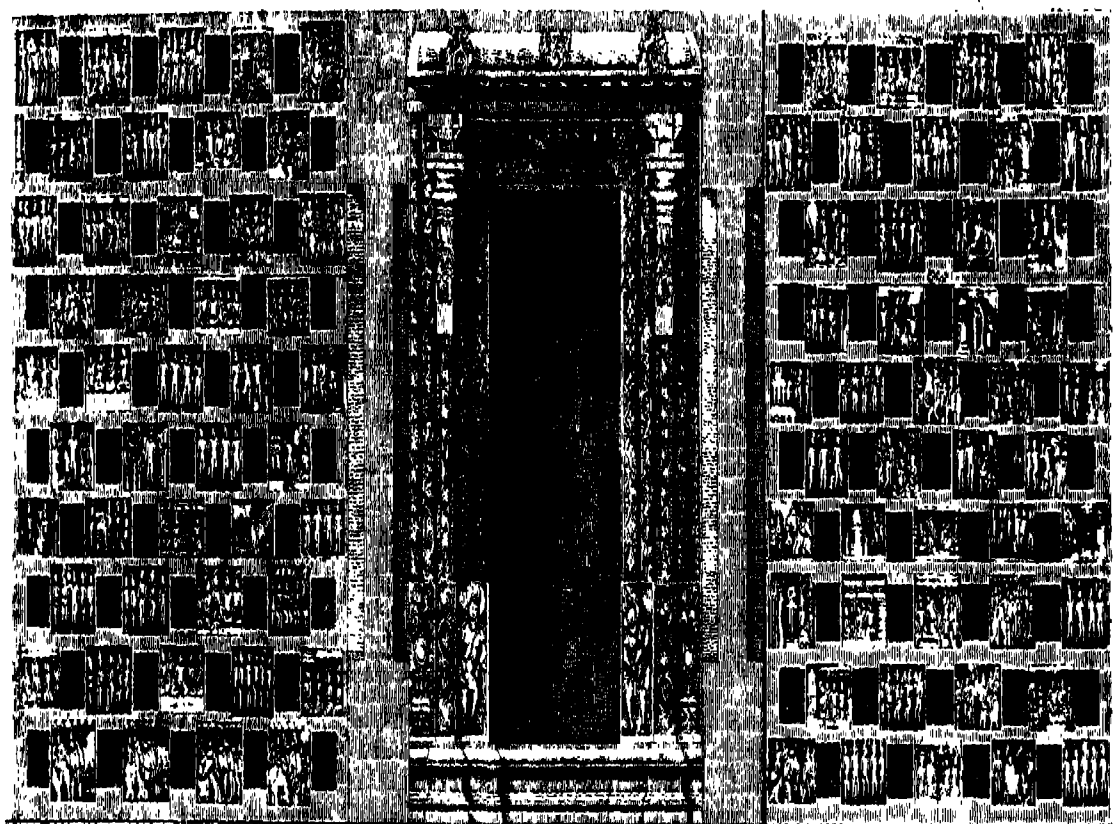
yourself and discharge a golden shot from your bow from the smaller hill and the god will instantly become visible." The mother, too, had a similar dream. The next morning Châmuṇḍa-Râya purified himself and standing on a rock on the smaller hill, facing south, discharged from his bow a golden shot to a boulder on the larger hill. As soon as the shot struck the boulder, the head of Gommaṭa revealed itself. When afterwards the officiating priest placed a diamond chisel on the boulder and struck it with a jewel hammer, the layers of stone fell off and the full image became visible. Then with the help of sculptors Châmuṇḍa-Râya caused to be made the Pâtâḷa-gamba with Brahma to the right, the Yaksha-gamba with Brahma in front, the upper storey, the Tyâgada-kamba with Brahma, the entrance known as Akhaṇḍa-bâgilu carved out of a single stone, and flights of steps here and there.

He then made elaborate arrangements for performing the *abhishêka* or anointment of Gommaṭa. But, to his grief, the milk used for anointing the image would not descend lower than the thighs. Being at a loss to know the reason for this, he sought the advice of his guru who directed him to use for anointment the little milk that an old woman had brought in a white *guḷḷa-kâyi* (the fruit of the egg plant). When the priests poured this milk on the head of the image, it instantly ran down all over the statue in streams and covered the hill. The old woman was henceforward known as Guḷḷakâyajji. Châmuṇḍa-Râya then founded a village at the foot of the hill and granted for the god a large number of villages (68 named) of the revenue value of 96,000 *varahas*. When he asked his guru Ajitasêna as to the name to be bestowed on the village newly built, he said, "as the old woman who had brought milk in a white *guḷḷa-kâyi* obtained celebrity by immersing the god in that milk, it is appropriate that the village should be named Beḷgoḷa." He accordingly named the village Beḷgoḷa and had also a stone image of Guḷḷakâyajji made (Plate XXVI). He obtained renown by founding this modern (*abhinava*) Paudanapura.

The author of this work, Panchabâṇa, is named in inscription No. 250 (84), of 1634.

The items of additional and variant information given in the remaining works may now be briefly noticed. The *Bhujabali-śataka* of Doḍḍaiya states that king Râjamalla, a lay disciple of Simhanandi, was the ruler of Madhurâ in the Drâviḍa country. His minister was the Brahmakshatra-śikhâmaṇi Châmuṇḍa-Raya, a lay disciple of Simhanandi's disciple Ajitasêna and of Nêmichandra. It was a merchant that informed Râjamalla of the existence of an image of Gommaṭa made of the precious stone *karkêtana* at Paudanapura. On hearing this Châmuṇḍa-Râya took leave of the king and set out with his mother and his guru Nêmichandra. When he shot golden arrows from the smaller hill, Gommaṭa of Paudanapura became manifest on the larger hill. He granted a number of villages for the god and king Râjamalla, on hearing of his munificence, bestowed upon him the title

Pl. X.

FAÇADE OF CHANDRAGUPTA BASTI.

Mysore Archaeological Survey.

of Râya. The *Gommaṭêśvara-charite* tells us that on Châmuṇḍa-Râya shooting arrows the image of Gommaṭa revealed itself to him. He got it touched up and improved by sculptors and then had it consecrated. The *Sthaḷapurâṇa*, an English translation of which is given in the *Indian Antiquary* (II, 130), states that Châmuṇḍa-Râya, on his way to Paudanapura, heard of the existence of a statue of Gommaṭa, 18 bows high, at Beḷgoḷa. He consecrated the image and granted for it villages of the revenue value of 1,96,000 *varahas*. Guḷḷakâyajji was the goddess Padmâvati who, in order to break the pride with which Châmuṇḍa-Râya had become elated at the accomplishment of his vast undertaking, appeared, by order of the god, in the guise of an aged poor woman at the time of the anointment of the statue. According to the *Râjâvaḷi-kathe* she was the goddess Kûshmâṇḍini. This work further says that the image of Gommaṭa at Beḷgoḷa was formerly worshipped by Râma and Râvaṇa, as also by the latter's wife Maṇḍôdari. The *Munivamśâbhyudaya* of Chidânandakavi (c. 1680) furnishes the information that Râma and Sîtâ brought the images of Gommaṭa and Pârśva from Lankâ and were worshipping them respectively on the larger and the smaller hills. Unable to lift them up, they left them there and went their way.

As stated before (p. 12), inscription No. 234 (85), of about 1180, makes the clear statement that Châmuṇḍa-Râya had the statue of Gommaṭa made. The same statement is also made in inscription No. 254 (105), of 1398. We have further synchronous records Nos. 175 (76), 176 (76), and 179 (75) in Kannaḍa, Tamil and Mahrâṭhi languages respectively engraved at the sides of the image itself stating the same fact. The period of the last three inscriptions is evidently that of Châmuṇḍa-Râya who, according to inscription No. 345 (137), of about 1159, was the minister of the Ganga king Râjamalla whose reign began in 974 and ended in about 984. Between these dates must the statue have been erected, since according to tradition the consecration took place during Râjamalla's reign. But as a Kannaḍa work on the 24 Tîrthankaras, popularly known as Châmuṇḍarâya-purâṇa, composed by Châmuṇḍa-Râya in 978, does not mention the erection of the statue in the long account it gives of the author's achievements, it is reasonable to conclude that the image was set up after 978. We may in the absence of more precise information put down the date of the completion of the colossus and of these inscriptions as 983. In the face of these inscriptions recording in unambiguous language that Châmuṇḍa-Râya had the image made, it is needless to say anything about the stories mentioned above regarding its existence from the time of Râma and Râvaṇa. The traditional date of the consecration of Gommaṭa by Châmuṇḍa-Râya given in several literary works is Sunday the fifth lunar day of the bright fortnight of Chaitra of the cyclic year Vibhava corresponding to the year 600 of the Kaliyuga era.

Different estimates of the height of Gommaṭa have been given — 70 feet 3 inches by Buchanan and 60 feet 3 inches by Sir Arthur Wellesley. Mr. Bowring,

then Chief Commissioner of Mysore, says, "The colossal statue was measured by my order on the 1st of January 1865 and the height then assigned was 57 feet. The measurement was made by the Amildar." In his *Eastern Experiences* (page 74) he says, "A platform was specially erected to ascertain the exact height of the statue, which was found to be 57 feet, and not 70 feet, as generally supposed." Measurements of the different parts of the image taken by an officer of the Public Works Department in 1871 are given on page 129 of volume II of the *Indian Antiquary*. Advantage was taken of the platforms and scaffolding then erected for the anointment of the god to secure accurate measurements, but owing to the interference of the priests the work could not be completed. The following were the dimensions obtained:—

	Feet.	Inches.		Feet.	Inches.
Total height to the bottom of the ear	50	0	Breadth across the pelvis	13	0
From the bottom of the ear to the crown of the head (not measured), about	6	6	Do at the waist	10	0
Length of the foot	9	0	From the waist and elbow to the ear	17	0
Breadth across the front of the foot	4	6	From the armpit to the ear	7	0
Length of the great toe	2	9	Breadth across the shoulders	26	0
Half girth at the instep ...	6	4	From the base of the neck to the ear	2	6
Do of the thigh	10	0	Length of the forefinger	3	6
From the hip to the ear	24	6	Do middle finger.	5	3
Do coccyx to the ear	20	0	Do third finger	4	7
			Do fourth finger.	2	8

These measurements appear to be fairly correct. The height of the statue may be put down at 57 feet. In a palm-leaf manuscript in the private library of Mr. Aramane Jinachandraiya at Mysore which I examined a few years ago I came across a number of Sanskrit stanzas composed by a Jaina poet of the name of Śântarâja-paṇḍita giving the measurements of the different parts of the image in *hastas* (cubits) and *angulas* (finger-breadths). This poet, who bore the title of Kavi-chakravarti or emperor of poets, also wrote in 1820 a big Sanskrit poem styled *Sarasajanachintâmaṇi*. The stanzas mentioned above are 16 in number. We learn from the last stanza that the poet himself took the measurements by order of his patron, the Mysore king Krishṇa-Râja-Oḍeyar III, on the occasion of the anointment of the god caused to be performed by that king. In the first stanza he states that the measurements are given for the pious contemplation of his co-religionists and for the astonishment of the adherents of other religions. Other names used for Gommaṭa are Dôrbali, Bâhubali and Saunandi (son of Sunandâ).

PLATE XI

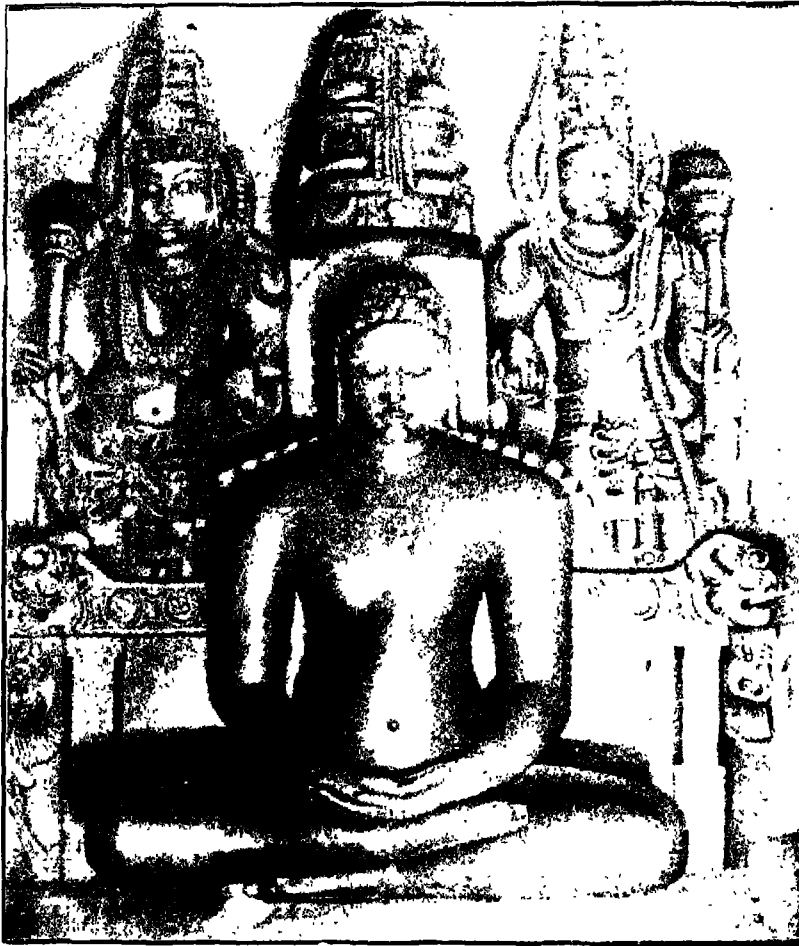



FIGURE OF ADISVARA IN KATTALE-BASTI

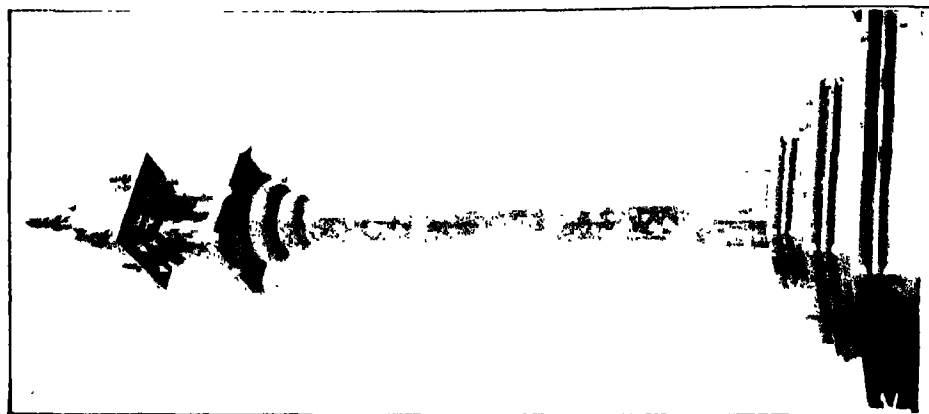



PLATE XII

1. FRONT VIEW OF SASANA BASTI.

2. MANASTAMBHA IN FRONT OF PARSVANATHA BASTI.

There seems to be some mistake in stanza 14. The following are the measurements given :—

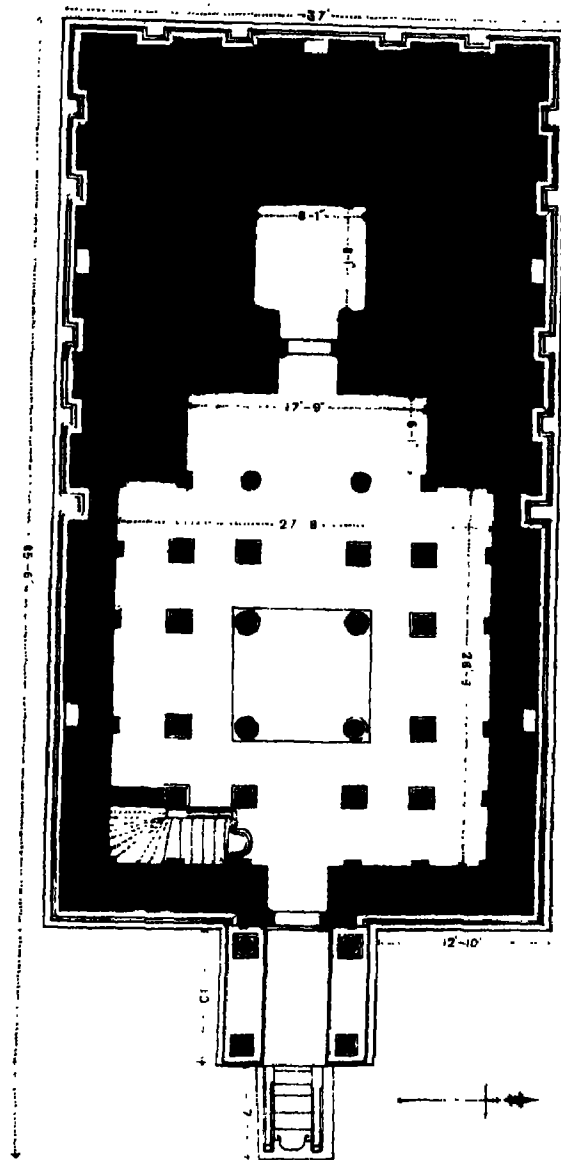
	Cubits	Finger-breadths.		Cubits	Finger-breadths.
From the foot to the crown of the head	36⅛	0	From shoulder to shoulder	16	0
From the foot to the navel	20	0	The lines around the nipple	4	9
From the navel to the head	16⅛	0	Girth of the waist	20	0
From the chin to the crown of the head	6	3	From the shoulder to the middle finger	18½	0
Length of the ear	2¾	0	Girth of the wrist ...	6½	0
From ear to ear	8	0	Length of the thumb	2¼	0
Girth of the neck	10¾	0	Length of the great toe	? 4½	0
Height of the neck	1¾	0	Length of the foot	4	1

According to the poet the height of the statue is 54 feet 3 inches. He also gives the dimensions of several parts not given in the previous list. I give below the stanzas for the information of scholars :—

Jayati Beḷuguḷa-śrî-Gômaṭêśôsya mûrtêḥ
parimitim adhunâhaṃ vachmi sarvatra harshât
sva-samayaja-janânâm bhâvanâdêśanârthaṃ
para-samaya-janânâm adbhutârthaṃ cha sâkshât ‖1‖
pâdân mastaka-madhya-dêśa-charamaṃ pâdârdha-yuṅmâ tu shaṭ-
triṃśadd-hasta-mitôchchhrayôsti hi yathâ śrî-Dôrbali-svâminaḥ
pâdâd viṃśati-hasta-sannibha-mitir nâbhyantam asty uchchhrayaḥ
pâdârdhânvita-shôḍaśôchchhraya-bharô nâbhêś śirôntaṃ tathâ ‖2‖
chubukân mûrdha-paryantaṃ śrîmad-Bâhubalîśinaḥ
asty aṅguli-trayî-yukta-hasta-shaṭka-pramôchchhrayaḥ ‖3‖
pâdatrayâdhikya-yukta-dvi-hasta-pramitôchchhrayaḥ
pratyêkaṃ karṇayôr asti bhagavad-Dôrbalîśinaḥ ‖4‖
paśchâd Bhujabalîśasya tiryag-bhâgêsti karṇayôḥ
ashṭa-hasta-pramôchchhrâyaḥ pramâkṛidbhiḥ prakîrtitaḥ ‖5‖
Saunandêḥ paritaḥ kaṇṭhaṃ tiryag asti manôharaṃ
pâda-trayâdhika-daśa-hasta-pramita dîrghatâ ‖6‖
Sunandâ-tanujasyâsti purastât kaṇṭha-sûchchhrayaḥ
pâda-trayâdhikya-yukta-hasta-pramiti-niśchitaḥ ‖7‖
bhagavad-Gômaṭêśasyâṃsayôr antaram asya vai
tiryagâyatir asyaiva khalu shôḍaśa-hasta-mâ ‖8‖
vakshaś-chûchuka-saṃlakshya-rêkhâ-dvitaya-dîrghatâ

navâṅgulâdhikya-yukta-chatur-hasta-pramêśituḥ ॥9॥
paritô-madhyam êtasya parîtatvêna vistṛitiḥ
asti viṃśati-hastânâṃ pramâṇaṃ Dôrbalîśinaḥ ॥10॥
madhyamâṅguḷi-paryantaṃ skandhâd dîrghatvam îśituḥ
bâhu-yugmasya pâdâbhyâṃ yutâshṭâdaśa-hasta-mâ ॥11॥
maṇibandhasyâsya tiryak-parîtatvât samantataḥ
dvi-pâdâdhika-shaḍḍ-hasta-pramâṇaṃ pariganyate ॥12॥
hastâṅgushṭhôchchhrayôsty asyaikâṅgushṭhât pad-dvi-hasta-mâ
lakshyatê Gômaṭêśasya jagad-âścharya-kâriṇaḥ ॥13॥
pâdâṅgushṭhasyâsya dairghyaṃ dvi-pâdâdhikatâ-yujaḥ
chatushṭayasya hastânâṃ pramâṇam iti niśchitaṃ ॥14॥
divya-śrî-pâda-dîrghatvaṃ bhagavad-Gômaṭêśinaḥ
saikâṅguḷa-chatur-hasta-pramâṇam itî varṇitaṃ ॥15॥
śrîmat-Krishṇa-nṛipâla-kârita-mahâ-saṃsêka-pûjôtsavê
śishṭyâ tasya kaṭâksha-rôchir-amṛita-snâtêna Sântêna vai
ânîtaṃ kavi-chakravarty-urutara-śrî-Śantarâjêna tad
vṛkshyôtthaṃ parimâṇa-lakshaṇam ihâkârîdam êtad-vibhôḥ ॥16॥

Reference has been made more than once to the anointment of Gommaṭa. This is popularly known as *mastakâbhishêka* or the head-anointing ceremony, and is performed only at certain conjunctions of the heavenly bodies at intervals of several years, and at a great cost. It is called *mahâbhishêka* in inscription No. 231, of about 1500, which seems to fix the amounts to be paid to the officiating priests, the stone-masons, carpenters and other workmen, and for the supply of milk and curds. The earliest reference to *mastakâbhishêka* is found in No. 254 (105), of 1398, which states that Paṇḍitârya had it performed seven times. The poet Panchabâṇa refers to an anointment caused to be performed by one Śântavarṇi in 1612, Anantakavi to another conducted at the expense of Viśâlâksha-paṇḍita, the Jaina minister of the Mysore king Chikka-Dêva-Râja-Oḍeyar, in 1677, and Śântarâja-paṇḍita, as stated above, to a third caused to be performed by the Mysore king Krishṇa-Râja-Oḍeyar III in about 1825. Reference is made to a similar ceremony performed in 1827 in 223 (98), to another in 1871 in the *Indian Antiquary* (II, 129) and to another still in 1887 in the *Harvest Field* (for May 1887). The latest, to my knowledge, was the one conducted in 1909. The anointment performed in 1887 was at the expense of the Kolhâpûr Svâmi, who is said to have spent Rs. 30,000 for the purpose. The following account of the ceremony is taken from the *Harvest Field* :-

The 14th March last was the day of anointing for the statue of Gommaṭêśvara. It was a great day, in anticipation of which 20,000 pilgrims gathered there from all parts of India. There were Bengalis there, Gujaratis also, and Tamil people in great numbers. Some arrived a full month before the time and the stream

CHÂMUṆḌARÂYA BASTI

SCALE 5 4 3 2 1 0 5 10 15 20 25 FEET

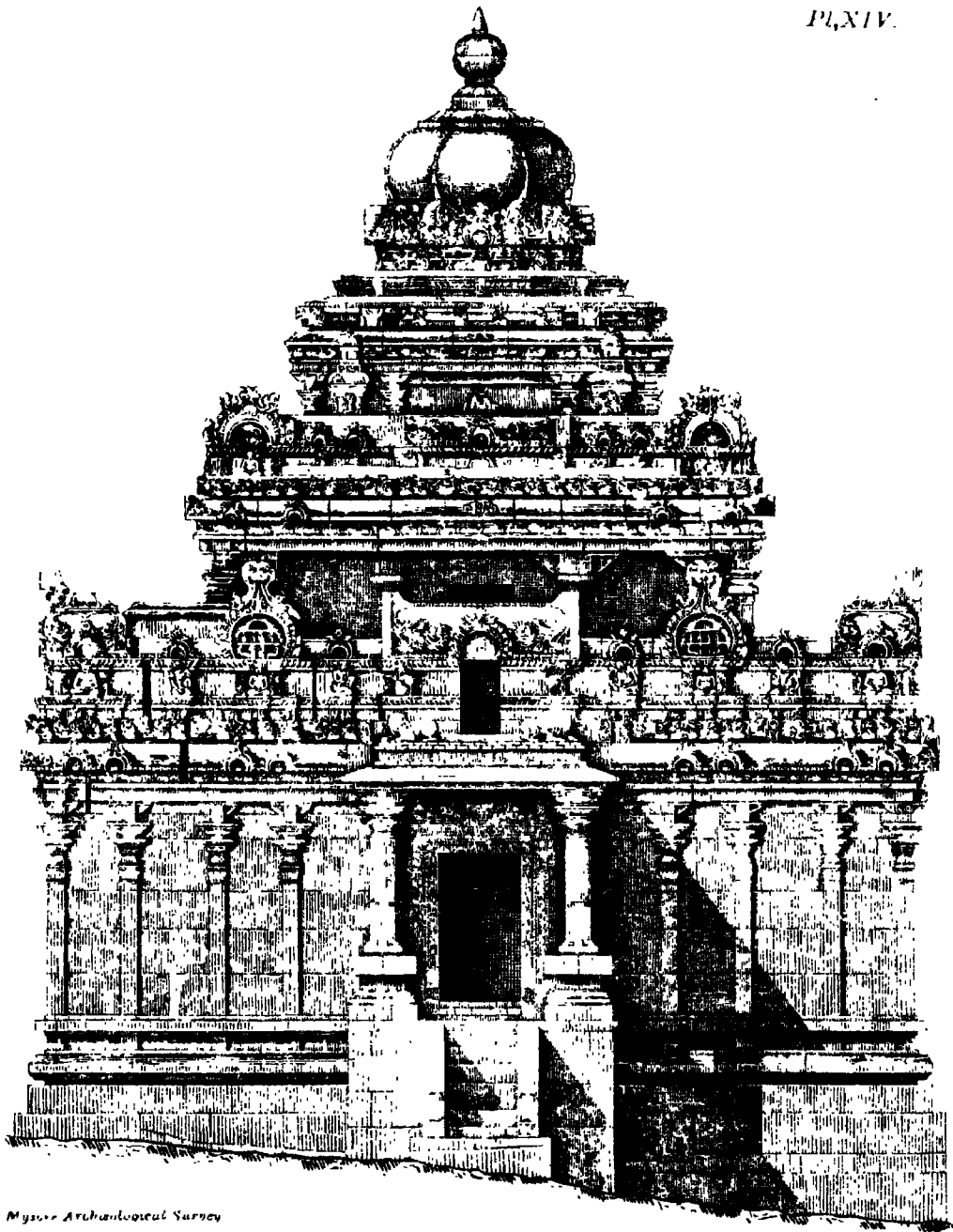
continued to flow until the afternoon of the day of the great festival. For a whole month there was daily worship in all the temples, and *pâda-pûjâ* or worship of the feet of the great idol besides. On the great day, the 14th, the people began to ascend the hill even before dawn in the hope of securing good places from which to see everything. Among them were large numbers of women and girls in very bright attire, carrying with them brass or earthen pots. By 10 o'clock all available space in the temple enclosure was filled. Opposite the idol an area of 40 square feet was strewed with bright yellow paddy, on which were placed 1,000 gaily painted earthenware pots, filled with sacred water, covered with cocoanuts and adorned with mango leaves. Above the image was scaffolding, on which stood several priests, each having at hand pots filled with ghee, milk and such like things. At a signal from the Kolhâpûr Svâmi, the master of the ceremonies, the contents of these vessels were poured simultaneously over the head of the idol. This was a sort of preliminary bath, but the grand bath took place at 2 o'clock. Amid the horrible dissonance of many instruments the thousand pots already mentioned were lifted as if by magic from the reserved area to the scaffolding and all their contents poured over the image, the priests meanwhile chanting texts from the sacred books. Evidently the people were much impressed. There were mingled cries of 'Jai jai Mahârâja', and 'Ahaha, ahaha', the distinctive exclamations of Northern and Southern Indians to mark their wonder and approval. In the final anointing fifteen different substances were used, namely, water, cocoanut meal, plantains, jaggery, ghee, sugar, almonds, dates, poppy seeds, milk, curds, sandal, gold flowers, silver flowers, and silver coin. With the gold and silver flowers there were mixed nine varieties of precious gems; and silver coin to the amount of Rs. 500 completed the offering.

Plate XXII shows the back view of Gommaṭêśvara and Plate XXIII his bust. There is a story that after the conversion of the Hoysaḷa king Vishṇuvardhana to the Vaishṇava faith, the Vaishṇava apostle Râmânujâchârya mutilated the statue of Gommaṭa so as to ruin it as an object of worship. No trace, however, remains of such injury, unless it be that the forefinger of the left hand, which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again. This particular form of desecration would easily have suggested itself if it be true, as tradition has it, that the change of the king's religion was in some degree brought about by the refusal of his Jaina guru to take food from him by reason of the king's mutilation in the shape of the loss of one of his fingers.

There are two more colossal images of Gommaṭa known to exist, one at Kârkaḷa and the other at Ênûr, both in the South Kanara District. The image at Kârkaḷa, 41 feet 5 inches high, was erected by Vîra-Pâṇḍya in 1432 at the advice of the Jaina teacher Lalitakîrti of Panasôge, while that at Ênûr, 35 feet high, was

set up in 1604 by Timmarâja of the family of Châmuṇḍa at the instance of Chârukîrti-paṇḍita of Beḷgoḷa.[1] The Kârkaḷa statue was moved to the spot where it now stands.[2] In a Kannaḍa poem named *Kârkaḷada-Gommaṭêśvara-charite* written by Chandrama in about 1646 it is stated that the statue was placed on a long cart of twenty wheels and dragged up and that the process occupied a month. These two images are identical with the one at Śravaṇa Beḷgoḷa in the way in which they are represented, but differ considerably in the features of the face. The Beḷgoḷa statue is not only the most ancient in date and considerably the highest of the three, but from its striking position on the top of a very steep hill and the consequently greater difficulty involved in its execution is by far the most interesting. Of the accessories of these images, the ant-hills, with serpents issuing from them, which surround the lower limbs, and the climbing plant which twines round both legs and arms are worthy of notice. They are found in all the three statues[3], and are intended to symbolise the complete absorption in penance of the ideal ascetic until the ant-hills arose at his feet and creeping plants grew round his limbs.

On both sides of the image of Gommaṭa on Vindhyagiri, a little to the front, are two chauri-bearers, about 6 feet high, beautifully carved and richly ornamented, the one to the right being a male, Yaksha, and the other a female, Yakshi (Plate XXIV, 1 and 2). They hold a fruit in the other hand. To the left of the colossus is a circular stone basin called Lalitasarôvara (or the lovely pond), the name being engraved on the ant-hill opposite to it[4], which receives the water used for the sacred bath of the image. When the basin is full, the excess water flows in a drain covered with slabs to a well in front of the statue and from there is conducted beyond the temple enclosure to a cave near the entrance known as Guḷḷakâyajji-bâgilu. The *maṇṭapa* or pillared hall in front of Gommaṭa is decorated with nine well carved ceilings. Eight of them have figures of the *ashṭa-dikpâlakas* or regents of the eight directions in the centre surrounded by other figures, while the central one has in the middle a fine figure of Indra holding a *kalaśa* or water vessel for anointing Gommaṭa (Plate XXV). The ceilings are artistically executed, and, considering the material used, namely, hard granite, the work redounds to the credit of the sculptors. From the inscription in the central ceiling, No. 221, it may be inferred that the hall was caused to be erected by the minister Baladêva in

1. See *Epigraphia Indica*, VII. 109.
2. See *Indian Antiquary*, V. 36.
3. At Śravaṇa-guṭṭa near Hivâla, Mysore Taluk, is an abandoned statue of Gommaṭa, about 20 feet high, on the top of a small rocky eminence. It has a half smile like the Ênûr image. A creeper twines round the thighs and arms, while a cobra with expanded hood forms a support for each hand. It is said that about a mile to the south there was a town called Gommaṭapura of which no traces are now left.
4. Inscription No. 183 (79).

Mysore Archaeological Survey

FRONT ELEVATION OF CHAMUNDARAYA BASTI

the early part of the twelfth century. Inscription No. 267(115), of about 1160, states that the general Bharatamayya had the *happalige* (? railing) of the hall around Gommaṭadêva built; No. 182 (78), of about 1200, records that Basavi-seṭṭi, a lay disciple of Nayakîrti-siddhânta-chakravarti, caused the wall of the enclosure and the twenty-four Tîrthankaras to be made, and his sons the lattice-windows in front of those Tîrthankaras; and No. 228 (103), of 1509, gives the information that Channa-Bommarasa, son of Kêśavanâtha who was the chief minister of the Changâḷva king Mahâdêva, and the *śrâvakas* (Jaina laymen) of Nanjarâyapaṭṭaṇa caused the *ballivâḍa* (? upper storey) of Gommaṭasvâmi to be renovated.

The Enclosure.—Inscriptions Nos. 177 (76) and 180 (75) in Kannaḍa and Mahrâṭhi languages respectively engraved on either side of the image immediately below those of Châmuṇḍa-Râya (p. 15) state that the enclosure around Gommaṭa was caused to be made by Ganga-Râja. The fact is also mentioned in several other inscriptions, namely, Nos. 73 (59), of 1118, 125 (45) and 251, of about the same date, 240 (90), of about 1175, and 397, of ? 1179. Ganga-Râja was the general of the Hoysaḷa king Vishṇuvardhana. As the erection of the enclosure is mentioned in records of 1118 and onwards and not mentioned in No. 127 (47), of 1115, we may conclude that it was built between these dates, most probably in 1117. The enclosure has certainly detracted from the imposing and picturesque effect the gigantic image must previously have presented when standing alone in its naked sublimity on the summit of the hill. But probably it was required during the time of Ganga-Râja for protecting the statue from injury.

The cloisters in the enclosure around Gommaṭa enshrine 43 images. With the exception of three, two of which represent the Yakshi Kûshmâṇḍini and the third Bâhubali or Gommaṭa, all of them represent Tîrthankaras, there being in some cases two or more figures of the same Tîrthankara, set up apparently at different periods. Several of the images bear inscriptions on their pedestals stating by whom they were erected. For convenience of reference the names of the twenty-four Tîrthankaras are given below[1]:—

1. Ṛishabha or Âdinâtha.
2. Ajitanâtha.
3. Śambhava.
4. Abhinandana.
5. Sumatinâtha.
6. Padmaprabha.
7. Supârśvanâtha.
8. Chandraprabha.
9. Pushpadanta or Suvidhinâtha.
10. Śîtalanâtha.
11. Śrêyâmsa.
12. Vâsupûjya.
13. Vimalanâtha.
14. Anantanâtha.
15. Dharmanâtha.
16. Śântinâtha.
17. Kunthunâtha.
18. Aranâtha.
19. Mallinâtha.
20. Munisuvrata.
21. Naminâtha.
22. Nêminâtha.
23. Pârśvanâtha.
24. Mahâvîra or Vardhamâna

The figures in the cloisters may now be noticed in order.

East side.—(1) Kûshmâṇḍini, a seated female figure, about 3 feet high, bearing a fruit in the left hand and a bunch of flowers in the right. The inscription

1. They are also given in inscription No. 254 (105), of 1398.

on the pedestal, No. 185 (104), states that the image, which it names Yaksha-dêvate, was caused to be made by Bammi-seṭṭi, son of Kêti-seṭṭi, a lay disciple of Bâlachandradêva who was the disciple of Nayakîrti-siddhânta-chakravarti. The period of the epigraph may be about 1231. (2) Chandranâtha or Chandraprabha, a standing marble figure, about 3½ feet high. (3) Pârśvanâtha, about 5 feet high, with a seven-hooded canopy and a serpent-coil behind. (4) Śântinâtha, about 4½ feet high, with a rude *prabhâvaḷi* or glory. (5) Ṛishabha, an inscribed image, about 5 feet high with *prabhâvaḷi*. The inscription, No. 187, says that the statue was caused to be made by Basavi-seṭṭi, a lay disciple of Nayakîrti-siddhânta-chakravarti. Its period may be about 1180. (6) Nêminâtha, about 5 feet high with glory. (7) Ajitanâtha, about 4½ feet high. (8) Vâsupûjya, about 4½ feet high, with an inscription, No. 188, on the pedestal identical with the one on that of (5). (9) to (12) Vimalanâtha, Anantanâtha, Naminâtha and Śambhava, each about 4 feet high. (13) Supârśvanâtha, about 4 feet high, similar to (3) but with a canopy of five hoods. (14) Pârśvanâtha, about 6 feet high, similar to (3).

South side.—(15) Śambhava, an inscribed image, about 4½ feet high. The inscription, No. 189, states that the Jina was erected by the general Balleya, a lay disciple of Nayakîrti-siddhânta-chakravarti. The period of the record is about 1180. (16) to (21) Śîtalanâtha, Abhinandana, Chandraprabha, Pushpadanta, Munisuvrata and Śrêyâmsa, each about 4 feet high. (22) ? Vimalanâtha, about 4 feet high, with an inscription, No. 190, on the pedestal identical with the one on that of (15). (23) Kunthunâtha, a seated figure, about 3 feet high, with no *prabhâvaḷi*. (24) to (25) Dharmanâtha and Nêminâtha, each about 4 feet high. (26) Abhinandana, an inscribed image, about 4 feet high. The inscription, No. 193, says that the statue was set up by Anki-seṭṭi, a lay disciple of Bâlachandradêva who was the disciple of Nayakîrti-siddhânta-chakravarti. Its period may be about 1200. (27) Śântinâtha, also about 4 feet high, with an insciption, No. 194, on the pedestal stating that the image was caused to be made by Râmi-seṭṭi, a lay disciple of Nayakîrti-siddhânta-chakravarti. The date of the record is about 1180. (28) to (30) Aranâtha, Mallinâtha and Munisuvrata, each about 5 feet high. None of them has a *prabhâvaḷi*.

West side.—(31) Pârśvanâtha, similar to (14). (32) to (33) Śîtalanâtha and Pushpadanta, each about 4 feet high. (34) Pârśvanâtha, also about 4 feet high, but with a serpent canopy and coil as in (3). (35) Ajitanâtha, (36) Sumatinâtha and (37) Vardhamâna are inscribed images, each about 4 feet high. The inscription on (35), No. 195, records that the image was caused to be made in about 1200 by the customs-officer Bhânudêva-heggade, a lay disciple of Nayakîrti-siddhânta-chakravarti's disciple Bâlachandradêva; that on (36), No 196, that the statue was set up in about 1180 by Bidiyama-seṭṭi, a lay disciple of Nayakîrti-siddhânta-chakravarti; and that on (37), No. 197, that Basavi-seṭṭi, the same individual that set

Pl. XV.

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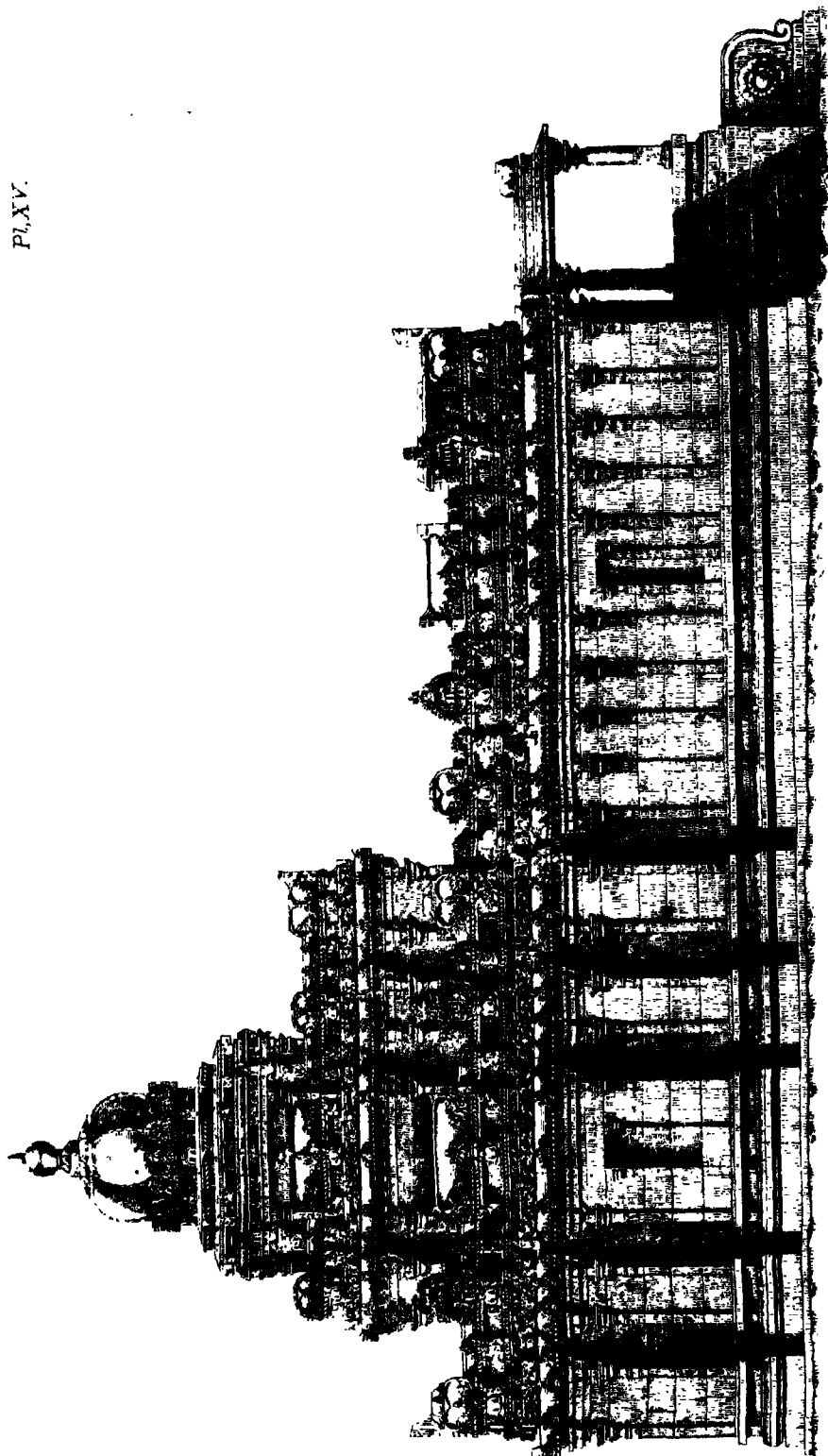
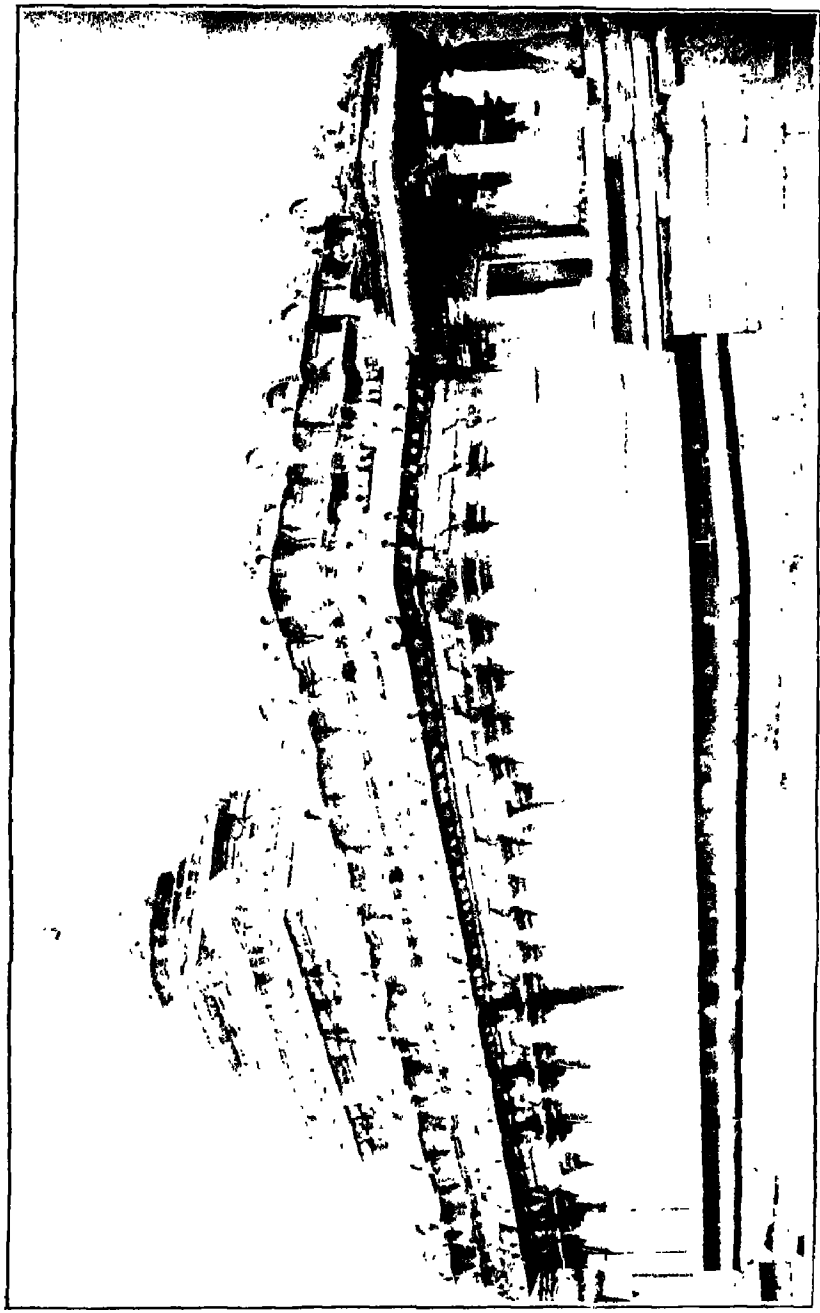

SIDE ELEVATION OF CHAMUNDARAYA BASTI.

SCALE 5 4 3 2 1 5 10 15 FEET

4. *Akhaṇḍa-bâgilu.*—This entrance is so called because the whole doorway is carved out of a single rock. The lintel, which is well carved, shows a seated figure of Lakshmi bathed by elephants standing on either side (Plate XXIX, 2). According to tradition this doorway was caused to be made by Châmuṇḍa-Râya (p. 14). On both sides of this entrance are tw. small shrines, that to the right containing a figure of Bâhubali, and the other a figure of his brother Bharata. Both the images bear inscriptions, Nos. 265 and 266, stating that they were erected by the general Bharatêśvara, a lay disciple of Gaṇḍavimukta-saiddhânta-dêva. Their period seems to be about 1130. The erection of these statues by Bharatêśvara is also mentioned in another inscription, No. 267 (115), of about 1160, which tells us that the two shrines were built for beautifying the sides of the entrance to the holy place. It likewise tells us that the grand flight of steps leading to Akhaṇḍa-bâgilu was also the pious work of the same general. To the right of this entrance stands a big boulder, known as Siddhara-guṇḍu (or the boulder of the Siddhas), on which are incised several inscriptions, the top portion being sculptured with rows after rows of seated figures representing Jaina gurus (Plate XXX). Some of the figures have labels below them giving their names.

To the right of another entrance known as Guḷḷakâyajji-bâgilu is sculptured on a rock a seated female figure, about one foot high, with folded hands. This figure has wrongly been taken by the people to represent Guḷḷakâyajji and the entrance named after her. An inscription found below the figure, No. 477, of about 1300, tells us, however, that it represents the daughter of one Malli-seṭṭi and commemorates her death. This seated figure with folded hands in an obscure part of the hill can by no means represent Guḷḷakâyajji, she being conspicuously represented by the figure standing opposite to Gommaṭa, holding a *guḷḷa-kâyi* in the hands (Plate XXVI).

3. *Tyâgada Brahmadêva pillar.*—This elegantly carved pillar is a beautiful work of art. Plate XXVIII shows its south face. It is said to be supported from above in such a way that a handkerchief can be passed under it. Tradition, which says that Châmuṇḍa-Râya had it made, is confirmed by the inscription on the north base, No. 281 (109), which gives a glowing account of his exploits. If this inscription had been left intact we should perhaps have had the exact date of the erection of the great statue and a more precise account of the circumstances under which it was set up. But unfortunately Hergaḍe Kaṇṇa, in order to have a short inscription of only two and a half lines incised regarding himself, No. 282 (110), appears to have caused three sides of Châmuṇḍa-Râya's original record to be entirely effaced, leaving only the present fragment on the north base. Kâṇṇa's inscription, which may be assigned to about 1200, is engraved on the south base and states that he had a Yaksha made for the pillar. Châmuṇḍa-Râya's inscription must have begun on the south base below the figures sculptured on it. Of these

figures, the one flanked by chauri-bearers is said to represent Châmuṇḍa-Râya and the other his guru Nêmichandra. In the Sanskrit commentary on the *Gommaṭasâra*, a work in Prâkṛit, it is stated that the *Gommaṭasâra* was written by Nêmichandra for the instruction of Châmuṇḍa-Râya, the great minister of the Ganga king Râjamalla. Plate XXIX, 1 shows the pavilion over the pillar. The pillar is also popularly known as Châgada-kamba (pillar of gifts), *châga* being a corrupt form of the Sanskrit *tyâga*. The name is accounted for by the statement that it was the place where gifts were distributed.

7. *Chennaṇṇa-basti.*—This temple stands at some distance to the west of the Tyâgada Brahmadêva pillar. Plate XXXI, 1 gives a view of the *basti* as also of the *doṇe* or natural pond near it. It consists of a *garbhagṛiha*, a porch and a veranda and enshrines a seated figure, about 2½ feet high, of Chandranâtha, the eighth Tîrthankara. A *mânastambha* stands in front of it. From inscripition No. 390, of 1673, it may be inferred that the temple was built by Chennaṇṇa at about that period. On two pillars of the veranda are carved, facing each other, a male and a female figure with folded hands. These probably represent Chennaṇṇa and his wife. To the north-east of the *basti* is a *maṇṭapa* or pillared hall situated between two *doṇes* or natural ponds.

2. *Odegal-basti.*—The Odegal-basti, also known as Trikûṭa-basti by reason of its having three cells facing different directions, is a fine structure, though with a plain exterior (Plate XXXI, 2). It stands on a lofty terrace, like the Śântîśvara-basti on the smaller hill, with a high flight of steps leading up to it, and is called Odegal-basti because of the *odegals* or stone props that have been used for strengthening the walls. The main cell contains a fine figure of Âdinâtha with a well carved *prabhâvaḷi*, flanked by male chauri-bearers; the left cell, a figure of Nêminâtha, and the right, a figure of Śântinâtha. All the three images are seated. On the rock to the west of the temple are engraved nearly thirty Mârvâḍi inscriptions in Nâgari characters, Nos. 283 to 309, ranging in date from 1645 to 1841, which record the visits of pilgrims from Northern India.

1. *Chauvisatîrthakara-basti.*—This is a small shrine consisting of a *garbhagṛiha*, a *sukhanâsi* and a porch. The object of worship is a slab of stone, about 2½ feet high, on which the figures of the twenty-four Tîrthankaras are sculptured. Three large figures stand in a line at the bottom and above them, in the shape of a *prabhâvaḷi*, are arranged small seated figures numbering twenty-one. A Mârvâḍi inscription in the shrine, No. 313 (118), states that the image of the twenty-four Tîrthankaras was set up in 1648 by Chârukîrti-paṇḍita, Dharamachandra and others.

Brahmadêva temple.—This is a small shrine at the foot of the hill near the beginning of the ascent containing a shapeless flat stone daubed with vermilion, which

the people call Brahma or Jâruguppe Appa. From an inscription on the rock behind the shrine, No. 321 (121), we learn that the temple was erected by Rangaiya, younger brother of Giri-gauḍa of Hirisâḷi, probably in 1679. The shrine has an upper storey, evidently a later addition, which has a figure of Pârśvanâtha.

Plate LVI, *a* gives the north view of both Chikka-beṭṭa and Doḍḍa-beṭṭa.

THE VILLAGE.

A brief account will now be given of the temples and other objects of interest at the village itself. As stated before, the village lies picturesquely between the two hills Chikka-beṭṭa and Doḍḍa-beṭṭa. Plate II gives the plan, and Plate XXXII the north view, of the village. The position of the important buildings, etc., is shown on Plate II. Plate XXXIII exhibits the south view of the *kalyâṇi* or pond in the middle of the village.

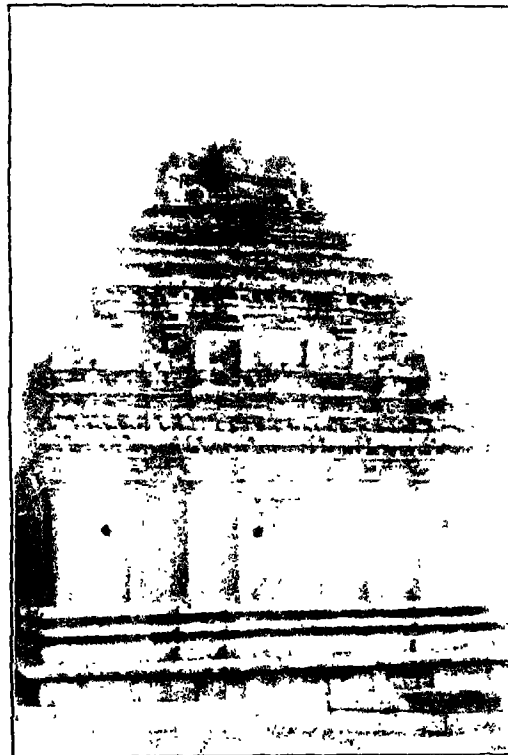
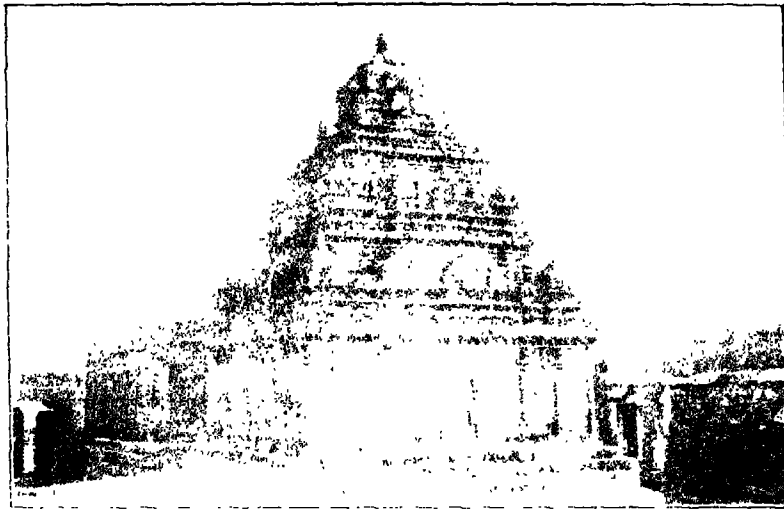
5. *Bhaṇḍâri-basti.*—This is the largest temple at Śravaṇa Beḷugḷa, measuring about 266 feet by 78 feet. It is a solid structure consisting of a *garbhagṛiha*, a *sukhanâsi*, a *navaranga*, a porch, a *mukha-maṇṭapa* and a *prâkâra* or enclosure. Plate XXXIV gives its plan and Plate XXXV its front view. The *basti* is dedicated to the twenty-four Tîrthakaras and is hence known as the Chaturviṁśati-Tîrthakara-basti. The *garbhagṛiha* has figures of the twenty-four Jinas, each about 3 feet high, standing in a line on a long ornamental pedestal. There are three doorways, the middle one being well carved, with large perforated screens at the sides of each. The figure opposite the middle doorway is Vâsupûjya, the twelfth Jina, with eleven figures to its right and twelve to the left. The *sukhanâsi* has to the left figures of Padmâvatı and Brahma. A single slab, about ten feet square, covers the floor enclosed by the four central pillars of the *navaranga*. Similar slabs are also used for paving the front portion and the veranda. It would be interesting to know how these slabs, so gigantic in size, were got to their places. The *navaranga* doorway is well executed, especially its lintel which is carved with human and animal figures and foliage. A veranda runs round the main building, as also a stone railing (Plate XXXVI). The railing has uprights in the shape of round pillars, about 4 feet high, to which thick slabs, about 2 feet and 6 inches broad respectively, are mortised lengthwise at the bottom and the top, leaving an open space of about nine inches in the middle. The *mânastambha* in front of the *basti* is a fine monolith. The temple is popularly known as Bhaṇḍâri-basti because it was erected by Huḷḷa, the *bhaṇḍâri* or treasurer of the Hoysaḷa king Nârasiṁha I (1141-1173). From inscriptions Nos. 345 (137) and 349 (138) we learn that the *basti* was built in 1159, and that king Nârasiṁha, giving it the name of Bhavyachûḍâmaṇi, granted for its upkeep the village Savaṇêru. No. 345 speaks of it thus: "The general Huḷḷa gladly caused this excellent Jina temple to be built with all adjuncts so that people said that it was a charming ornament of Gommaṭapura. Together with its

2. BACK VIEW OF SANTISVARA BASTI

PLATE XIX

MAHANAVAMI-MANTAPA, EAST VIEW

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enclosure, dancing hall, two fine strongly built large Jaina dwellings at the sides, and mansion with doorways resplendent with various elegant ornaments of foliage and figures, the matchless temple of Chaturvimśati-Tīrthakaras, resembling a mass of religious merit, was thus completed by Huḷḷa."

1. *Akkana-basti*.—This is the only temple in the village built in the Hoysaḷa style of architecture. It is a fine structure consisting of a *garbhagriha*, a *sukhanāsi*, a *navaranga* and a porch. Plate XXXVII shows its plan. The *garbhagriha* with a well carved doorway enshrines a standing figure, about 5 feet high, of Pārśvanātha, sheltered by a seven-hooded serpent. In the *sukhanāsi*, whose doorway is flanked by perforated screens, are seated, facing each other, fine figures of Dharaṇēndra and Padmāvati, the Yaksha and Yakshi of this Jina. They are about 3½ feet high and are canopied by a five-hooded serpent. The *navaranga* has four beautiful black stone pillars ornamented with bead work and nine elegantly executed ceilings which are nearly two feet deep. The pillars are polished and have a shining surface like those of the Pārśvanātha temple at Bastihalli near Haḷebīd. One of them is shown on Plate XXXVIII. The porch also has a fine ceiling. It has besides a railed parapet or *jagati* with a frieze in the middle of flowers between pilasters. The outer walls are decorated here and there with fine pilasters and miniature turrets. The tower, consisting mostly of uncarved blocks except for a row of figures from the bottom to the top in the four directions, has on its front embankment a beautiful panel very artistically carved with scroll work and surmounted by a *simha-lalāṭa* or lion's head (Plate XXXIX). The panel has a seated Jina figure under a *mukkoḍe* or triple umbrella in the centre flanked on either side by a male chauri-bearer, a standing Jina, and a Yaksha or Yakshi. The pedestal is flanked by elephants. The embankment has at its sides figures of Sarasvati. The tower itself has a seated Jina figure in front. The south wall of the *basti* being out of plumb, it is supported by a number of stone props. From the beautiful inscription which stands to the right of the porch, No. 327 (124), (Plate XL, 1), we learn that the temple was erected in 1181 by the Jaina lady Āchiyakka, wife of Chandramauḷi, the Brāhman minister of the Hoysaḷa king Ballāḷa II, and that the king granted for its upkeep the village Bammeyanahaḷḷi. The inscription has an elegantly carved semi-circular top in the middle of which is a seated Jina figure flanked by male chauri-bearers with an elephant to the right and a cow and a calf to the left. The temple is called Akkana-basti, which is a shortened form of Āchiyakkana-basti, that is, the *basti* founded by Āchiyakka. The fact that Āchiyakka founded the temple is also mentioned in inscription No. 331 which is engraved on the pedestal of the image of Pārśvanātha and in another at the village granted by king Ballāḷa II, namely, *Epigraphia Carnatica*, V, Chennarāyapaṭṇa 150, of 1182.

Siddhānta-basti.—In the west of the *prākāra* or enclosure of Akkana-basti is situated the Siddhānta-basti (see Plate XXXVII), so called because all the books

bearing on the Jaina *siddhânta* were once secured in a dark room of this *basti*. It is said that at some remote period *Dhavaḷa*, *Jayadhavaḷa* and other rare philosophical works were carried away from here to Mûḍabidare in the South Kanara District. This temple has an inscribed marble Chaturvimśati-Tîrthakara image, about 3 feet high, with Pârśvanâtha standing in the middle and the other Jinas seated around. The inscription which is in Mârvâḍi, No. 382, states that the image was set up by some pilgrim from Northern India in about 1700.

Dânaśâle-basti.—This is a small building situated near the entrance to Akkana-bâsti. It enshrines a Pancha-Paramêshṭhi image, about 3 feet high. The *pancha* or five Paramêshṭhis are (1) the Jinas, (2) the Siddhas, (3) the Âchâryas, (4) the Upâdhyâyas and (5) the Sâdhus. One of each class is carved on the slab, the central figure being larger than the two figures on either side which stand one over the other. According to the *Munivamśâbhyudaya* of Chidânandakavi (*c.* 1680) Chikka-Dêva-Râja-Oḍeyar of Mysore visited Beḷgoḷa during the rule of his predecessor Doḍḍa-Dêva-Râja-Oḍeyar (1659-1672), saw Dânaśâle and got the village Madaneya granted by the king for its upkeep.

Kâḷamma temple.—This is a solitary Hindu temple at the village situated near Akkana-basti. It is a small structure, dedicated to the goddess Kâḷi or Kâḷamma, the *garbhagṛiha* only being built of stone with a mortar tower over it. The goddess is a seated figure, about 2½ feet high, with four hands, two of them bearing an axe and a noose, the other two being in the *varada* (or boon-conferring) and *abhaya* (or fear-removing) attitudes. There is also a linga in front of the image. It is worthy of notice that rice is received from the Jaina *maṭha* or monastery for the offerings of the goddess.

2. *Nagara-Jinâlaya.*—This is a small plain building consisting of a *garbhagṛiha*, a *sukhanâsi* and a *navaranga*. It enshrines a standing figure, about 2½ feet high with *prabhâvaḷi* or glory, of Âdinâtha. In a cell to the left in the *navaranga* stands a figure, about 2 feet high, of Brahmadêva with two hands, the left hand holding a fruit and the right something that looks like a whip. The figure wears sandals and has the emblem of a horse on the pedestal. From an inscription in the temple, No. 335 (130), we learn that it was caused to be erected in 1195 by the minister Nâgadêva, a lay disciple of Nayakîrti-siddhânta-chakravarti and the *paṭṭaṇasvâmi* of the Hoysaḷa king Ballâḷa II (1173-1220). The temple was named Nagara-Jinâlaya because the *nagara* or merchants were its supporters. It also appears to have borne another name Śrînilaya. Other pious works attributed to Nâgadêva in the inscription referred to above are the building of a stone pavement and a dancing hall in front of the Kamaṭha-Pârśvadêva-basadi and the erection of an epitaph to his guru Nayakîrti-siddhânta-chakravarti who died in 1176. This epitaph is the inscription No. 66 (42). According to No. 326 (122), of about 1200, he also constructed a tank called Nâgasamudra after him, but now known as

Jiganekatte. Inscription No. 258 (108), of 1482, states, however, that Nagara-Jinâlaya was brought into existence by the glory of Paṇḍita-yati's great penance.

3. *Mangâyi-basti.*—This is also a plain structure, consisting of a *garbha-griha*, a *sukhanâsi* and a *navaranga*. It contains a standing figure, about 4½ feet high, of Śântinâtha. At the sides of the *sukhanâsi* doorway stand two chauri-bearers, each about 5 feet high. There is also an inscribed image of Vardhamâna in a cell in the *navaranga*. In front of the temple are two well carved elephants, one of which is shown on Plate XL. Inscriptions Nos. 339 and 341 (132) state that the *basti* was caused to be built by Mangâyi of Beḷuguḷa, a disciple of Abhinava-Chârukîrti-paṇḍitâchârya and a crest-jewel of royal dancing girls, and that it was named Tribhuvana-chûḍâmaṇi. The period of these records may be about 1325. Śântinâtha does not appear to be the original image set up by Mangâyi as the inscription on the pedestal, No. 337, states that the statue was caused to be made by Bhîmâ-Dêvi, a lay disciple of Paṇḍitâchârya and the queen of Dêva-Râya-mahârâya. This Dêva-Râya was most probably the Vijayanagar king Dêva-Râya I (1406-1416) and the period of the epigraph may be about 1410. The inscription on the image of Vardhamâna mentioned above, No. 338, says that that image was caused to be made by a lady of the name of Basatâyi who was a lay disciple of Paṇḍitadêva. Its period, too, may be about the same. From another inscription in the same temple, No. 342 (134), we learn that the *basti* was repaired by Gum-maṭaṇṇa, a disciple of Hiriya-Ayya of Gêrasoppe, probably in 1412.

4. *Jaina maṭha or monastery.*— The Jaina *maṭha* which is the residence of the Jaina guru is a pretty structure with an open courtyard in the middle. An upper storey has recently been added to the building. Plate XLI gives the front view of the *maṭha* before the upper storey was built, and Plate XLII its front view with the upper storey. The pillars of the porch are elegantly carved. One of them is shown on Plate XLIII. The *maṭha* has three cells standing in a line, facing west, which contain the images that are daily worshipped. In compliance with my request the guru had some of the images in metal and marble arranged in the courtyard for being photographed, and Plate XLIV exhibits the group of images so arranged. Of the three cells mentioned above, the middle cell has Chandra-nâtha as the chief image, though there are many other bronze and marble figures kept in rows. The right cell has amidst other figures an image of Nêminâtha in an artistically executed brass *mandâsana* or pavilion (Plate XLV), while the left cell has two metallic figures, one seated above the other, the upper one being Sarasvati and the lower Jvâlâmâlini. Several of the images appear to be recent additions as indicated by the inscriptions on them which range in date from about 1850 to 1858. The inscriptions are mostly in Sanskrit or Tamil engraved in Grantha characters and dated in some cases in both the Mahâvîra and Śaka eras. The images were presents mostly from people of the Madras Presidency. They

include the Tîrthankaras (1) Anantanâtha, (2) Chandranâtha, (3) Nêminâtha and (4) Vardhamâna; (5) Gommaṭa; and the images of (6) the Navadêvatâḥ or nine deities, (7) the Pancha-Paramêshṭhis, (8) the Chaturvimśati-Tîrthakaras, and (9) the Gaṇadharas, and according to the inscriptions on them, Nos. 355-360 and 480-482, (1-3) were set up respectively by Dharaṇêndra-śâstri, the laywoman Nekkâ and Śâttaṇṇa-śrêshṭhi, all belonging to Kumbhakôṇam; (4) by Appâsâmi of Śeṇṇiyambâkkam in the Kânchi country; (5) by the laymen Gôpâla and Âdinâtha of Tanjore; (6) by Perumâḷ-śrâvaka also of Tanjore; (7) by Padmâvati-yammâḷ, wife of Śinnu-mudaliyâr of Mannârkôvil; (8) by Ajjikâ of Tachchûru and (9) by Padumayya of Kaḷasa. The inscription on another Anantanâtha image, No. 361, states that the images of the fourteen Jinas beginning with Vṛishabha and ending with Anantanâtha were presented by Śattiram Appâvu-śrâvakar of Tanjore. The Navadêvatâ-bimba or image of the nine deities has, besides the Pancha-Paramêshṭhis, Jina-dharma or Jaina religion or law, Jinâgama or Jaina scriptures, Chaitya or a Jina and Chaityâlaya or a Jina temple, represented respectively by a tree, a *ṭhavaṇakôlu* or stool for keeping the book in reading, a Jina figure, and a *manṭapa* or pavilion.

The walls of the *maṭha* are decorated with paintings illustrating mostly scenes from the lives of some Jinas and Jaina kings. The panel to the right of the middle cell represents the Dasara Darbâr of the Mysore king Kṛishṇa-Râja-Oḍeyar III seated on the throne in Mysore, while the one to the left, which has three rows, has figures of the Pancha-Paramêshṭhis (p. 28) at the top, Nêminâtha with his Yaksha and Yakshi in the middle, and a figure of the *svâmi* of the *maṭha* at the bottom represented as expounding religious texts to his disciples. On the north wall is pictured Pârśvanâtha's *samavasaraṇa* with a big circle containing curious representations; and the south wall, to the right of the guru's room, has portrayed on it scenes from the life of the emperor Bharata. *Samavasarana* is supposed to be a heavenly pavilion where the Kêvali or Jina preaches eternal wisdom. Two panels to the left of the same room and two more on the west wall depict scenes from the life of the Jaina prince Nâgakumâra. The forest scene portrayed on one of the panels on the west wall is particularly good (Plate XLVI). The tree to the right with six persons on or near it is intended to illustrate the six *lêśyâs* of Jaina philosophy. *Lêśyâ* (tint) is that by which the soul is tinted with merit and demerit It is of six kinds and colours, three being meritorious and three sinful. Meritorious *lêśyâs* are of orange-red (*pîta*), lotus-pink (*padma*) and white (*śukla*) colours, while sinful *lêśyâs* are of black (*kṛishṇa*), indigo (*nîla*) and grey (*kapôta*) colours. The former lead respectively to birth as man and as god and to final emancipation, while the latter lead respectively to hell and to birth as plant and as animal. The picture illustrates the acts of persons affected with the different *lêśyâs*. With the desire of eating mangoes a person under the influence of the black *lêśyâ* uproots the mango tree;

BACK VIEW OF GOMMATESVARA

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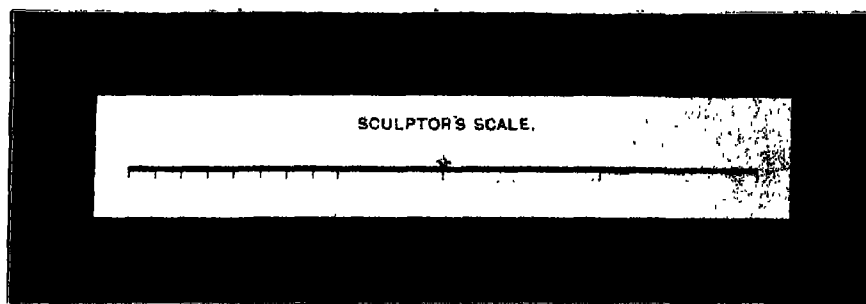

another affected with the indigo cuts its trunk; a third influenced by the grey chops off big boughs; a fourth affected with the orange-red cuts off small branches; a fifth under the influence of the lotus-pink merely plucks mangoes; and a sixth affected with the white picks up only fallen fruit. In the upper storey of the *maṭha* are set up a seated marble image of Pârśvanâtha and a black stone panel containing figures of the twenty-four Jinas with Pârśvanâtha in the centre. According to tradition Châmuṇḍa-Râya, after erecting the colossus on the larger hill, appointed his guru Nêmichandra as the head of the *maṭha* at Śravaṇa Beḷgoḷa. It is also stated that there was a line of gurus at the place even before this period. One of the gurus of this *maṭha*, Chârukîrti-paṇḍita, is said in some inscriptions[1] to have cured the Hoysaḷa king Ballâḷa I (1100—1106) of a terrible disease and to have thence acquired the title of Ballâḷa-jîvarakshaka.

There are also in several Jaina houses artistically executed brass *mandâsanas* or pavilions similar to the one in the *maṭha* (Plate XLV) containing Jina figures for daily worship. Plate XLVII shows the *mandâsana* in the house of Paṇḍit Dôrbali-śâstri, the *adhyaksha* or head of the Sanskrit Pâṭhaśâlâ at Śravaṇa Beḷgoḷa. Plate XLVIII exhibits the front and back views of a few images in the possession of Paṇḍit Dôrbali-śâstri and Messrs. Garagaṭṭe Vijayarâjaiya and Chandraiya. In Figure 1 the central image in the lower row represents according to the inscription on its back, No. 483, the Jina Śîtalanâtha; the one at the right end is a Chaturviṁśati-Tîrthakara image with Pârśvanâtha in the middle, and that at the left end a Pancha-Paramêshṭhi image. Besides Śîtalanâtha the two figures in the upper row also bear inscriptions on the back (Figure 2). Judging from the characters of these inscriptions, Nos. 484 and 485, these two images must be more than 800 years old. They are stated to have been presented to the Tîrthada-basadi at Kaḷasatavâḍi (near Seringapatam) by two ladies named Mâḷabbe and Kaṇṇabekanti. The inscription on Śîtalanâtha, which is in Mârvâḍi, says that the image was caused to be made by Vilasâmuskari in 1519.

Kalyâṇi.—The *kalyâṇi* or pond in the middle of the village has already been referred to more than once (pp. 1 and 26). It is a beautiful large pond stepped on all sides surrounded by a wall with gates surmounted by towers (Plate XXXIII). To the north is a large pillared hall on one of the pillars of which is an inscription, No. 865, stating that the pond was caused to be built by Chikka-Dêva-Râjêndra. The latter was a king of Mysore who ruled from 1672 to 1704. From the *Gommaṭêśvara-charite* of Anantakavi (*c.* 1780) we learn that Chikka-Dêva-Râja who ordered the construction of the *kalyâṇi* at the request of Aṇṇayya, his mint-master, died before the completion of the work, and that Aṇṇayya completed the pond with towers, pillared hall, etc., during the rule of Kṛishṇa-Râja-Oḍeyar I (1713-1731),

1. Nos. 254 (105), of 1398, and 258 (108), of 1432.

the grandson of Chikka-Dêva-Râja. It was stated before that the village derived its name Beḷgoḷa from this pond (p. 1), but if the pond came into existence at the period noted above, it could not be the source of the name Beḷgoḷa which occurs even in inscriptions of the seventh century. We have therefore to conclude that either this pond which had been in existence in a dilapidated condition was renovated by order of Chikka-Dêva-Râja or that the pond which gave the name to the village was one quite different from this.

Jakki-kaṭṭe.—This is a small tank to the south of the Bhaṇḍâri-basti. From inscriptions below Jina figures on two boulders near the tank, Nos. 367 and 368, we learn that Jakkimavve, a lay disciple of Śubhachandra-siddhânta-dêva, the wife of the elder brother of the general Ganga-Râja and the mother of the general Boppadêva, caused the tank and the Jina figures to be made. As we know that Ganga-Râja was the general of the Hoysaḷa king Vishṇuvardhana, the period of these records must be about 1120, and Jakki-kaṭṭe, so named after the builder Jakkimavve, must be nearly 800 years old. Her praises also occur in inscription No. 117 (43), of 1123, which records the erection by Ganga-Râja of an epitaph to his guru Śubhachandra-siddhânta-dêva who was likewise the guru of Jakkimavve. Another of her pious acts in the shape of the erection of a *basti* (now in ruins) at Sâṇehalli, about three miles from Śravaṇa Beḷgoḷa, is recorded in inscription No. 400 at that village.

Chennaṇṇa's pond.—At some distance to the south of the village is a small pond known as Chennaṇṇa's pond. This Chennaṇṇa is the same man that built the Chennaṇṇa-basti on the larger hill (p. 25). He thought it fit to record the making of this pond, as also of a grove and a *maṇṭapa*, in a good number of inscriptions, namely, Nos. 369-375 and 488-490. From No. 390 we learn that the period of the pond, etc., is about 1673.

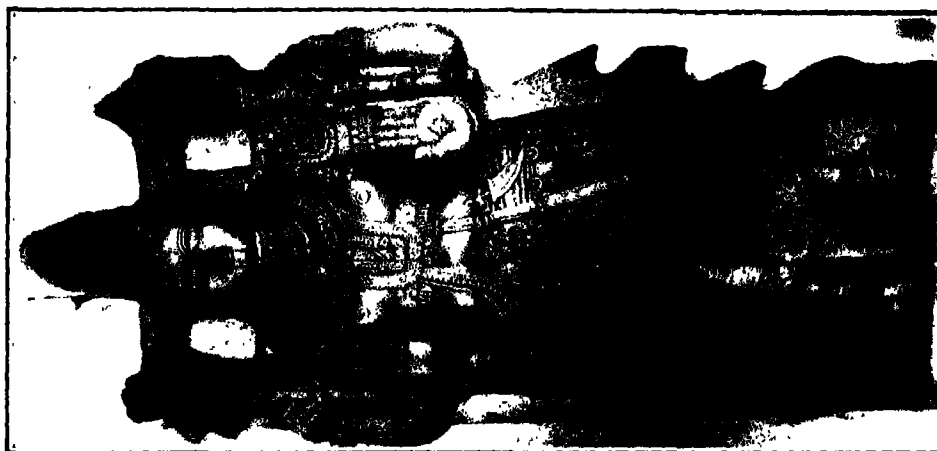
ADJACENT VILLAGES.

A few words may now be said about the temples, etc., in some of the neighbouring villages.

Jinanâthapura.—This village is situated about a mile to the north of Śravaṇa Beḷgoḷa (see Plate II). According to inscription No. 388 the village was founded by Ganga-Râja, the general of the Hoysaḷa king Vishṇuvardhana, in about 1117. The Śântinâtha-basti here is a fine specimen of the Hoysaḷa style of architecture. It consists of a *garbhagṛiha*, a *sukhanâsi* and a *navaranga*. Plate XLIX gives the plan of the temple. Śântinâtha is a well carved figure, about 5½ feet high with *prabhâvaḷi*, flanked by male chauri-bearers. The *navaranga* has four elegantly executed pillars adorned with bead work, one of them being in an unfinished condition, and nine good ceilings, each about 1½ feet deep. One of the ceilings is shown on Plate LV. There are likewise in the *navaranga* two well executed niches,

PLATE XXIV

1. CHAURI BEARER TO RIGHT OF GOMMATESVARA

2. CHAURI BEARER TO LEFT OF GOMMATESVARA

3. DVARAPALAKA TO LEFT OF ENTRANCE TO ENCLOSURE

facing each other, which are now empty. The outer walls have a row of large images, some in an unfinished state, surmounted by beautiful turrets and scrolls. Plates LII and LIV give respectively the west and north[1] views of the temple and Plates L, LI and LIII enlarged views of portions of the south, west and north walls respectively. The images consist of Jinas, Yakshas, Yakshis, Brahma, Sarasvati, Manmatha, Môhini, drummers, musicians, dancers, etc. The number of female figures is 40. Plate LVI, 1 shows a female figure on the north wall with a peculiar coiffure. There are also niches outside corresponding to the inner ones. The south wall being a little out of plumb, stone props have been set up to strengthen it. This *basti* is the most ornate of the Jina temples in the State. From the inscription on the pedestal of Śântinâtha, No. 380, we learn that the general Vasudhaikabândhava Rêchimayya founded the temple and made it over to Sâgaranandi-siddhânta-dêva. *Epigraphia Carnatica*, V, Arsikere 77, of 1220, states that this general had been the minister of the Kalachuryas and that he subsequently placed himself under the protection of the Hoysala king Ballâla II (1173-1220). We may therefore take the period of the erection of the Śântinâtha-basti to be about 1200. An inscription on a pillar of the *navaranga*, No. 879, says that the *basti* was renovated by Pâleda-Padumanna in 1632.

There is another *basti* in the east of the village, known as Aregal-basti, which is older than the Śântinâtha-basti. It consists of a *garbhagriha*, an open *sukhanâsi* and a *navaranga*, and enshrines a fine seated marble figure of Pârśvanâtha, about 5 feet high with *prabhâvali*, canopied by an eleven-hooded serpent. At the sides of the *sukhanâsi* are well carved seated figures, about 2½ feet high, of Dharanêndra and Padmâvati. The temple is very neatly kept. It is called Aregal-basti because it is built on a rock (*aregal*). From the inscription on the pedestal of Pârśvanâtha, No. 383, we learn that the image was set up so recently as 1889 for the spiritual welfare of one Bhujabalaiya, a resident of Belgola. This was done because the original image had suffered mutilation. The original image, a standing figure, is now lying in the bed of the tank close by, its *mukkode* or triple umbrella being kept near the inscription, No. 384 (144), of about 1135, standing to the right of the entrance to the temple. As usual in Jina temples, the *basti* has good metallic figures representing Chaturvimśati-Tîrthakaras, Pancha-Paramêshthis, Navadêvatâs (p. 30), Nandiśvara, etc.

To the south-west of the village is an inscribed Jaina tomb, generally known as *samâdhi-mantapa* but designated *kildkûta* or stone house in the inscription. It is a square stone structure, about four feet broad and 5 feet high, surmounted by a turret but walled up on all sides with stone slabs without any opening. The inscription on it, No. 389, commemorates the death in 1213 of Bâlachandradêva's

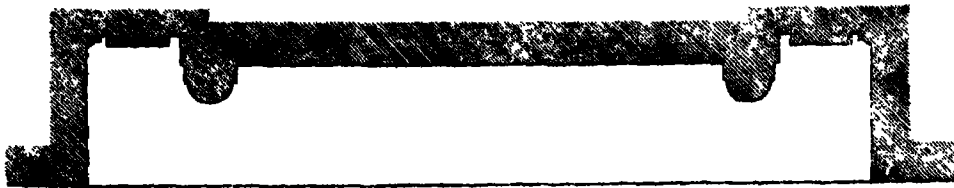
1. The north view of this *basti* has been reproduced at page 271 of Dr. Vincent A. Smith's *History of Fine Art in India and Ceylon* from a photograph supplied by me.

son (name defaced), a disciple of the royal guru Nêmichandra-paṇḍita of Beḷikumba, as a result of an attack of severe fever, and states that the *śilâkûṭa* was built by Bairôja on the spot where the body was cremated. The epitaph concludes with the statement that a woman named Kâḷabbe, probably the widow of the deceased, also ended her life in 1214. There is also a similar, but smaller, tomb on the rock to the north of the tank known as Tâvarekere to the west of the smaller hill, with an inscription close to it, No. 362 (142), which says that it is the tomb of the ascetic Chârukîrti-paṇḍita who died in 1643. Before leaving Jinanâthapura it may be stated that inscription No. 64 (40), which is the epitaph of a Jaina teacher named Dêvakîrti-paṇḍita who died in 1163, mentions the fact that this teacher caused a *Dânaśâle* or almshouse to be built of stone in this village.

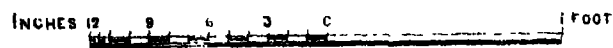
Haḷe-Belgoḷa.—This village is at a distance of about four miles to the north of Śravaṇa Belgoḷa. It has a ruined Jina temple in the Hoysaḷa style of architecture consisting of a *garbhagriha*, an open *sukhanâsi* and a *navaranga*. The *grabhagriha* contains a standing Jina figure, about 2½ feet high. Against the wall of the *sukhanâsi* leans a mutilated standing figure of Pârśvanâtha, about 5 feet high, with a seven-hooded canopy and a serpent-coil behind. The central ceiling of the *navaranga*, which is beautifully carved, has figures of the *ashṭa-dikpâlakas* or regents of the eight directions, seated on their vehicles with their wives, the middle panel being occupied by a standing figure of Dharaṇêndra with a five-hooded canopy, holding a bow in the left hand and what looks like a conch-shell in the right. There are also two well carved chauri-bearers, about 5 feet high, lying mutilated in the *navaranga* together with a seated headless Jina figure about 3 feet high. Plate LVI, 2 shows one of the chauri-bearers. The *navaranga* doorway shows pretty good work. The outer walls have here and there pilasters and niches. The plinth is supported at the corners and other places by figures of elephants. An inscription at the temple, EC, V, Chennarâyapaṭṇa 148, of 1094, states that the Hoysaḷa prince Ereyanga, the father of Vishṇuvardhana, granted to the Jaina guru Gôpanandi Râchanahaḷḷa and the Belgoḷa Twelve for repairs of the *basadis* of Belgoḷa and other places. Gôpanandi is praised at great length in inscription No. 69 (55), of about 1100. It is probable that the period of the *basti* is about 1094.

There are also a Vishṇu and a Śiva temple at the village, which are small structures built of brick. The former has a figure of Kêśava, about 4 feet high, and two figures of Âḷvârs or Śrîvaishṇava saints, while the latter has a linga behind which stands a figure of Vishṇu. about 3½ feet high. The village appears to have had several more temples at one time as evidenced by the outlet of the tank close by, which is mostly built of the architectural members of temples such as beams, pillars, capitals, etc. There is also a mutilated Jina figure near the pond in the

A ---- ---- B

SECTION ON A.B.

CEILING IN FRONT OF GÔMAṬÊŚVARA.

INCHES 12 9 6 3 0 1 FOOT

Mysore Archæological Survey.

middle of the village with the head of the headless image in the ruined *basti* noticed above lying at its side.

Sâṇehalli.—This village, about three miles from Śravaṇa Beḷgoḷa, has a ruined *basti* which was, as stated before (p. 32), caused to be built in about 1120 by Jakkimavve, the wife of the elder brother of Ganga-Râja, the general of the Hoysaḷa king Vishṇuvardhana[1].

INSCRIPTIONS.

A good number of the inscriptions has already been referred to in describing the buildings, etc., of Śravaṇa Beḷgoḷa and the adjacent villages. As Chikka-beṭṭa contains a very large number of epigraphs, including many ancient ones which are crowded together especially in front of the Kattale-basti and to the south of the Pârśvanâtha-basti, it was thought desirable to give a plan of the records (Plate IV) on that hill with a view to their easy identification. The number of inscriptions printed in the previous edition is 144, and the number in the present edition is 500. The new discoveries, numbering about 354 records, consist of 171 on Chikka-beṭṭa, 111 on Doḍḍa-beṭṭa, 43 in the village and 29 in the adjacent villages. In connection with the present edition four visits were paid to Śravaṇa Beḷgoḷa at different times and each time new inscriptions were found. The survey may now be considered to be practically complete. The inscriptions in this volume are arranged under four heads: Chikka-beṭṭa, Doḍḍa-beṭṭa, the village, and adjacent villages. The epigraphs discovered at different times, though belonging to the same head, had to be printed in different places in the Kannaḍa portion with different numbers. But in the translations all the records belonging to the particular heads, though not bearing consecutive numbers, are brought together for convenience of reference. Thus the numbers belonging to Chikka-beṭṭa are 1—174, 408—475 and 491—492: to Doḍḍa-beṭṭa 175—326, 476—479 and 495—499; to the village 327—377, 480—490, 493—494 and 500; and to adjacent villages 378—407. In the previous edition only one inscription, No. 384 (144), of one of the adjacent villages is printed. According to the characters in which the inscriptions are written, 45 are in Nâgari, 17 in Mahâjani, 11 in Grantha and Tamil, 1 in Vaṭṭeḷuttu and the rest in Kannaḍa. It is not to be expected that every one of the new discoveries is of great historical importance; but it may be said of most of them that they supply information of one kind or another which cannot but be of some interest to the historian and the archæologist. As stated above, the largest number of new records was discovered on Chikka-beṭṭa. Many of them are of a respectable antiquity going back to the seventh and eighth centuries; some are perhaps one or two centuries later, but very few can be brought down to a period later than the twelfth century. Many of

1. See inscriptions Nos. 368 and 400.

the old ones are epitaphs of Jaina monks and nuns; some record the visits of distinguished persons, and some consist of only one word giving the name of the pilgrim who visited the place. Being ancient records, it was thought desirable to copy every one of them without any regard to their importance or otherwise from an historical point of view especially as it was feared that, the letters being worn and the rock having peeled off in many places, there was every likelihood of no traces being left of many of them a few years hence. Doḍḍa-beṭṭa has likewise a good number of inscriptions, mostly of a later date, recording the visits of pilgrims from Northern and Southern India.

The inscriptions will be dealt with in detail under two heads: (1) those that can be assigned to specific dynasties of kings, and (2) those that are of a miscellaneous character. Before passing in review the records relating to specific dynasties of kings, it is necessary to say a few words about the tradition regarding the visit to Śravaṇa Beḷgoḷa of the Śrutakêvali Bhadrabahu along with his disciple Chandragupta, the Maurya emperor. Briefly the tradition runs thus:—

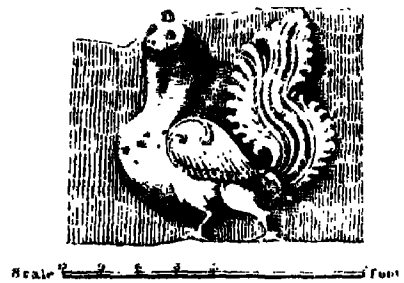
Bhadrabâhu, the last Śrutakêvali, predicted a twelve years' drought and famine in the north, whereupon the Jaina community migrated under his leadership to the south. Chandragupta, the Maurya emperor, abdicated and accompanied Bhadrabâhu as his disciple. On reaching Śravaṇa Beḷgoḷa Bhadrabâhu, perceiving that his end was approaching, ordered the community to proceed on their journey, remained on the smaller hill and died there, tended in his last moments by his disciple Chandragupta. The latter lived there as an ascetic for some years, worshipping the footprints of his guru, and ultimately died by the Jaina rite of *sallêkhanâ* or starvation.

We may now proceed to mention a few facts derived from local history, inscriptions and literature which appear to give support to this tradition. The smaller hill at Śravaṇa Beḷgoḷa is said to derive its name Chandragiri from the fact that Chandragupta lived and performed penance there. As stated before (p. 5), the Chandragupta-basti, one of the oldest temples on the same hill, is said to be so called because it was caused to be erected by Chandragupta. There is, moreover, a cave on this hill, known as the cave of Bhadrabâhu, containing his footprints, in which he is said to have expired. Inscription 166 (71), of about 1100, in the cave refers to worship being done to the footprints of Bhadrabâhu. Two inscriptions on the north bank of the Kâvêri near Seringapatam, E C, III, Seringapatam 147 and 148, of about 900, describe the summit of the Kaḷbappu hill or Chandragiri as marked by the impress of the feet of the great sages Bhadrabâhu and Chandragupta. Among the inscriptions at Śravaṇa Beḷgoḷa itself, 31 (17-18), of about 650, (see Plate LXI), refers to the pair of the great sages Bhadrabâhu and Chandragupta, and states that the Jaina religion, which had greatly prospered when they shed lustre on it, having become a little weak, the sage Śântisêna renovated it; 67 (54), of 1129, mentions Bhadrabâhu, and Chandragupta who, through the merit of being his disciple, was served for a long time by the forest deities; 64 (40), of 1163, speaks of Bhadrabâhu

GULLAKAYAJJI.

Scale 12 9 6 3 1 foot

KUKKUTA SARPA.

Scale 12 9 6 3 1 foot

the last of the Śrutakêvalis, and of his disciple Chandragupta, by whose glory the sages of his *gaṇa* were worshipped by the forest deities; and 258 (108), of 1432, after extolling the lord of ascetics Bhadrabâhu, the last of the Śrutakêvalis, says that his disciple was Chandragupta, who was bowed to by the chief gods on account of his perfect conduct and the fame caused by the greatness of whose severe penance spread into other worlds.

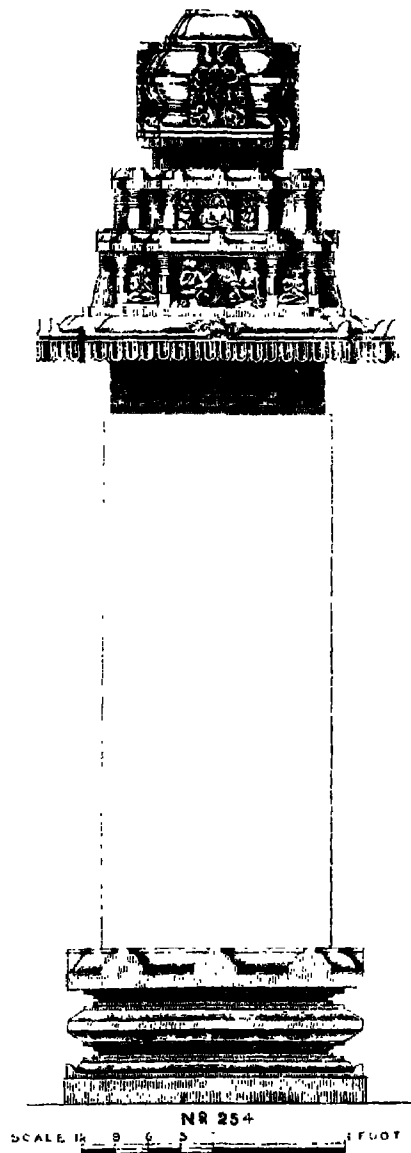
In literature the *Bṛihatkathâkôśa*, a Sanskrit work written by Harishêṇa in 931, says that Bhadrabâhu, the last of the Śrutakêvalis, had the king Chandragupta as his disciple. The account of Bhadrabâhu given in this work may be summarised thus:—In the Pauṇḍravardhana country king Padmaratha was reigning in the city of Dêvakoṭṭa which was formerly known as Kôṭipura. He had a Brâhman dependant of the name of Sômaśarma who by his wife Sômaśri had a son named Bhadrabâhu. One day when Bhadrabâhu was at play with other children at Dêvakoṭṭa, Gôvardhana, the fourth Śrutakêvali, happened to see him, and perceiving that he was destined to be the fifth Śrutakêvali, took charge of him with his father's consent and taught him all sciences. Soon after Bhadrabâhu received *dîkshe* (or the rite of initiation) from Gôvardhana and became an ascetic. In his wanderings he went to Ujjain and stopped in a garden on the bank of the Siprâ. At that time the king of Ujjain was the pious Jaina layman Chandragupta whose queen was Suprabhâ. While out to beg for alms, Bhadrabâhu went to a house where there was only an infant crying in its cradle which told him to go away. On hearing this he came to the conclusion that there would be a twelve years' drought in that country, and spoke to the *saṅgha* or community thus—" There will be a twelve years' famine here. As my end is approaching, I shall stay here alone.[1] You go to the south." When he heard of this, king Chandragupta received *dîkshe* from Bhadrabâhu. Chandragupti-muni, the first of the Daśapûrvis, became the head of all the *saṅghas* under the name of Viśâkhâchârya. By order of Bhadrabâhu he led the *saṅgha* to the Punnâṭa kingdom[2] in the south. Râmilla, Sthûlavṛiddha and Bhadrâchârya were sent with their *saṅghas* to Sindhu and other countries. Bhadrabâhu went to that part of Ujjayini known as Bhâdrapada, fasted for many days and expired.[3] When the twelve years of famine were ended, Viśâkhâchârya, disciple of Bhadrabâhu, returned with the *saṅgha* from the south to Madhyadêsa or the Middle Country.

1. Aham atraiva tishṭhâmi kshîṇam âyur mamâdhunâ 1
2. This ancient kingdom, known as Punnâḍ in Kannaḍa, is named Paunnata by Ptolemy who says that it was noted for the precious stone called beryl. It was ruled by Râshṭravarma and other kings from their capital Kîrtipura, the modern Kittûr situated on the Kapini river in the Heggaḍdêvankôṭe Taluk of the Mysore District. Harishêṇa and Jinasêna say that they belonged to the Punnâṭa-saṅgha, probably identical with the Kittûr-saṅgha mentioned in 81.
3. Prâpya Bhâdrapadaṃ dêśaṃ śrîmad-Ujjayinî-bhavaṃ
chakârânaśanaṃ dhîrah sa dinâni bahûnyalaṃ ||
samâdhi-maraṇam prâpya Bhadrabâhur divaṃ yayau

Another Sanskrit work, named *Bhadrabâhucharita*, by Ratnanandi, disciple of Anantakîrti and pupil of Lalitakîrti, which appears to belong to about the fifteenth century, also gives an account of Bhadrabâhu. The account given in this work, though similar in many respects to the one given above, differs from it in some important particulars. Padmadhara was the king of Kôṭapura in Bharatavarsha and Sômaśarma his family priest. Bhadrabâhu distinguished himself in disputations at the court of king Padmadhara. He succeeded his guru Gôvardhana as *âchârya* or teacher. Chandragupti, the king of Ujjain, showed him great honor and requested him one day to interpret the dreams which he had had the previous night. On hearing the interpretation he renounced the world and took *dikshe* from the guru. Predicting a twelve years' famine and advising his followers to leave the country, Bhadrabâhu, saying "we shall go to Karṇâṭa," went to the south accompanied by twelve thousand disciples. On coming to a forest, perceiving that his end was approaching, he appointed Viśâkhâchârya to his own place and directed him to lead the *saṅgha* to the south. Chandragupti alone stayed behind to attend on his guru, while the rest proceeded to the Chôḷa country. Soon after Bhadrabahu took the vow of *sallêkhanâ* or starvation and expired. The sage Chandragupti, drawing a likeness of his guru's feet, was worshipping them. On his return, Viśâkhâchârya paid homage at the tomb of Bhadrabâhu, and having been treated with due honor by Chandragupti-muni, left for Kanyakubja.

The Kannaḍa work *Munivaṃśâbhyudaya* by Chidânandakavi (c. 1680) gives incidentally some information about Bhadrabâhu and Chandragupta. It says: "The Śrutakêvali Bhadrabâhu came to Beḷgoḷa and lived on Chikka-beṭṭa. A tiger sprang upon him and perhaps killed him. Even now his feet (footprints) are worshipped in a cave on the hill. . . . . Dakshiṇâchârya came to Beḷgoḷa by order of the Jaina sage Arhadbali. Chandragupta, who had also come there on a pilgrimage, took *dikshe* from Dakshiṇâchârva and was worshipping the god in the temple founded by him and the footprints of Bhadrabâhu. Some time after Dakshiṇâchârya bestowed his own position on Chandragupta."

The account given of Bhadrabâhu and Chandragupta in the *Râjâvaḷikathe*, another Kannaḍa work written by Dêvachandra in 1838, is mostly similar to that given by Ratnanandi, but it adds many more details which are not, however, of much importance. It states that Gôvardhana came to Kôṭikapura accompanied by the Śrutakêvalis Vishṇu, Nandimitra and Aparâjita and by five hundered disciples in order to do reverence at the tomb of the Kêvali Jambû-svâmi. While Bhadrabâhu was at the court of Padmaratha, the king showed him a writing which no one could understand, and he at once interpreted it, thus giving proof of his learning and discernment. Chandragupta, the king of Pâṭaliputra, on the night of the full moon in the month of Kârtika, had sixteen dreams (details given.) On the next day, being informed by the keeper of the royal garden of the arrival of Bhadrabâhu there, he immediately went forth with all his councillors to do him reverence, and

INSCRIBED PILLAR IN SIDDARA BASTI

after receiving his blessing, informed him of the dreams. Bhadrabâhu interpreted them all, the interpretation of the last dream in which the king saw a twelve-headed serpent approaching, being that a twelve years' famine would come upon the land. One day, when Bhadrabâhu went on his round to beg for alms, he stood before a house where there was an infant crying in its cradle, and so loud were its cries that although he called out twelve times no one heeded. From this sign he knew that the twelve years' famine had commenced. The king's ministers offered many sacrifices to avert the calamity, but Chandragupta, to atone for their sin in taking life, abdicated in fovour of his son Simhasêna, and, taking *dîkshe*, joined himself to Bhadrabâhu. And Bhadrabâhu, predicting that all rain and cultivation would cease in the north and that the people would die of starvation, collected a body of twelve thousand disciples and went southwards. On coming to a certain hill he perceived that his end was approaching. He therefore committed all the disciples to Viśâkhâchârya's care and sent them on under his guidance to the Chôḷa and Paṇḍya countries. Chandragupta alone received permission to remain, who, on his guru's death, performed the funeral rites and abode in a cave, worshipping his foot-prints. Some time after this king Bhâskara, the son of Simhasêna, came to the south for the purpose of worshipping at the place of Bhadrabâhu's decease and doing obeisance to Chandragupta, his own grandfather. He remained there for some time and built some Jina temples and a city near Chandragiri, which was named Beḷgoḷa. Chandragupta died on the hill.

Finally, we may also notice briefly inscription No. 1, perhaps the oldest epigraph at Śravaṇa Beḷgoḷa, on which the whole tradition is apparently based. It says: "Bhadrabâhu-svâmi, of a lineage rendered illustrious by a succession of great men, who was acquainted with the true nature of the eightfold omens and was a seer of the past, the present and the future, having learnt from an omen and foretold in Ujjayini a calamity lasting for a period of twelve years, the entire *saṅgha* (or Jaina community) set out from the North to the South and reached by degrees a populous and prosperous country. Then, separating himself from the *saṅgha*, an *âchârya* (or teacher), Prabhâchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *samâdhi*[1] on this mountain named Kaṭavapra, bade farewell to, and dismissed, the *saṅgha* in its entirety, and in company with a single disciple, mortifying his body on the wide expanse of the cold rocks, accomplished (*samâdhi*)."

It will be seen from the accounts given above that the evidence in support of the tradition is not conclusive: it is even discrepant on some important points. Inscription No. 1 does not say that Bhadrabâhu led the *saṅgha*; and Harishêṇa clearly states that Bhadrabâhu did not go with the *saṅgha* but died in a part of Ujjayini known as Bhâdrapada. But the two inscriptions near Seringapatam, probably a little older than Harishêṇa's period, describe the summit of Chandragiri

1. See Translations, p. 2.

as marked by the impress of the feet of the great sages Bhadrabâhu and Chandragupta, thus indicating that the two lived there, and a still earlier inscription on Chandragiri itself, No. 31 (17-18), refers to the same two sages though it does not expressly state that they lived there. All accounts are, however, agreed on two points, namely, the prediction of the famine by Bhadrabâhu and the migration of the Jaina community to the South. There is also a fair amount of agreement with regard to the fact that this Bhadrabâhu was the Śrutakêvali of that name and that he had one Chandragupta as his disciple. The question is who this Chandragupta was, and tradition gives the unequivocal answer that he was the Maurya emperor of that name, the grandfather of Aśôka. The late Dr. Fleet was of opinion that the story that the Maurya emperor Chandragupta went with Bhadrabâhu to Śravaṇa Belgoḷa and ended his days there in religious retirement had no solid foundation[1]. He tried to show that the Bhadrabâhu of inscription No. 1 was a later one of that name who lived in the first century B. C. and wrongly identified Chandragupta with Guptigupta[2].

Though the evidence in support of the tradition is not quite conclusive, there are a few important facts which have to be taken into careful consideration before arriving at a decision one way or the other.

1. As Dr. Leumann says[3], the migration to the South is "the initial fact of the Digambara tradition." After a critical examination of Jaina *paṭṭâvalis* or succession lists of gurus, Dr. Hoernle says[4]: "Before Bhadrabâhu the Jain community was undivided; with him the Digambaras separated from the Śvêtâmbaras . . . . . The question is who this Bhadrabâhu was. The Śvêtâmbara *paṭṭâvalis* know only one Bhadrabâhu, who, from the dates assigned to him by the Śvêtâmbaras and Digambaras alike, must be identical with the Bhadrabâhu I of the Digambaras. Considering the varying and contradictory character of the Digambara traditions, the probability is that the inception of the great separation took place under Bhadrabâhu I, who died 162 A. V. according to the Digambaras, or 170 A. V. according to the Śvêtâmbaras. . . . . The Digambara separation originally took place as a result of the migration southwards under Bhadrabâhu in consequence of a severe famine in Bihâr, the original home of the undivided Jain community." Here is some evidence of the migration having taken place under the Śrutakêvali Bhadrabâhu.

2. The Maurya emperor Chandragupta was a Jaina and a contemporary of the Śrutakêvali Bhadrabâhu. Mr. Thomas says:[5] "That Chandragupta was a member of the Jaina community is taken by their writers as a matter of course

1. *I. A.*, XXI, 156; *E. I.*, IV, 22; *JRAS.*, 1909, 23; *Ibid.*, 1911, 816.
2. *E. I.*, IV, 339.
3. *Vienna Oriental Journal*, VII, 382.
4. *I. A.*, XXI, 59-60.
5. *Jainism, or the Early Faith of Aśôka*, 23.

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and treated as a known fact, which needed neither argument nor demonstration. The documentary evidence to this effect is of comparatively early date and apparently absolved from suspicion. . . . . The testimony of Megasthenes would likewise seem to imply that Chandragupta submitted to the devotional teaching of the Śramaṇas as opposed to the doctrines of the Brâhmans." The same writer goes on to prove that the successors of Chandragupta were also Jainas. That Aśôka was a Jaina at first and afterwards became a Buddhist, he deduces from the statements of that monarch's edicts, as also from the statement of Abul Fazl in the *Ain-i-Akbari* that Aśôka introduced Jainism into Kâshmir. This is confirmed by the *Râjataraṅgiṇi* or Brâhmanical history of Kâshmir, which states that Aśôka 'brought in the Jina-śâsana.' In the Sanskrit play named *Mudrâ-Râkshasa* which dramatises the story of Chandragupta's accession to the throne of the Nandas, we see that Jainas held a prominent position at the time, and Châṇakya, Chandragupta's minister, who was the prime agent in the revolution, employs a Jaina as one of his chief emissaries.

3. Chandragupta's disappearance from public life at a comparatively young age requires some satisfactory explanation. He ascended the throne in or about 322 B. C. when quite young and must have been under fifty when his reign came to a close twenty-four years later about 298 B. C. He is not expressly stated to have died, and no special reason appears for his death at this early age. Had he fallen in battle, or his life been cut short by accident or disease, the circumstance could not fail to have been mentioned. On the other hand, if he retired from the throne in order to devote himself to an ascetic life in the last stage of his existence under the guidance of the most distinguished Jaina teacher then living, namely, the Śrutakêvali Bhadrabâhu, this would afford a reasonable explanation of his early disappearance from public notice and of the silence regarding his further career. It is also worthy of notice that the end of his reign coincides with the generally accepted date of Bhadrabâhu's death. And tradition says that he lived for twelve years after the decease of Bhadrabâhu. His death then occurred when he was about sixty-two years of age, which seems more natural.

4. It is very probable that the Dekhan and the north of Mysore were included in the Murya empire.[1] For the Edicts of Aśôka found at Mâski in the Nizam's Dominions and in the Chitaldrug District in Mysore bear evidence to this fact. Early Tamil literature contains several references to the invasion of South India by the Môriyar or Mauryas. There are also inscriptions[2] in Mysore which state that Kuntala, a province which included the western Dekhan and the north of Mysore, was ruled by the Nandas. But these are of comparatively modern date, the twelfth century. Vincent A. Smith says[3]: "At present there is no good

1. *JRAS.* for 1919, 598.
2. *E. C.* V. Shikârpur 225, etc.
3. *Oxford History of India*, 74.

evidence that his (Chandragupta's) conquests extended into the Deccan, but it is possible that he may have carried his victorious arms across the Narbada. Late traditions in Mysore go so far as to assert the extension of the Nanda dominion to that country."

A dispassionate consideration of the abovementioned facts leads one to the conclusion that the Jaina tradition has some basis to stand upon. The evidence may not be quite decisive, but it may be accepted as a working hypothesis until the contrary is proved by future research. Vincent A. Smith, after a careful consideration of all the points bearing on the subject, arrived at a similar conclusion. He says[1]:—

"The only direct evidence throwing light on the manner in which the eventful reign of Chandragupta Maurya came to an end is that of Jain tradition. The Jains always treat the great emperor as having been a Jain like Bimbisāra, and no adequate reason seems to exist for discrediting their belief. The Jain religion undoubtedly was extremely influential in Magadha during the time of the later Saisunāgas, the Nandas, and the Mauryas. The fact that Chandragupta won the throne by the contrivance of a learned Brahman is not inconsistent with the supposition that Jainism was the royal faith. In the drama cited above (*Mudra-Rākshasa*) a Jain ascetic is mentioned as being a special friend of the minister Rākshasa, who served first the Nanda and then the new sovereign.

Once the fact that Chandragupta was or became a Jain is admitted, the tradition that he abdicated and committed suicide by slow starvation in the approved Jain manner becomes readily credible. The story is to the effect that when the Jain saint Bhadrabāhu predicted a famine in northern India which would last for twelve years, and the prophecy began to be fulfilled, the saint led twelve thousand Jains to the south in search of more favoured lands. King Chandragupta abdicated and accompanied the emigrants, who made their way to Śravana Beḷgoḷa in Mysore, where Bhadrabāhu soon died. The ex-emperor Chandragupta, having survived him for twelve years, starved himself to death. The tradition is supported by the names of the buildings at Śravana Beḷgoḷa, inscriptions from the seventh century after Christ, and a literary work of the tenth century. The evidence cannot be described as conclusive, but after much consideration I am disposed to accept the main facts as affirmed by tradition. It being certain that Chandragupta was quite young and inexperienced when he ascended the throne in or about 322 B. C., he must have been under fifty when his reign terminated twenty-four years later. His abdication is an adequate explanation of his disappearance at such an early age. Similar renunciations of royal dignity are on record, and the twelve years' famine is not incredible. In short, the Jain tradition holds the field, and no alternative account exists".

1. Oxford History of India, 75-76.

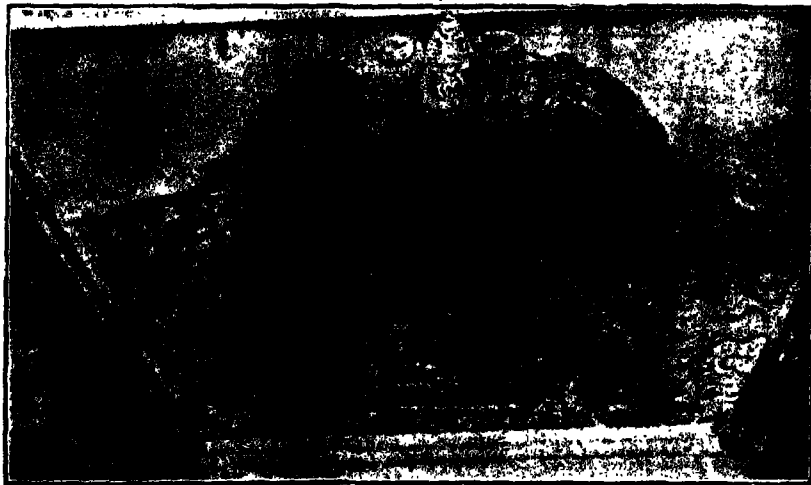
1. PAVILION OVER TYAGADA BRAHMADEVA PILLAR

2. LAKSHMI ON LINTEL OF AKHANDA BAGILU

PLATE XXX

SIDDHAS BOULDER.

Mysore Archæological Survey.

1. Inscriptions assignable to specific dynasties of kings.

A good number of the inscriptions can be assigned to specific dynasties of kings such as the Ganga, the Râshṭrakûṭa, the Châlukya, the Hoysaḷa, and those of Vijayanagar and Mysore. There are also a few records which refer to the Kadambas, the Noḷambas, the Chôḷas, the Changâḷvas, and the chiefs of Niḍugal and Nuggêhalli. The epigraphs relating to the Hoysaḷa dynasty are fairly numerous.

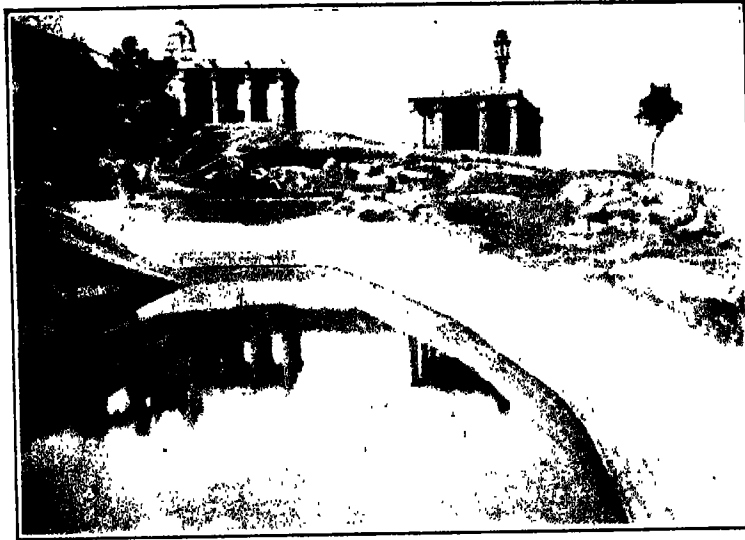
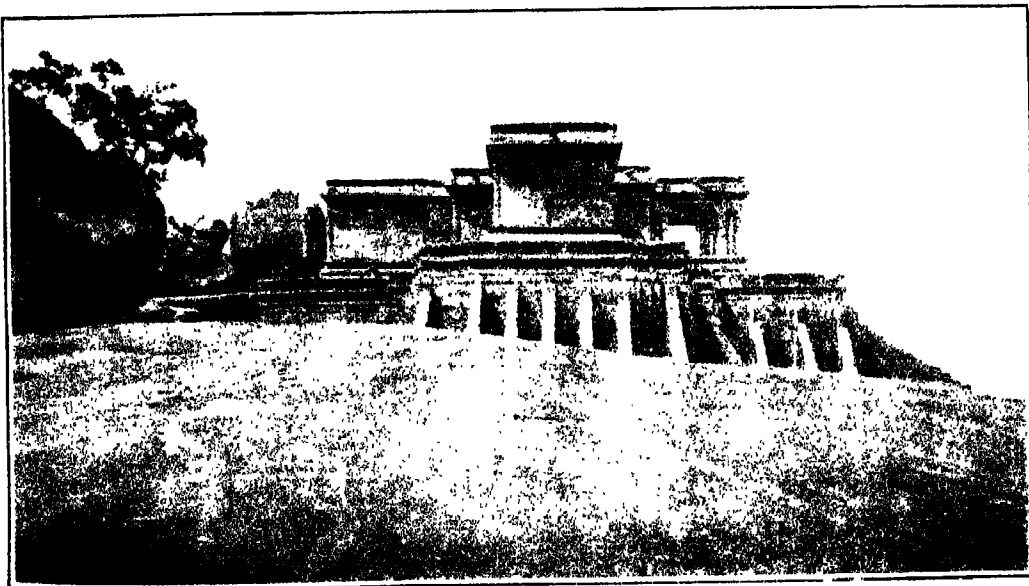
The Gangas.

The earliest of the Ganga records seems to be 415 (Plate LXXVI), which refers to the erection of a *basadi* or Jina temple by Śivamâra. The palæography of the inscription leads us to the conclusion that the reference is in all probability to king Śivamâra II, son of Śrîpurusha. The period of the record may be about 810. The next in point of time is 394 (Plate LXXV), a *viragal*[1], which refers itself to the reign of Satyavâkya Permanaḍi. It records that in the fifteenth year of the coronation of Satyavâkya Permanaḍi, Bidiyâyta, son of Maḷtiyara-Bûvayya, fought and fell during a cattle raid. The king mentioned is very probably Satyavâkya Râchamalla Permânaḍi II who began to rule in 870, and if so, the date of the record would be 884. The sculptures on the stone represent the hero as cutting off the head of his opponent with a sword, the herd of cattle rescued by him being also shown at his side. Another *viragal*, 138 (60), (Plate LXIX), refers to a Ganga prince of the name of Ganga-vajra, also known as Rakkasa-maṇi, and records the death of his faithful and brave servant Bôyiga in a fierce battle between the prince on the one side and Vaddega and Kôṇeya-Ganga on the other. The inscription says that having made the whole force of Vaddega and Kôṇeya-Ganga flee with terror and killed many warriors, Bôyiga fell severely wounded, the greatness of his prowess being praised even by the enemy's troops. We do not know who this Ganga prince was, nor his opponent Kôṇeya-Ganga whose cause was espoused by Vaddega, evidently the Râshṭrakûṭa king Amôghavarsha III. The period of the *viragal* may be about 940: Ganga-vajra was also a title of the later Ganga king Mârasimha according to 59 (38). A third *viragal*, 139 (61), of about 950, records the death, probably in a battle at Bagiyur, of Sâviyabbe, the daughter of the chief Bâyika and the wife of Dhôra's son Lôka-Vidyâdhara *alias* Udaya-Vidyâdhara. It is doubtful whether Lôka-Vidyâdhara was a Ganga prince, though we know that some Ganga kings had titles with the suffix Vidyâdhara, *e. g.*, the adopted son of Rakkasa-Ganga was known as Râja-Vidyâdhara[2] and Mârasimha had the title Ganga-Vidyâdhara[3]. The continuation of the record round the top, which is mostly illegible, seems to state that out of affection for her husband Sâviyabbe accompanied him to battle and fell fighting at his side. The sculptures at the top represent her as an amazon riding on a horse, flourishing a sword, with a man on an

1. A memorial to a hero who fell in battle.
2. E. C. VIII, Nagar 35.
3. Śravana Belgola 59 (38).

elephant opposite to her, apparently aiming at her with some weapon held at the level of his waist. No. 150 is a fragmentary Jaina epitaph containing references here and there to the Ganga kingdom and its prosperity. It mentions one Narasinga as the great minister of Ereganga and states that the son of Narasinga's son-in-law Nâgavarma, who was an equal of Vatsarâja and Bhagadatta, died by the Jaina rite of starvation. Ereganga is evidently the Ganga king Ereyappa who, according to the Sûḍi plates [1] of Bûtuga and the Kûḍlûr plates [2] of Mârasimha, had a son named Narasinga, who seems to be mentioned in the present record as his great minister. The date of the inscription may be about 950.

No. 59 (38), (Plate LXIII), introduces us to king Mârasimha, gives an elaborate account of his achievements and records his death at Bankâpura by the Jaina rite of *sallêkhanâ* or starvation. It states that Mârasimha, who had the title Satyavâkya-Konguṇivarma-dharma-mahârâjâdhirâja, became known as the king of the Gûrjaras by his conquest of the northern region for the Râshṭrakûṭa king Kṛishṇa III; that he broke the pride of Alla, a powerful opponent of Kṛishṇa III; that he dispersed the bands of the Kirâtas dwelling on the skirts of the Vindhya forests; that he protected the army of the emperor (Kṛishṇa III) at Mânyakhêṭa (Mâlkhêḍ in the Nizam's Dominions); that he performed the anointment of the Râshṭrakûṭa king Indra IV; that he defeated Vajjaḷa, the younger brother of Pâtâḷamalla; that he captured all the possessions, including jewels, elephants, etc. of the ruler of the Vanavâsi country; that he received obeisance from the members of the Mâtûra family [3]; that he destroyed all the Noḷamba kings in war, which circumstance gave him the distinctive title Noḷambakulântaka or a Yama to the Noḷamba family; that he took the hill-fort of Uchchangi which had proved impregnable even to Kâḍuvaṭṭi; that he killed the Śabara leader Naraga; that he defeated the Châlukya prince Râjâditya; that he fought and conquered in battles on the banks of the Tâpi, at Mânyakhêṭa, at Gônûr, at Uchchangi, in the Banavâsi country, and at the fortress of Pâbhase; and that he maintained the doctrine of Jina and erected *basadis* and *mânastambhas* at various places. The record closes with the statement that he relinquished the sovereignty, and keeping the vow of *sallêkhanâ* for three days in the presence of Ajita-bhaṭṭâraka, died at Bankâpura (in 974). A good number of titles is applied to him, among which may be mentioned Ganga-chûḍâmaṇi (the crest-jewel of the Gangas), Noḷambântaka (destroyer of the Noḷambas), Guttiya-Ganga (the Ganga of Gutti), Chalad-uttaranga (the lintel of firmness of character), Maṇḍaḷika-Triṇêtra (a Śiva among chieftains), Ganga-Vidyâdhara, Ganga-Kandarpa, Ganga-Vajra and Gangara-singa (the lion of the Gangas). From an inscription at Karagaḍa [4], of 971, we learn that the battle with

1. *E. I.*, III, 158.
2. *Mysore Archæological Report* for 1921, p. 25.
3. *E. I.*, XI, 4 and 5.
4. *Mysore Archæological Report* for 1911, p. 37.

Râjâditya was for the possession of the Uchchangi fort. The Kûḍlûr plates [1] of Mârasimha, of 963, state that Krishṇa III, when setting out on an expedition to the north to conquer Aśvapati, himself performed the ceremony of crowning Mârasimha as the ruler of Gangapâḍi. No. 45, which seems to refer to a warrior or servant of Noḷambakulântaka, is a record of the same reign.

His successor was king Râchamalla (IV) whose minister and general, Châmuṇḍa-Râja, built, according to No. 122 (Plate LXVIII), the Châmuṇḍarâya-basti on the smaller hill and erected, as stated in 175 (76), 176 (76) and 179 (75), (Plate LXXI), the colossal statue of Gommaṭêśvara on the larger hill. No. 176 is in the Tamil language, one-half being in Grantha, and the other half in Vaṭṭeluttu, characters; and 179 in the Mahrâṭhi language, the characters used being Nâgari. No. 281 (109), (Plate LXXII), though fragmentary, contains some account of Châmuṇḍa-Râja's exploits. We learn from it that he belonged to the Brahma-Kshatra race; that when by order of king Indra his own lord king Jagadêkavîra (Râchamalla) raised his arm to conquer Vajvaladêva, the younger brother of Pâtâḷamalla, he routed and put to flight the hostile army; that in the wars with Noḷamba-Râja and king Raṇasinga his prowess was applauded by his lord Jagadêkavîra; and that he frustrated an attempt by king Chaladanka-Ganga to seize by force the Ganga empire. Châmuṇḍa-Râja was also a literary character, being the author of a Kannaḍa work called Châmuṇḍarâya-purâṇa, an account mostly in prose of the twenty-four Tîrthankaras, which he wrote in 978. From the opening and concluding chapters of the work, which give a few details about the author, we learn that he was born in the Brahma-Kshatra race; that his lord was Jagadêkavîra and his guru Ajitasêna; and that he obtained renown by putting to flight Gôvindarâja and slaying Râchaya. The origin of his various titles is related thus: from his defeat of Vajvaḷadêva in the Khêḍaga war he obtained the title *Samaradhurandhara*; from the valour he displayed in the plain of Gônûr in the Noḷamba war, the title *Vîra-mârtâṇḍa*; from his brave fight against Râjâditya in the fort of Uchchangi, the title *Raṇaranga-singa*; from his killing Tribhuvanavîra in the fort of Bâgeyûr and enabling Gôvindara to enter it, the title *Vairikula-Kâladaṇḍa*; from his defeat of Râja, Bâsa, Sivara, Kûnânka and other warriors in the fort of king Kâma, the title *Bhujavikrama*; from his slaying Mudurâchaya known as Chaladanka-Ganga and Gangara-bhaṭa who killed his younger brother Nâgavarma, the title *Samara-Paraśurâma*; and from his never telling an untruth even in jest, the title *Satya-Yudhishṭhira*.

Châmuṇḍa-Râja seems to have served under Mârasimha also as indicated by some of his exploits which, as we have seen above, are attributed to that king. In several inscriptions he is mentioned simply by his title of Râya. No. 345 (137) states that Râya, the minister of king Râchamalla, was one of the chief promoters of the Jaina faith and couples his name with those of Ganga-Râja, the minister o

1 Mysore Archaeological Report for 1921, p. 26.

Vishṇuvardhana, and Huḷḷa, the minister of Nârasiṃha I, who came after him. In several other records, which give an account of Ganga-Râja's achievements, such as 73 (59), 125 (45), 240 (90), 251 and 397, Ganga-Râja is described as a hundred-fold more fortunate than the former Râya of the Gangas, that is, Châmuṇḍa-Râya. No. 154 refers to a visitor Subhakarayya who, it says, was the accountant of Râchamalla-Dêva, probably king Râchamalla IV. The last record to be noticed under this head is 121 (67) which refers to the erection of a Jina temple at Beḷgoḷa by Jinadêvaṇa, son of Châmuṇḍa-Râya and lay disciple of Ajitasêna. Ajitasêna was also the guru of Châmuṇḍa-Râya.

We may also notice here some epigraphs which contain references to the Gangas, without mentioning any particular Ganga king. The incomplete inscription 37 merely refers to the illustrious Ganga family and 411 mentions a warrior of the Gangas. In 378 is a reference to a fierce battle between the Gangas and the Chôḷas under Chôḷa-Permaḍi and 164 records the erection of an epitaph by a Ganga chief. We learn from 69 (55) that Gôpaṇandi caused the Jaina religion, which had become weak, to attain the prosperity and fame which it formerly enjoyed during the time of the Ganga kings; from 67 (54), of 1129, that Śrîvijaya was greatly honored by a Ganga king; and from 345 (137), of about 1159, that Kellangere, where Huḷḷa erected several *bastis*, owed its foundation to the Gangas. No. 67 (54) also mentions in a poetical way the help received by the founder of the Ganga dynasty from the Jaina teacher Simhanandyâchârya in establishing his power. It says: "The sharp sword of meditation on the venerable Arhat, which cuts asunder the row of stone pillars the hostile army of the *ghâti*[1] sins, was vouchsafed by Simhanandi-muni to his disciple also. Otherwise, how was the solid stone pillar, which barred the road to the entry of the goddess of sovereignty, capable of being cut asunder by him with his sword?" The disciple referred to here is the Ganga king Konguṇivarma, whom the Ganga copper grants describe as having gained great fame by cutting asunder a stone pillar with a single stroke of his sword. There are also other inscriptions and literary works which refer to Simhanandi as the founder of the Ganga kingdom. No. 397 states that he was the creator of the Ganga kingdom and the Udayêndiram grant[2] of Hastimalla says that the Ganga family obtained increase through his greatness. The Kûḍlûr plates[3] of Mârasiṃha tell us that by favor of Simhanandi Konguṇivarma or Mâdhava obtained strength of arm and valour and cut asunder the great stone pillar with a single stroke of his sword; E C, VII, Shimoga 4, that Simhanandi presented him with a sword and procured for him a kingdom; and E C, VIII, Nagar 35 and 36, that Simhanandi made the Ganga kingdom. In an old commentary on the Jaina work

1. See Translations, page 25, note 9.
2. *South Indian Inscriptions*, II, 387.
3. *Mysore Archæological Report* for 1921, p. 19.

SOUTH VIEW OF KALYANI

Gommaṭasâra it is stated that the Ganga family prospered by the blessing of Simhanandi.

THE RASHTRAKUTAS.

Some Râshṭrakûṭa kings have already been referred to when speaking of the Gangas: Vaddega or Amôghavarsha III who along with Kòṇeya-Ganga fought against Ganga-vajra or Rakkasa-maṇi; and Indra by whose order Châmuṇḍa-Râja's lord Jagadêkavîra or Râchamalla defeated Vajvaḷadêva. The earliest Râshṭrakûṭa inscription we have to notice is 35 (24), (Plate LXII), which refers itself to the reign of the prince Raṇâvalôka Kambayya, son of Dhruva and elder brother of Gôvinda III. It states that while the obtainer of the band of five great instruments, the *mahâ-sâmantâdhipati* or lord over great feudatories, Raṇâvalôka śrî-Kambayya, son of śrî-Ballabha-mahârâjâdhirâja-paramêśvara-mahârâja, was ruling the earth, Ba . . . . rasa made a grant of land to . . . . sêna-aḍigaḷ on the occasion of the queen of Manasija's . . . . concluding her vow of silence owing to sickness. Prince Kamba was appointed as viceroy of the Ganga territory when its ruler Śivamâra II was imprisoned by Dhruva. E C, IV, Heggadadêvankôṭe 93 says that he was governing the Ninety-six thousand, that is, the Ganga territory, and from the Maṇṇe plates, E C, IX, Nelamangala 61, we learn that he continued to rule the Ganga kingdom in 802. Another set of plates[1] recently discovered at Châmarâjanagar records that when his victorious camp was at Taḷavananagara (Talkâḍ) he granted at the request of his son Śankaragaṇṇa a village to the Jaina teacher Vardhamâna in 807. We know from other sources that through the preference of his father for his younger brother he had been superseded as heir to the throne by the latter, their father giving him the Ganga kingdom instead. On his father's death he headed a confederacy of twelve kings in an attempt to recover his birthright. But Gôvinda overcame this conspiracy, and Kamba appears to have submitted to him. The present inscription is not dated; its period may be about 800.

No. 133 (57), (Plate LXX), which is filled with the praise of Indra IV, describes his inimitable skill in playing polo[2] and records his death in 982 at Śravaṇa Beḷgoḷa by the Jaina rite of *sallêkhanâ*. It says that he was the son's son of Kṛishṇa III, the daughter's son of Ganga-Gângêya (Bûtuga) and the son-in-law of Râjachûḍâmaṇi. It is not clear who the last was. The titles applied to king Indra are Raṭṭa-Kandarpa, Râjamârtaṇḍa, Chalad-ankakâra, Chalad-aggaḷi, Kîrti-Nârâyaṇa, Eḷevabedenga, Gedegaḷ-âbharaṇa, Kaligaḷolgaṇḍa and Bîrarabîra. As we saw above, Mârasimha tried to maintain the Râshṭrakûṭa power by crowning Indra, but the Châlukyas shattered that power beyond recovery in 973. No. 134 (58) commemorates the death of a hero named Piṭṭa who had the title Mâvana-gandhahasti (a rutting elephant of his maternal uncle or father-in-law). His

1. *Mysore Archæological Report* for 1920, p. 31.
2. See Translations, page 62, notes 1 and 2.

valour is discribed at length and it is stated that the command of the army was bestowed upon him by Râjachûḍâmaṇi-Mârgeḍemalla. The palæography, the mention of Râjachûḍâmaṇi and the identity of the cyclic year lead to the inference that this record may also be one of Indra's time and that its date may be the same as that of the previous one. It may also be mentioned here that No. 67 (54), of 1129, refers incidentally to two Râshṭrakûṭa kings, namely, Sâhasatunga and Krishṇa. Akaḷaṅkadêva describes the greatness of his own learning to Sâhasatunga, who has been identified with Dantidurga; and Paravâdimalla gives the derivation of his name to Krishṇa, probably the second king of that name.

THE CHALUKYAS.

Reference has already been made to the victory of the Ganga king Mârasimha over the Châlukya prince Râjâditya. No. 152 names a chief Goggi with the epithet Chagabhakshaṇa-chakravarti. He is most probably identical with the Châlukya chief of that name mentioned in an inscription at Varuṇa, E C, III, Mysore 37, and described as the obtainer of the band of five great instruments and as a *mahâ-sâmanta* who had the original boar for his crest. There are also several *viragals* at the same village recording the death of Goggi's servants in various battles[1]. Nos. 73 (59) and 125 (45), of 1118, which are records of the reign of the Hoysaḷa king Vishṇuvardhana, state incidentally that his general Ganga-Râja inflicted a severe defeat on the army of the Châlukya emperor Tribhuvanamalla-Permâḍi-Dêva, that is, Vikramâditya VI (1076-1126). They give a spirited account of how Ganga-Râja made a night attack on the Châḷukya army encamped at Kaṇṇegâl under the command of twelve *sâmantas* or tributary chiefs and completely defeated it, capturing all their stores and vehicles, which he presented to his own lord. No. 384 (144) opens with a formal acknowledgment of the overlordship of the Châlukya emperor Tribhuvanamalla-Dêva, but being really a Hoysaḷa record, it will be dealt with under the next head.

There are a few incidental references to Châlukya kings in 69 (55), of about 1100, and 67 (54), of 1129. In the former it is stated that Guṇachandra was the worshipper of the feet of Mallikâmôda-Śântîśa in Balipura. As Mallikâmôda was a title of Jayasimha I[2], this god was in all probability set up by him or by some one else in his name. It is also stated in this record that Vâsavachandra attained celebrity as Bâla-Sarasvati in the Châlukya capital. In the other inscription Vâdirâja is said to have acquired great fame in the Châlukya capital and to have been honored by Jayasimha I; and Svâmi, another Jaina teacher, to have had the title of Śabda-Chaturmukha conferred on him in the court of king Âhavamalla (1042-1068).

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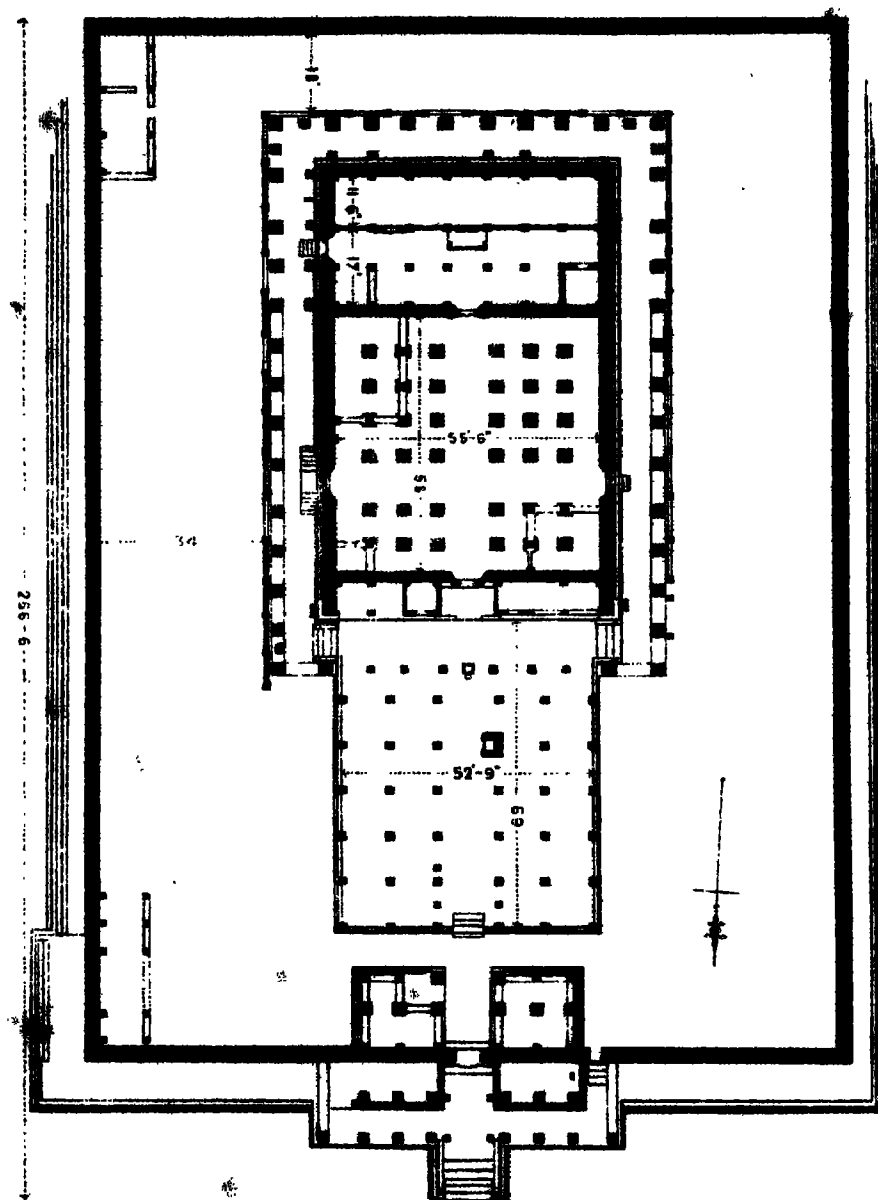
1. See *Mysore Archæological Report* for 1916, pp. 46 and 47.
2. See *E.I.*, XII, 144. E C, VII, Shikârpûr 20 *a*, 125, 126 and 153.

BHANDĀRA BASTI

Mysore Archæological Survey.

THE HOYSALAS.

As stated before, there are numerous records relating to the Hoysaḷa dynasty. Of these, 132 (56), of 1123, 143 (53), of 1131, and 384 (144), of about 1135, give the genealogy of the Hoysaḷas from Vinayâditya to Vishṇuvardhana; 345 (137), of about 1159, and 349 (138), of 1159, from Vinayâditya to Nârasimha I; and 327 (124), of 1181, and 335 (120), of 1195, from Vinayâditya to Ballâḷa II. No. 132 also gives the Purâṇic genealogy, and an account of the rise, of the Hoysaḷas thus:—"From (Brahma) the offspring of the lotus navel of Vishṇu was born Atri; his son was the Moon; his son Budha; his son Purûrava; his son Âyu; his son Nahusha; his son Yayâti; his son Yadu: and in the line of Yadu arose many kings. Among those famous ones was a certain king, Saḷa, to whom, on a certain occasion, a great sage in a forest said with reference to a fierce tiger *poy saḷa* (strike, Saḷa); and from this circumstance he adopted the sage's words as his name, as also the tiger crest. Thence the lords of Dvârâvati became Poysaḷas and possessors of the tiger crest in Śaśapura[1]. Among them was king Vinayâditya". It is not clear why Nṛipa-Kâma-Hoysaḷa who, according to E C, V, Arsikere 141 and 157, was the father of Vinayâditya, is not included in the genealogy as given in the above-mentioned inscriptions and numerous others. That he ruled there can be no doubt, for, there are several inscriptions[2] which mention the fact. No. 118 (44), of 1120, however, mentions him as the patron of Êcha, the father of Vishṇuvardhana's general Ganga-Râja. With regard to Vinayâditya, 67 (54), of 1129, states that he became a great king by the favor of the Jaina teacher Śânti-dêva; and 143 that he made any number of tanks and temples, any number of Jina shrines, any number of *nâḍus* (or districts), villages and subjects. The erection of Jina temples by him is thus described: "The pits dug for bricks became tanks, the mountains quarried for stone became level with the ground, the roads by which the mortar-carts passed became ravines;—thus did king Poysaḷa cause Jina temples to be built." His son by Keḷeyabbarasi was Ereyanga, who is described as the right arm of the Châlukya king in 327 and 345. There are several verses devoted to his praise in 349, which describe him as the glory of the Kshatriya family, as a Yama incarnate in battle, and as having burnt Dhârâ, the city of the Mâḷava king, put to flight the fierce Chôḷa army, destroyed Chakragoṭṭa, and ruined Kaḷinga. By his wife Êchala-Dêvi he had three sons—Ballâḷa I, Vishṇuvardhana and Udayâditya.

Vishṇuvardhana's titles, praises and conquests are given in 132, 143, 327, 345, 349 and 384. The titles applied to him are the mahâ-maṇḍalêśvara who has acquired the band of five great instruments, Tribhuvanamalla, lord of the excellent city of Dvârâvati, sun in the sky of the Yâdava family, crest-jewel of rectitude, punisher

1. Angaḍi in the Mûḍgere Taluk of the Kaḍûr District in the Mysore State.

2. See E C, V, Manjarâbâd 43, of 1092, and Arkalgûḍ 76, of 1026; E C, VI, Mûḍgere 19, of the seventh year of his reign.

of the Malepas, capturer of Taḷakāḍu Kongu Nangali Koyatūr Uchchangi Noḷambavāḍi and Hānungal, and Bhujabaḷa-Vīra-Ganga. He is further described as sole promoter of the prosperity of Paṭṭi-Perumāḷa's kingdom, as a wild fire to the forest Chakragoṭṭa, as a submarine fire to the *maṇḍaḷikas* or chieftains of Toṇḍa, as a spear to the heart of Adiyama[1], as the uprooter of Narasingavarma[1], as the final destructive fire to Kaḷapāḷa, as death to the Kongas, as confounder of Henjeṟu, as disturber of Sāvimale, as destroyer of the Ghāts, as dragger along of the Tuḷuvas, as a terror to Gōyindavāḍi, as trampler on Rodda, and as plunderer of Rāyarāyapura. His prowess is thus eulogised: "Some he rooted out; some he captured alive in fierce battle;' the heads of some he tauntingly trampled under foot; impudent opponents he trod into a mass with rage;—thus did the mighty Vishṇu, equal to Indra in prowess, free his great kingdom from enemies by the strength of his arm. When king Vishṇu pursues them, kings fly panic-stricken, saying with fear 'there he comes, here he comes,' and the whole world seems filled with his form to their eyes, thus affording a clear illustration of the saying that all the world is pervaded by Vishṇu. In whatever direction he marched, there the opposing kings, trembling with fear, gave up all their possessions to him, and, becoming his servants, always served around him. The strongest forts of his enemies, such as Koyatūr Taḷavanapura and Rāyarāyapura, were burnt in the growing flames of Vishṇu's glory. So many impregnable forts of the enemy did he capture by attack, so many kings did he vanquish in battle with the multitude of his weapons, so many who submitted did he graciously appoint to high positions,—thus to enumerate them would indeed bewilder even Brahma." The account of his conquests is given thus: He easily captured Chakragoṭṭa, Taḷakāḍu, Nīlagiri, Kongu, Nangali, Kōḷāla, Tereyūr, Koyatūr, Kongaḷi, Uchchangi, Taleyūr, Pomburcha, Andhāsura-chauka, Baḷeyapaṭṭaṇa, Chengiri, Hānungal and may other fortresses, and made by his fierce valour the whole of the Gangavāḍi Ninety-six thousand as far as Lokkiguṇḍi obedient to his seal (or command). He destroyed Kōyatūr, reduced Konga-Rāyarāyapura to ashes, shook Ghaṭṭakavāṭa, and caused the city of Kānchi to tremble. He reduced to dust the famous fortress of the Virāṭa king with the tramp of his peerless army, made Vanavāsi dwell in forest, and shook the great Vallūr. He made the water of the Malaprahāriṇi muddy with the dust from the feet of his army, and sharpened the sword in his hand with the blood of Kaḷapāḷa. He defeated Narasimhavarma and Adiyama, and took possession of Chengiri and Taḷavanapura. He conquered king Irungōḷa and the Kadamba king, put to flight the army of the Māḷava king, Jagaddēva and others sent by the (Chālukya) emperor, and seized with his sword the earth from the east to the west as far as the Kṛishṇavēṇṇā. He brought into complete subjection the Kongu seven and the Male seven, and captured countries as far as Lokkiguṇḍi.

1. Chōḷa feudatories.

FRONT VIEW OF BHANDARI-BASTI

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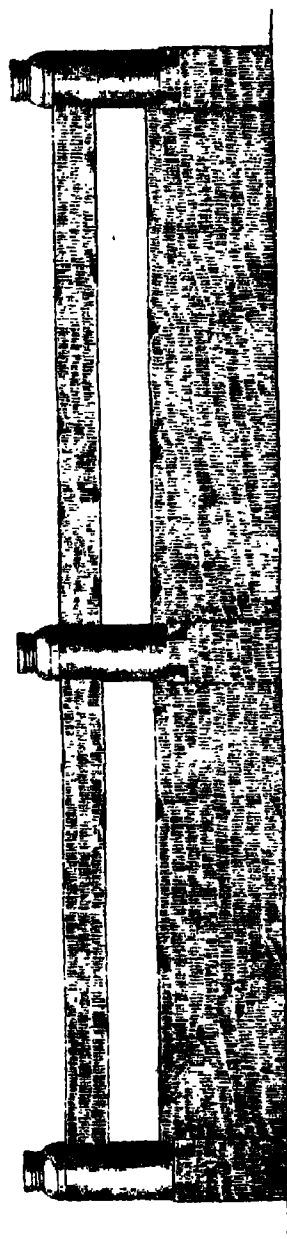
We may now proceed to examine the records of Vishṇuvardhana's reign. The arliest of these is 137, dated 1117. It mentions two merchants named Poysaḷa-seṭṭi and Nêmi-seṭṭi, describing them as the royal merchants of king Poysaḷa and as warm supporters of the Jaina religion, and records that their mothers Mâchikabbe and Śântikabbe, having caused a Jina temple to be built and a *mandara* made, received *dîkshe* or initiation from the sage Bhânukîrti. The Jina temple referred to is the Têrina-basti on the smaller hill (see p. 7). No. 366 is an unfinished inscription giving merely the name and titles of the king. From 388 we learn that the king's senior general, *svâmidrôha-gharaṭṭa* (a millstone to traitors to his lord) Ganga-Râja, made Jinanâthapura at the holy place Beḷgoḷa. A grant also appears to have been made by him with the king's permission. Mention is made of a *koḷaga* or measure named Drôhagharaṭṭa after the title of Ganga-Râja. It is curious that the inscription ends thus: The arrow shot by Drôhagharaṭṭa. Perhaps the mark of an arrow was made for his signature, though no such mark is now visible on the stone. The village Jinanâthapura is about a mile to the north of Beḷgoḷa.

Nos. 73 (59), of 1118, 125 (45), 240 (90), 251, 384 (144) and 397, of 1119, all of which refer themselves to the reign of Vishṇuvardhana, give Ganga-Râja's pedigree and an account of his exploits and pious acts. The pedigree is as follows: Nâgavarma of the Kauṇḍinya-gôtra; his son Mâra, his wife Mâkaṇabbe; their son Écha, also known as Budhamitra, whose patron was king Nṛipa-Kâma-Hoysaḷa; his wife Pôchikabbe; their sons Bamma-chamûpa and Ganga-Râja. The titles of Ganga-Râja as given in 118 (44), of 1120, are: obtainer of the band of five great instruments, *mahâ-sâmantâdhipati*, *mahâ-prachaṇḍa-daṇḍanâyaka*, terrifier of his enemies, purifier of his family, friend of the learned, a moon in raising the volume of the milk ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, taker of delight in gifts of food shelter medicine and learning, a *pûrṇa-kumbha* vessel filled with water) for the coronation of king Vishṇuvardhana, a foundation pillar for supporting the mansion of *dharma*, a hero who keeps his word, chaser of his enemies, and *drôhagharaṭṭa*. This inscription also states that his father's guru was Kanakanandi of Muḷḷûr (in Coorg). Among his exploits, his defeat of the Châlukya army at Kaṇṇegâl has already been mentioned when speaking of the Châlukyas (p. 48). His other achievements are thus described: "Seizing Taḷakâḍu, taking possession similarly of Kongu, chasing away Jam...., pulling out Chengiri by the strength of his arm, sending Narasinga to the abode of Yama,—the general Ganga took Ganga-maṇḍala and made it subject to the orders of king Vishṇu. When Chôḷa's *sâmanta* Adiyama, stationed in the camp of Taḷakâḍu, refused to surrender the *nâḍu* which Chôḷa had given, saying 'Fight and take it', Ganga-Râja marched against him; and the two armies met. O Ganga-Râja, why do we require others for describing the greatness of your prowess? Is not Dâma who, while the point of your sharp sword was lifting up the skin of his back, fled in the

direction of Kânchi enough? O Ganga, unable to face you in battle, the Tigula (Tamil) Dâma escaped and took refuge in the forest. Having remained till now in Talakâdu astonishing people by his valour, the *sâmanta* Dâmôdara, turning now his back on the fight through fear of Ganga-Râja's sword, lives like a Śaiva ascetic eating from a skull. Ganga-Râja put to flight Narasingavarma and all the other *sâmantas* of Chôla above the ghâts and brought the whole *nâḍu* under the dominion of his lord's single umbrella." How helpful he was to his lord is thus poetically described: "As the thunderbolt to Indra, as the plough to Balarâma, as the discus to Vishṇu, as the spear to Subrahmaṇya, as the bow Gâṇḍîva to Arjuna, even so, does Ganga conduct the affairs of king Vishṇu." The account of his pious acts runs thus: "The Koṇḍakunda line of the Mûla-saṅgha is the most ancient in the Jaina creed; and the promoter of that line is undoubtedly the general Ganga, lay disciple of Śubhachandra-siddhânta-dêva who is the disciple of Kukkuṭâsana-Maladhâri-dêva of the Pustaka-gachchha of the Dêsiga-gaṇa. He renovated all the Jina temples of Gangavâḍi; he had the enclosure built around Gommaṭadêva; driving out the Tigulas, he restored Gangavâḍi to Vîra-Ganga; —was not Ganga-Râja a hundred-fold more fortunate than that former Râya (Châmuṇḍa-Râya) of the Gangas? Wherever he marched, wherever he was encamped, wherever his eyes rested, wherever his mind was attracted, there he had Jina temples made; and thus the country was everywhere brought through Gaṅga-Râja to the condition in which it had been in days of yore. After Châmuṇḍa-Râya he was the chief promoter of the Jaina doctrine." Supernatural power was also attributed to him; for, it is stated that just as the Gôdâvari stopped flowing on account of the Jaina devotee Attimabbarasi[1], the Kâvêri, though it swelled and surrounded him, did not touch him, thus testifying to the depth of his devotion to the Jaina faith. We also learn from 73 and 125 that when after his victory over the Châlukya army at Kaṇṇegâl he presented to Vishṇuvardhana the stores and vehicles of the enemy captured in battle, the king, being pleased with his prowess, said "I am pleased; ask for a boon," whereupon Ganga-Râja asked for and obtained from the king the village of Parama and granted it to the Jina temples erected by his mother Pôchaladêvi and his wife Lakshmî-dêvi. And 240, 251 and 397 state that after his victory over the Chôla feudatories at Talkâḍ he similarly obtained from the king the village of Gôvindavâḍi and granted it for the worship of Gommaṭêśvara. Both the grants were made after washing the feet of his guru Śubhachandra-siddhânta-dêva. It is stated in 73 that the grant of Parama was confirmed by the general Êchi-Râja, apparently the son of Ganga-Râja. The engraver of 73 was Vardhamânâchâri, an ornament to the forehead of titled sculptors, and of 397, Gangâchâri with the same epithet.

It will be convenient to notice here the remaining inscriptions relating to Ganga-Râja, though the king is not named in them. No. 126 (46) is an epitaph

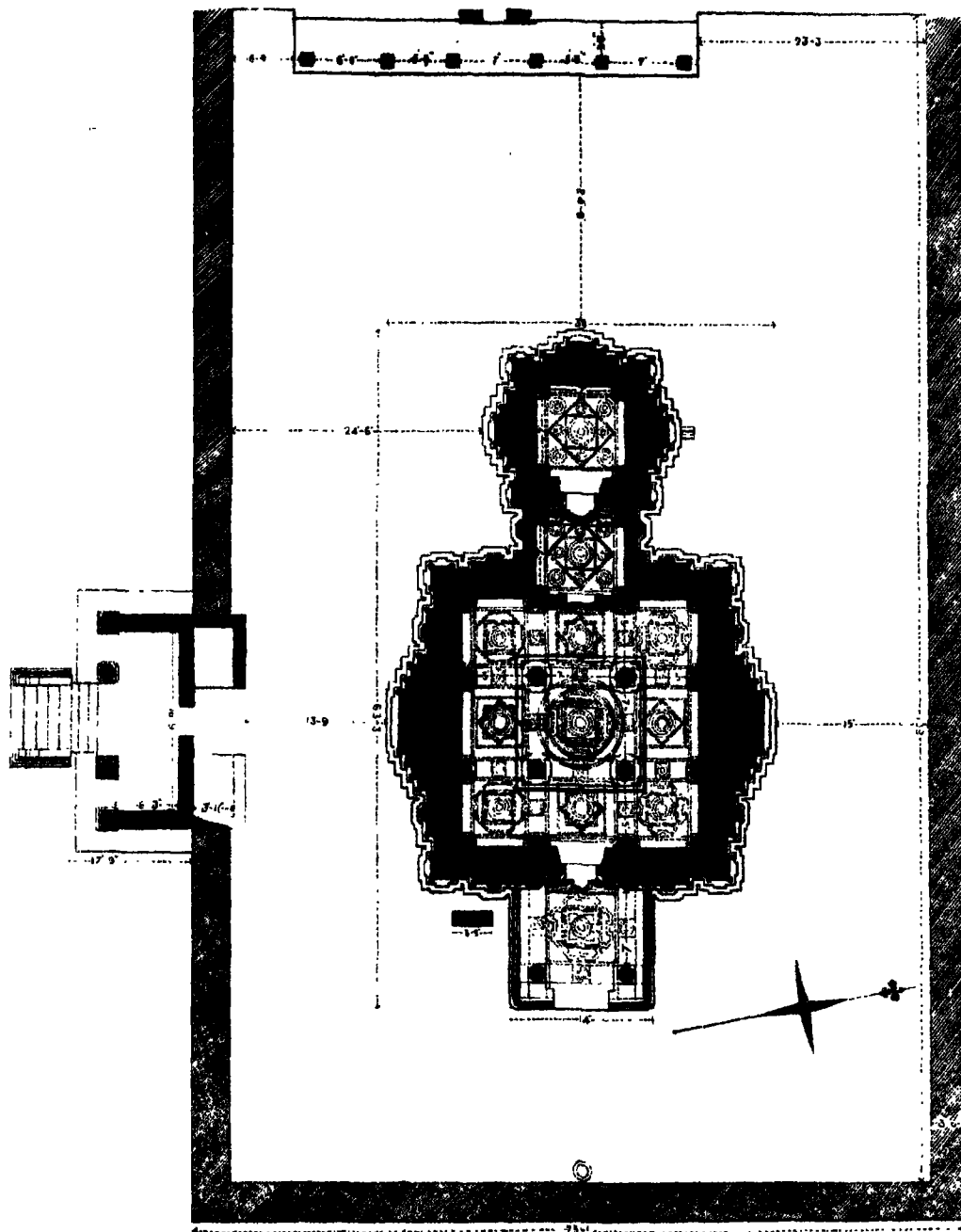
1. See Translations, page 40, note 2.

STONE RAILING IN BHANDARA BASTI

set up by Lakshmi, wife of Ganga-Râja, to commemorate the death in 1113 of her brother Bûchaṇa, a lay disciple of Śubhachandra-siddhânta-dêva. It opens with a verse in praise of Śubhachandra and states that the lady Nâgale had two daughters named Lakkale (Lakshmi, wife of Ganga-Râja) and Dêmati and a son named Bûchaṇa. After praises of Bûchaṇa the record concludes with the statement that in order to perpetuate his fame Lakshmi set up the stone pillar. No. 127 (47) is also an epitaph recording the death in 1115 of the Jaina teacher Mêghachandra-traividya-dêva, set up by Ganga-Râja and his wife Lakshmi. After giving the succession of gurus (which will be considered later on) from Padmanandi *alias* Koṇḍakundâchârya down to Mêghachandra-traividya-dêva who is praised at length, the inscription states that the chief disciple of the latter, Prabhâchandra-siddhânta-dêva, had this epitaph consecrated with great magnificence at the holy place Kabbappu through his lay disciples Ganga-Râja and his wife Lakshmîmati-daṇḍanâyakiti. The titles of Ganga-Râja are given as in 118, and it is stated of him that he was the raiser up of the kingdom of Vishṇuvardhana and that by restoring innumerable ruined Jina temples in all places to their former condition he converted the Gangavâḍi Ninety-six thousand into Kopaṇa[1]. The inscription was written with a potstone pencil by the caligraphist Châvarâja and engraved by Gangâchâri (the same that engraved 397), a lay disciple of Śubhachandra-siddhânta-dêva. No. 74 (65) records the erection by Ganga-Râja of the Jina temple Indirâ-kuḷagriha, now known as the Śâsana-basti; 177 (76) and 180 (75), the latter in Nâgari characters and the Mahrâṭhi language, (Plate LXXI), of the enclosure around Gommaṭêśvara; and 70 (64) of the Kattale-basti for his mother Pôchavve. The period of the first three epigraphs is about 1117 and that of the fourth about 1118. We learn from 130 (63) that Lakshmi, a lay disciple of Śubhachandra, caused the Jina temple now known as the Eraḍukaṭṭe-basti to be built; and from 129 (49), that she set up this as the epitaph of her sister Dêmati who died in 1120. The former describes Śubhachandra as a Siddhanandi in philosophy, and Lakshmi as Chêḷini in the worship of Jina, and as the lady of Policy in business and the lady of Victory in battle to Ganga-Râja. The temple is said to belong to the Pustaka line of the Dêsiga-gaṇa of the Mûla-saṅgha. The date of the record may be about 1118. The latter, which is similar to 126 in the opening portion, states after praises of Dêmati that she, a lay disciple of Śubhachandra, was the wife of the royal merchant Châmuṇḍa described as a favourite with all kings and that she ended her life by the rite of *samâdhi* or starvation. Nos. 118 (44), 128 (48) and 117 (43) are epitaphs set up by Ganga-Râja for his mother Pôchikabbe, his wife Lakshmi and his guru Śubhachandra who died respectively in 1120, 1121 and 1123. The first (Plate LXIX), already referred to, says, after praises of Ganga-Râja's parents Êcha and Pôchikabbe, that the latter caused to be erected numerous Jina temples at

1. Kopal in the south-west of the Nizam's Dominions, considered as a holy place by the Jainas.

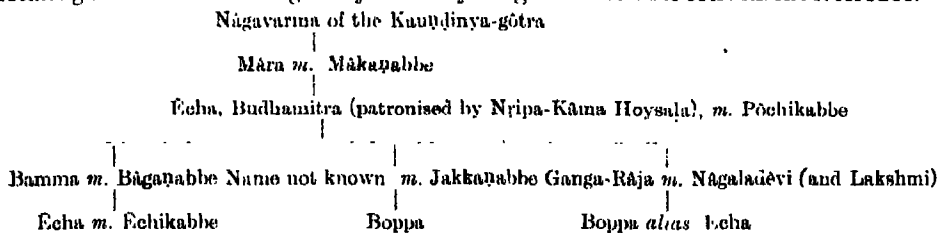
Beḷgoḷa and many other holy places, and, observing the rule of lying on one side only, uttering the five salutations[1], died by the rite of *sallêkhana*. The epigraph was written by Châvarâja (the same that wrote 127)), a lay disciple of Prabhâchandra-siddhânta-dêva, and engraved by Hoysaḷâchâri's son Vardhamânâchâri (the same that engraved 73). The second, opening with a verse in praise of Śubhachandra like 126 and 129, proceeds to say that his lay disciple Lakshmi, who is praised at length, ended her life by *samâdhi*. And the third, after giving the succession of gurus (to be noticed further on) from Koṇḍakunda to Śubhachandra and praising the latter at some length, recounts the titles of Ganga-Râja like 118 and 127 and closes with the praise of his elder brother's wife Jakkaṇabbe. This inscription was written by Mardimayya, a lay disciple of Prabhâchandra-siddhânta-dêva, and engraved by Vardhamânâchâri, the same individual that engraved 73 and 118.

There are three more records which refer to Jakkaṇabbe mentioned in the previous para, namely, 367, 368 and 400. We learn from the first that she was the mother of the general Boppadêva and a lay disciple of Śubhachandra and that having observed the vow known as *môksha-tilaka* she caused a Jina figure to be carved on a boulder and had it consecrated; from the second, that she caused a tank to be built and had a Jina figure carved on a boulder; and from the third, which applies the epithet *daṇḍanâyakiti* to her, that she set up some god at Sâhaḷi and made a grant of land for it. The tank built by her is now known as Jakki-kaṭṭe and is referred to in 385. Her epithet *daṇḍanâyakiti* shows that her husband, elder brother of Ganga-Râja, was also a *daṇḍanâyaka* or general. From 399 we may perhaps infer that the god set up by her was Vṛishabhasvâmi, the first Tîrthankara. The period of these records may be about 1120. We may also notice in this connection an inscription of the reign of Vishṇuvardhana, 384 (144), of about 1135, as it furnishes some items of information regarding Ganga-Râja's family. Opening with an acknowledgment of Châlukya suzerainty, it gives the Hoysaḷa genealogy from Vinayâditya to Vishṇuvardhana and then proceeds to give the pedigree of Ganga-Râja thus:—Nâgavarma; his son Mâra; his son Échi-Râja, his wife Pôchikabbe; their sons the generals Bamma and Ganga-Râja. After a brief account of the exploits of Ganga-Râja it goes on to say that the general Bamma had by his wife Bâgaṇabbe, a lay disciple of Bhânukîrti, a son named Écha who, having caused to be erected in Kopaṇa, Beḷgoḷa and other holy places Jina temples which, adorned with rich sculptures, captivated the hearts of the spectators, died by the rite of *sanyâsana*, whereupon the general Boppa, the eldest son of Ganga-Râja, set up an epitaph to Écha, and, for the repairs of the *basadi* which he had erected, granted certain lands to Mâdhavachandra, the disciple of his own guru Śubhachandra; and that Échikabbe, the wife of Écha and a lay disciple of Śubhachandra, who was equal to Attimabbarasi[2] in liberality, and her mother-in-law Bâgaṇabbe set

1. See Translations, page 44, note 1.
2. See page 52, note 1.

AKKANA BASTI.

Mysore Archaeological Survey.

up the present inscription and granted a cocoanut garden. The general Boppa, to whom the titles of his father are applied, is stated to have driven out the Kongas and other arrogant adversaries who were thorns to the country and brought other countries into subjection to his lord. The last inscription connected with Ganga-Râja that has to be noticed is 120 (66), of about 1138, which states that Échaṇa, his son, caused to be built the Jina temple Trailôkyaranjana, which had the other name Boppaṇa-chaityâlaya. As stated before (p. 6), the image bearing this inscription, which is now in the Châmuṇḍarâya-basti, did not originally belong to it. As a verse in praise of Boppa in EC, IV, Nâgamangala 32 gives room for the doubt that he may have had another name Écba, this temple appears to have been called Boppaṇa-chaityâlaya after the more familiar of the two names of the founder. From E C, V, Bêlûr 124 we learn that Ganga-Râja died in 1133 and that his son Boppa erected the Pârśvanâtha-basti, naming it Drôhagharaṭṭa-Jinâlaya after one of the titles of his father, to his memory at Haḷebîḍ. Boppa also erected the Śântîśvara-basti at Kambadahalli, Nâgamangala Taluk, probably as a memorial of his father, as indicated by the name, Drôhagharaṭṭâchâri, of the architect who designed and built it.[1] As Bêlûr 124 states that Boppa was the son of Nâgaladêvi, we have to suppose that Ganga-Râja had another wife besides Lakshmi. Jakkaṇabbe, mentioned as Ganga-Râja's elder brother's wife, had also a son named Boppa, but her husband's name is not given. Bamma, the elder brother of Ganga-Râja, had by his wife Bâgaṇabbe a son named Êcha. We have therefore to suppose that Jakkaṇabbe was either another wife of Bamma or the wife of another elder brother of Ganga-Râja. The latter alternative is more probable as the word *piriyaṇṇa*, eldest brother, used in 384 in speaking of Bamma presupposes the existence of at least another elder brother of Ganga-Râja, and Jakkaṇabbe must have been the wife of this elder brother. The details gathered about Ganga-Râja's family are given below for convenient reference:—

Nâgavarma of the Kauṇḍinya-gôtra
|
Mâra *m.* Mâkaṇabbe
|
Êcha, Budhamitra (patronised by Nṛipa-Kâma Hoysaḷa), *m.* Pôchikabbe
|
Bamma *m.* Bâgaṇabbe — Name not known *m.* Jakkaṇabbe — Ganga-Râja *m.* Nâgaladêvi (and Lakshmi)
|
Êcha *m.* Êchikabbe — Boppa — Boppa *alias* Êcha

We may now resume our examination of the records of Vishṇuvardhana. No. 377 (143), of about 1120, couples the name of the king with that of his senior general, evidently Ganga-Râja, and states that when their kingdom was increasing in prosperity Chaladankarâva Hede-jîya and others made a grant apparently for filling up a pit to the right of Gommaṭêśvara. No. 132 (56) records the erection in 1123 of the Savatigandhavâraṇa-basti by Śântala-Dêvi, the queen of Vishṇuvardhana. It opens with a verse in praise of Prabhâchandra, the disciple of Mêghachandra-traividya, and after tracing the descent of the Yadu line from Brahma and

1. *Mysore Archæological Report* for 1915, p. 51.

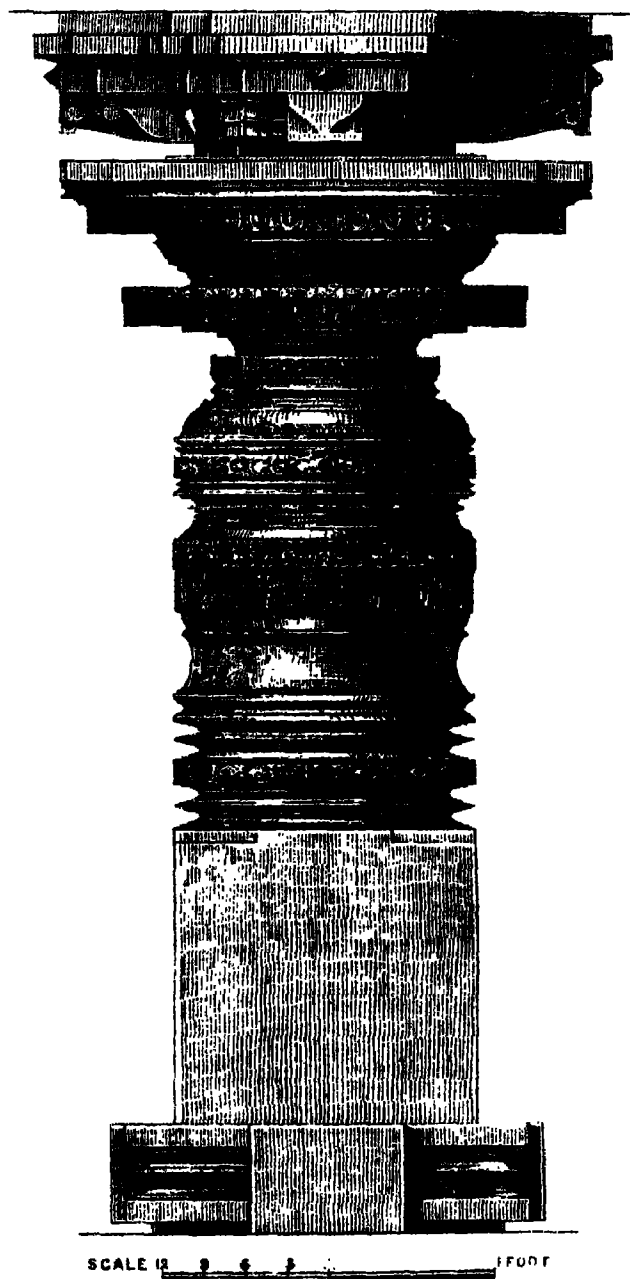
giving an account of the rise of the Hoysaḷas and their genealogy from Vinayâditya to Vishṇuvardhana, proceeds to relate the latter's titles and conquests. It then eulogises his queen Śântala-Dêvi and applies to her a long string of epithets. The eldest daughter of Mârasinga and Mâchikabbe, she was to king Vishṇu the goddess of Victory in battle, the goddess of Wealth always resting on his breast and the goddess of Fame spreading to the remote points of the compass the greatness of his valour. Among the epithets applied to her are a Bṛihaspati in discrimination, a Vâchaspati in ready wit, the cause of the elevation of the four *samayas* or creeds, expert in singing instrumental music and dancing, a rampart to the Jaina faith, and a rutting elephant to ill-mannered co-wives (*udvṛitta-savati-gandhavâraṇe*).

The last epithet is interesting; and the temple founded by her was named after it. She endowed the temple with a village and certain lands, which she presented to her guru Prabhâchandra after washing his feet. No. 131 (62), which also mentions the foundation of the temple by the queen, says that the god set up was Śânti-Jina. In two fine verses it describes the beauty of Śântala-Dêvi. Inscription 143 (53) records the death in 1131 of queen Śântala-Dêvi at Śivaganga. After relating the achievements of the Hoysaḷa kings from Vinayâditya to Vishṇuvardhana whose conquests are given in detail, it proceeds to give, as in 132, the praises of the queen, including the epithet "a rutting elephant to ill-mannered co-wives," and a few details of her family from which we learn that her father, the senior Pergeḍe Mârasingayya, was a Śaiva, that her mother Mâchikabbe was a devoted Jaina, and that she had an uncle, the Pergeḍe Singimayya, who was Mâchikabbe's younger brother. Śivaganga where she is stated to have ended her life is no doubt the Śaiva holy place of that name some thirty miles to the north-west of Bangalore. Her parents also died soon after. Resolving not to survive the loss of her daughter, Mâchikabbe went to Beḷgoḷa and fasting for one month died by the rite of *samâdhi* in the presence of her guru Prabhâchandra, Vardhamâna and Ravichandra. Several verses are devoted to glorifying her self-sacrifice and severe penance. Then follows the pedigree of Mâchikabbe :—The general Nâgavarma, his wife Chandikabbe ; their son the general Baladêva, his wife Bâchikabbe ; their son the Pergeḍe Singimayya (Mâchikabbe's younger brother), his wife Siriyâdêvi. The record closes with a repetition of the grant made by Śântala-Dêvi in No. 132 to the Savatigandhavâraṇa-basti founded by her in 1123. The inscription was written by Bôkimayya, a lay disciple of Chârukîrti, and engraved by Gangâchâri's younger brother Kâmvâchâri, an ornament to the forehead of titled sculptors. Nos. 141 (51) and 142 (52) are also epitaphs recording the death in 1139 of queen Śântala-Dêvi's maternal uncle Nâgadêva's son Baladêva and her maternal uncle Singimayya. The first opens with a verse in praise of Prabhâchandra and after extolling the general Baladêva, father of Mâchikabbe, at some length, proceeds to say that he had two sons, namely, Nâgadêva and Singaṇa, that Nâgadêva by his wife Nâgiyakka had three children—Balla, Êchiyakka and Baladêva, and that Baladêva ended his

Pl. XXXVIII.

AKKANA BASTI

PILLAR IN RANGA MANTAPA

Mysore Archæological Survey.

life by the rite of *samâdhi* at the holy place Môringere, whereupon his mother Nâgiyakka and his sister Êchiyakka caused to be erected a *pattasâle* (? reading-hall) in his memory and endowed it with a tank and lands after washing the feet of their guru Prabhâchandra. The other, after praises of Baladêva, states that his son Singimayya died by the rite of *samâdhi* and that the latter's widow Siriyavve and his elder brother's wife Nâgiyakka, a lay disciple of Prabhâchandra, set up the epitaph.

Among other records of Vishṇuvardhana, 402, of 1133, after naming Hoysala-seṭṭi's son and some *gavuṇḍas*, says that Kiriya Basavâchâri, fearful of mundane existence, built a tank and a temple and became an ascetic; and that Malla-gavuṇḍa and others granted land for the god. The record closes with the statement that Maulâchâri and his son-in-law Katâchâri made the god. Nos. 265 and 266, which record the erection of two images by the general Bharatêśvara, a lay disciple of Gaṇḍavimukta-siddhânta-dêva, belong to the same reign, though the king is not named in them. For we know from other inscriptions, such as E C, IV, Nâgamangala 32 and E C, VI, Chikmagaḷûr 160, that Bharata and his elder brother Mariyâne, lay disciples of the same guru, were generals under this king. It may be mentioned here that Nâgamangala 32 also supplies the important information that Ganga-Râja was the brother-in-law of the senior Mariyâne and that the junior Mariyâne and his younger brother Bharata, who were generals of Vishṇuvardhana, were the brothers-in-law of his son Boppa. The brothers lived on into the reign of Vishṇuvardhana's son Nârasimha I as they are stated to have received a grant from him in 1145 in an inscription at Kambadahalli[1]. That Bharata was the disciple of Gaṇḍavimukta is also mentioned in 64 (40), of 1163. The two images set up by Bharata are said to represent Bharata and Bâhubali, the sons of Ṛishabhanâtha, the first Tîrthankara, in 267 (115) which also mentions some other pious acts of his, namely, the construction of the *happaḷige* (? railing) of the hall near those images as also of the hall around Gommaṭêśvara, and of the grand flight of steps. He is also stated to have built eightly new *basadis* and renovated two hundred in Gangavâḍi. The two images were set up by him for beautifying the sides of the entrance to the holy place. The inscription was got prepared by the son of Bharata's daughter Śântala-dêvi. Two other epigraphs, which appear to belong to the same reign, are 159 (68) and 221. The former, which appears to bear the date 1130, states that Tribhuvanamalla Chaladankarâva Hoysaḷa-seṭṭi, bestowing the title of Chaladankarâva Hoysaḷa-seṭṭi on Malli-seṭṭi, son of Dammi-seṭṭi of Ayyâvoḷe[2], ended his life by starvation; and that his wife Chaṭṭikabbe set up this epitaph for her husband and her son Bûchaṇa. The title Chaladankarâva occurs in 377 and the name Hoysaḷa-seṭṭi in 187 and 402, all the three being records of this king. The other inscription tells us that to Arasâditya and Âchâmbike were

1. *Mysore Archaeological Report* for 1915, p. 51.

2. The modern Aihoḷe in the Kalâdgi District of the Bombay Presidency.

born three sons, namely, Pamparâja, Haridêva and the chief of ministers Baladêvaṇṇa, who were ornaments of the Karṇâṭaka family, uncles of Mâchirâja and devoted worshippers of Jina; and ends with a verse extrolling the merits of Baladêva. Though the record does not say so, we may infer that the ornamental panel on which it is inscribed was got prepared by Baladêva (see p. 20). It is not clear, however, who this Baladêva was. He cannot be the general Baladêva[1], grandfather of queen Śântala-Dêvi, mentioned in 141, 142 and 143, as the latter's parents were Nâgavarma and Chandikabbe. The period of the record appears to be about 1120.

Vishṇuvardhana's son by Lakshmî-Dêvi was Nârasimha I. His titles and praises are given in 345 (137) and 349 (138). Among his titles, which are mostly identical with those of his father, may be mentioned—a submarine fire to the ocean the Tuḷuva army, a fire to the forest rival heirs, an elephant to the lotus the Pâṇḍya family, and plunderer of the Chôḷa capital. The title "a fire to the forest rival heirs" seems to indicate the existence of other claimants to the throne, perhaps connections of Śântala-Dêvi, the first queen of his father. No. 349 records the erection in 1159 at Beḷgoḷa of the Chaturvimśati-Jina temple, popularly known as the Bhaṇḍâri-basti, by Huḷḷa, the treasurer (*bhaṇḍâri*) and minister of the king. After relating the achievements of the Hoysaḷa kings from Vinayâditya to Nârasimha I, it proceeds to say that Huḷḷa of the Vâji family, son of Jakkirâja and Lôkâmbikâ, elder brother of Lakshmaṇa and Amara, and lay disciple of Maladhâri-svâmi, erected the temple mentioned above; and that during an expedition for the conquest of the regions the king coming to Beḷgoḷa paid homage to Gommaṭêśvara, and seeing the Chaturvimśati-Jina temple, erected for the prosperity of his kingdom by Huḷḷa, bestowed upon it a second name Bhavyachûḍâmaṇi after Huḷḷa's title Samyaktva-chûḍâmaṇi, and granted the village Savaṇêru to provide for gifts repairs and worship. After praises of Huḷḷa and the mention of the grant with the king's permission of certain taxes of Gommaṭapura and certain dues on various articles of merchandise to the temple, the record closes with the statement that Huḷḷa made over the village Savaṇêru to Bhânukîrti. It is stated of Huḷḷa that he was cleverer than Yôgandharâyaṇa in management of affairs and superior to Bṛihaspati in knowledge of politics, and of the temple that it was affiliated to the Pustaka-gachcha of the Dêśiya-gaṇa of the Mûla-saṅgha. No. 345 (137), of about the same date as the preceding one, opens like it with an account of the Hoysaḷa kings from Vinayâditya to Nârasimha I whose visit to Beḷgoḷa is also mentioned. Huḷḷa is said to have served under Vishṇuvardhana also, and from 240 (90) we learn that he lived during the reign also of Ballâḷa II as he is stated to have received a grant from him. A good portion of the inscription is taken up with the praise of Huḷḷa and an account of the meritorious works performed by him. The general Huḷḷa was minister to the king as Bṛihaspati to Indra. A

1. There was also another Baladêva, son of Nâgadêva and Nâgiyakka, whose death in 1139 is recorded in 142. He was the grandson of the general Baladêva.

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FRONT VIEW OF TOWER OF AKKANA BASTI

titles, which are mostly the same as those of his father, may be mentioned Śanivârasiddhi, Giridurgamalla and capturer of Kunnaṭa and Erambarage. His prowess and capture of Uchchangi are thus described: "When Vîra-Ballâḷa-Dêva caused the drum to be sounded at the commencement of battle, Lâḷa was deprived of ease, Gûrjara was seized with a severe fever of excessive fright, Gauḷa suffered from colic, Pallava held a sprout in his uplifted hand, and Chôḷa dropped his clothes. When in the pride of his arm Odeyarasa was determined to fight, king Ballâḷa marched forth, and surrounding and besieging Uchchangi, whose peaks had been reduced to powder by the blows from the tusks of the group of lordly elephants of his army, captured king Pâṇḍya together with his beautiful women, country, treasuries, father and group of horses. Laying seige to Uchchangi, which had for a long time been considered impregnable to enemies, king Ballâḷa took the fort with ease and seized the kings Kâmadêva and Oḍeya, and their treasury, women and troups of horses." No. 240 (90), of about 1175, is the earliest of Ballâḷa II's records. Its object is to record the confirmation by the king, as stated in the previous para, of the grant of three villages made by his father for Gommaṭa, Pârśvanâtha and the twenty-four Tîrthankaras. The greater part of the inscription is taken up with an account of the exploits of Ganga-Râja. Then after a brief notice of Nayakîrti, the son of Guṇachandra, king Nârasimha's visit to Beḷgoḷa, his gift of the three villages, Ballâḷa's capture of Uchchangi, and his confirmation of his father's grant are mentioned. The record seems to conclude with the statement that Adhyâtmi-Bâlachandra, disciple of Nayakîrti, made a Jina temple, a great *śâsana* or inscription, a group of epitaphs and a series of tanks and ponds in memory of his guru. No. 327 (Plate XL) records the erection at Beḷgoḷa of the Pârśvanâtha-basti, now known as Akkana-basti, by Âchiyakka, the wife of the king's minister Chandramauḷi, in 1181. After giving an account of the Hoysaḷa kings from Vinayâditya to Ballâḷa II, it proceeds to give some details regarding Chandramauḷi and his wife. Chandramauḷi, a worshipper of Siva, was a learned Brâhman well versed in logic, literature, Bharata-śâstra and various arts. He was the son of Śambhudêva and Akkavve. His wife Âchiyakka was a Jaina. Her descent is given thus :- Śiveya-nâyaka, a Jaina chief of Mâsavâḍinâḍu; his wife Chandavve; their children: Bammadêva, Bâveya-nâyaka, Kâḷavve, Âchaladêvi—wife of Hemmâḍidêva, the ruler of Mâsavâḍi, and Sôvaṇa-nâyaka; wife of the last, Bâchavve; their children Bammeya-nâyaka, Mâra, Âchaladêvi, Chendavve and Kâma. Bammeya-nâyaka's wife was Dôchavve, the daughter of Malli-seṭṭi and Mâchave-seṭṭikavve. His sister Âchaladêvi, the wife of the minister Chandramauḷi, had a son named Sôma. Her gurus were Nayakîrti and his chief disciple Bâlachandra. Nayakîrti's other disciples were Bhânukîrti, Prabhâchandra, Mâghaṇandi, Padmanandi and Nêmichandra. We are then told that on the application of Chandramauḷi the king gave the village Bammeyanahaḷḷi for the god Pârśvanâtha set up by Âchaladêvi. Further grants of certain lands and dues

PLATE XLII

FRONT VIEW OF JAINA CAITYA WITH UPPER STOREY

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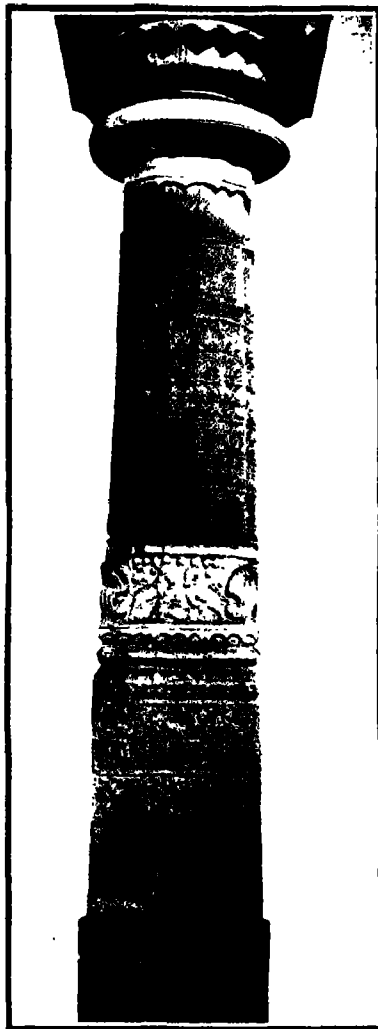
are then mentioned. The grant of Bammeyanahaḷḷi by the king is also mentioned in an inscription at that village.[1] No. 331 also mentions the erection of the temple by Âchaladêvi. From 256 (107) we learn that on the petition of Âchaladêvi the king granted Bekka for the worship of Gommaṭêśvara. The period of this record is doubtful.[2]

Among the remaining records of this king, 335 (130), of 1195, after a brief notice of the Hoysaḷa kings from Vinayâditya to Ballâḷa II whose capture of Uchchangi is mentioned, proceeds to give the praises of the *mahâ-maṇḍalâchârya* Nayakîrti and after naming his disciples concludes with an account of the pious works of Nâgadêva, the *paṭṭaṇasvâmi* of the king. With regard to the disciples of Nayakîrti, Dâmanandi-traividya is added to those mentioned in the previous para. Some details are then given of the family of Nâgadêva, a lay disciple of Nayakîrti. He was the son of the minister Bammadêva and Jôgavve; his wife was Chandavve, the daughter of the *paṭṭaṇasvâmi* Malli-seṭṭi and Mâchave-Seṭṭikavve; he had a son named Mallidêva and a daughter of the name of Kâmaladêvi. It will be seen that his wife was the sister of the wife of Âchaladêvi's brother Bammeya-nâyaka (see previous para). Nâgadêva caused to be made a dancing hall and a stone pavement in front of the god Pârśva; the Nagara-Jinâlaya; and in memory of the departed Nayakîrti a? *muḍija*, an epitaph, and a stone pavement and a dancing hall in front of the Kamaṭha-Pârśva-basti. Then follows a grant to the Nagara-Jinâlaya by the merchants of Beḷgoḷa who are described as born in the eminent line of Khaṇḍaḷi and Mûḷabhadra, as devoted to truth and purity, and as skilled in conducting various kinds of trade with many seaports. That Nâgadêva set up the epitaph of Nayakîrti we also learn from 66 (42), which records the death of that guru in 1176. Two more records relating to Nâgadêva, 326 (122) and 407, may also be noticed here. The former (Plate LXXIII), engraved in beautiful characters, records that Nâgadêva having made a tank under the name of Nâgasamudra and a garden, the disciples of Nayakîrti, namely, Bhânukîrti, Prabhâchandra, Bhaṭṭârakadêva and Nêmichandra, granted to Nâgadêva that garden and certain lands with the condition that he should pay four *gadyâṇas* every year for the worship of Gommaṭêśvara. The other epigraph states that the *paṭṭaṇasvâmi* Nâgadêva, in company with the *mahâ-maṇḍalâchârya* Nêmichandra and others, granted certain lands to Mâra-gauḍa for having built a tank. The period of these records may be about 1200. No. 380 tells us that the general Vasudhaikabândhava Rêchimayya set up the god Śântinâtha at Jinanâthapura and made over the temple to Sâgaraṇandi, disciple of Śubhachandra-traividya who was the disciple of Mâghanandi connected with the Sâvanta-basadi of Kollâpura. Though the king is not named here, we know from other inscriptions[3] that Rêchimayya was a

1. EC, V, Chennarâyapaṭṇa 150, of 1182.
2. See Translations, page 115, note 2.
3. See *Mysore Archaeological Report* for 1909, page 21; EC, V, Arsikere 77; and EC, VII Shikârpûr 197.

general under him. Before he took sarvice under Ballāḷa II he had been the minister of the Kaḷachuryas. The last record that remains to be noticed of this king's reign is 333 (128). It opens with a verse in praise of Nayakīrti and after naming his disciples as in 335 proceeds to say that their disciple Nayakīrti gave a charter to the merchants of Gommaṭapura, described as in 335, in the presence of the senior *māṇikya-bhaṇḍāri* Rāmadêva-nāyaka, the minister of Sômêśvaradêva who was the son of the *pratāpa-chakravarti* Vīra-Ballāḷa-Dêva. Among the details mentioned in the charter are some which are rather curious: "For house-tax at Goṇmaṭapura, beginning from the year Akshaya, the residents shall pay eight *haṇas* once for all as the capital on which one *haṇa* can be realised as interest, and live in peace for ever. This includes the mills of oilmen. In case the imposts *nyāya, anyāya* and *maḷa-braya* of the palace come to be levied, the *āchārya* of the place shall himself pay them and settle the matter; it is no concern of the residents. If among the merchants of the place one or two, posing as leaders, teach the *āchārya* deceit and encourage him to covet small sums of money and ask for more, they are traitors to the creed, traitors to the king, enemies of the Baṇanjigas, gamblers, perpetrators of murder and plunder. If knowing this the merchants are indifferent, they alone are the destroyers of this charity and not the *āchārya*. If without the consent of the merchants one or two leaders enter into the *āchārya's* house or the palace, they are traitors to the creed." The date of the inscription appears to be 1206, judging from the mention of Nayakīrti's disciples as in 327 and 335, and of another Nayakīrti as their disciple. Ballāḷa II had no son named Sômêśvara. Some chief of that name calls himself the king's son by courtesy. For a similar instance reference may be made to EC, X, Mālūr 10 where Dādi Singe-daṇṇāyaka calls himself the son of Ballāḷa III.

There is only one record, 186 (81), which refers itself to the reign of Nārasimha II, the son of Ballāḷa II. It ascribes paramount titles to him and records that Gommaṭa-seṭṭi, the son of Paduma-seṭṭi who was a lay disciple of Nayakīrti's disciple Adhyātmi-Bāḷachandra, made a money grant in 1231 as a perpetual endowment for the worship of Gommaṭêśvara and the twenty-four Tīrthankaras. The titles applied to the king are the refuge of the whole world, favorite of earth and fortune, mahā-rājādhirāja paramêśvara, lord of the excellent city of Dvārāvati, a sun in the sky of the Yādava family, crest-jewel of the all-knowing, uprooter of the Magara kingdom, and establisher of the Chôḷa kingdom.

Similarly, we have a solitary record, namely, 246 (96), of 1273, relating to Nārasimha III, the grandson of Nārasimha II and the son of Sômêśvara. It says that during this king's reign Sambhudêva and others granted certain lands, which they had purchased from the *mahā-maṇḍalāchārya* Nayakīrti's disciple Chandraprabha, to provide for milk-offerings for Gommaṭêśvara and the twenty-four Tīrthankaras of the enclosure. The donor seems to be referred to in 199, of 1279.

GROUP OF JINA FIGURES IN JAINA MATHA

Mysore Archaeological Survey

There is also another epigraph, 384 (129), which may perhaps be assigned to the same reign. Though it does not name the king, it contains a verse in praise of the Hoysaḷa family and mentions a Jaina teacher Mâghanandi as the royal guru of the (reigning) Hoysaḷa king. After praises of Mâghanandi of the Balâtkâra-gaṇa of the Mûla-saṅgha, who was the author of the *Śâstrasâra*, and of his guru Kumudachandra, the inscription proceeds to record that Bâlachandra, the disciple of the *mahâ-maṇḍalâchârya* Nêmichandra-paṇḍita of the Ingaḷêśvara-Dêsiya-gaṇa of the Mûla-saṅgha, and the jewel merchants of Beḷgoḷa who were lay disciples of the *mahâ-maṇḍalâchârya* Mâghanandi of the Balâtkâra-gaṇa made a grant of land for the god Âdinâtha of the Nagara-Jinâlaya in 1282. Reference is also made to a former grant recorded in 335, of 1195.

Nos. 254 (105), of 1398, and 258 (108), of 1432, refer incidentally to a terrible disease of king Ballâḷa, of which he was cured by the Jaina guru Chârukîrti. The king referred to is Ballâḷa I (1100-1106), the elder brother of Vishṇuvardhana. He had a very short reign, and a reason may perhaps be found in the illness thus alluded to, whatever it may have been, of which he was for a time cured as here stated. According to tradition[1] his life was threatened by some spirit, an enemy of his former birth, and Chârukîrti by saving his life got the title Ballâlajîvarakshaka[2].

VIJAYANAGAR.

The earliest of the records relating to Vijayanagar is 344 (136), (Plate LXXIV), which is of considerable interest as it refers to a reconciliation brought about by king Bukka-Râya I between the Jainas and the Vaishṇavas in 1368. It opens with a verse[3] in praise of the Śrîvaishṇava apostle Râmânujâchârya and proceeds to say that the Jainas having made petition to the king about the injustice done to them by the Vaishṇavas, he, taking the hand of the Jainas and placing it in the hand of the Śrîvaishṇavas of the eighteen *nâḍus* or districts including the *âchâryas* of Śrîrangam Tirupati Kânchi and Mêlkôṭe, and other Vaishṇava sects, and declaring at the same time that there was no difference between the Vaishṇava and the Jaina creeds, decreed thus: The Jaina creed is, as before, entitled to the five great musical instruments and the *kalaśa* or vase. If loss or advancement should be caused to the Jaina creed through the Vaishṇavas, the latter will kindly deem it as loss or advancement caused to their own creed. The Śrîvaishṇavas will to this effect kindly set up a *śâsana* or inscription in all the *bastis* of the kingdom. For as long as the sun and moon endure the Vaishṇava creed will continue to protect the Jaina creed. The Vaishṇavas and the Jainas are one body: they must not be viewed as

1. See the *Bhujabali-śataka* of Doḍḍaiya (c. 1550).
2. The title is usually given as Ballâlajîvarakshâpâlaka.
3. This forms the last verse of a short poem of five verses known as *Dhâṭîpanchaka* in praise of Râmânujâchârya.

different. Tâtayya of Tirupati will, out of the money levied from every Jaina house throughout the kingdom, appoint twenty servants as a bodyguard for the god at Beḷgoḷa and repair ruined Jina temples. He who transgresses this decree shall be a traitor to the king, a traitor to the *saṅgha* and the *samudâya* ". The addition engraved at the top states that a Jaina merchant of Kalleha[1] applied to the king and had something, probably the inscription EC, IX, Mâgaḍi 18, which is another version of the present inscription, renovated by Tâtayya of Tirupati. An earlier record at Kambadahalli[2], which registers the grant of certain privileges to the Jainas by the Śaivas, may not be without interest in this connection. It states that the possessors of all the ascetic qualities, followers of the Lâkuḷîśvara doctrine, performers of the rites of the five kinds of *dikshe* or initiation, the seven crores of Śrî-Rudras, having met together, granted to the *basti* at Kambadahalli the name Ekkôṭi (seven crores)-Jinâlaya and the privilege of the band of five chief instruments. He who said "This should not be" was to be looked upon as a traitor to Śiva. The period of the epigraph may be about 1200.

No. 329 (126) records the death of Harihara II in the year Târaṇa, which would be equivalent to 1404. That this was the date of his death is confirmed by the inscription EC, VIII, Tîrthahalli 129. We learn from 337 that Bhîmâ-Dêvi, the queen of Dêva-Râya-mahârâya and a lay disciple of Paṇḍitâchârya, set up the image of Śântinâtha in the Mangâyi-basti. The king mentioned here is most probably Dêva-Râya I and the information that he had a Jaina queen of the name of Bhîmâ-Dêvi appears to be new. The date of the inscription may be about 1410. No. 253 (82) introduces us to Irugapa, the general of Harihara II, and records the grant by him of Beḷgoḷa, together with a grove and a tank built by him, for Gommaṭêśvara. A large portion of the inscription is taken up with an account of the pedigree and praises of Irugapa. His pedigree is thus given:—The general Baicha, minister of Bukka-Râya I; his sons Mangapa, Irugapa and Bukkaṇa; Mangapa's wife Jânaki; their sons Baichapa and Irugapa. After praises of Paṇḍitârya and Śrutamuni the record states that the grant was made in the presence of the latter. The date of the present record being 1422, we have to infer that Irugapa lived during the reign of Dêva-Râya II also. He was a Sanskrit scholar, and wrote the metrical lexicon *Nânârtharatnamâlâ*. Two of his inscriptions[3] bearing the dates 1382 and 1387 contain praises of Paṇḍitârya and a third[4], dated 1385, states that he built the Kunthu-Jinâlaya at Vijayanagar. Two epigraphs, 328 (125) and 330 (127), the latter containing only a portion of the former, record the death of Dêva-Râya II in the year Kshaya, which would correspond with 1446.

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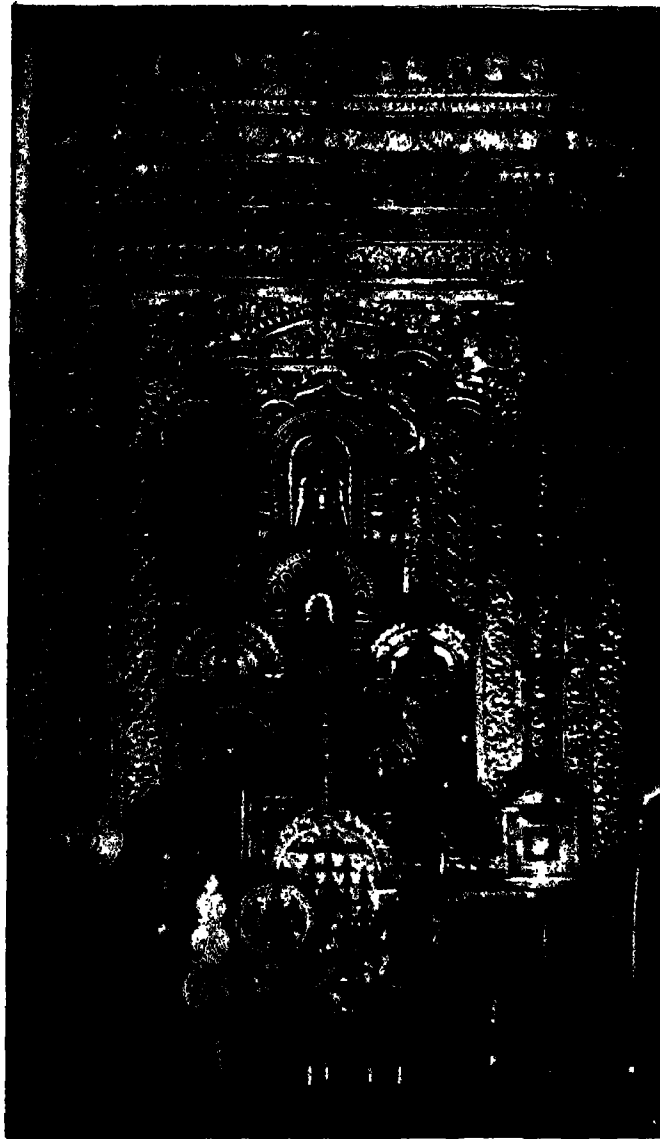
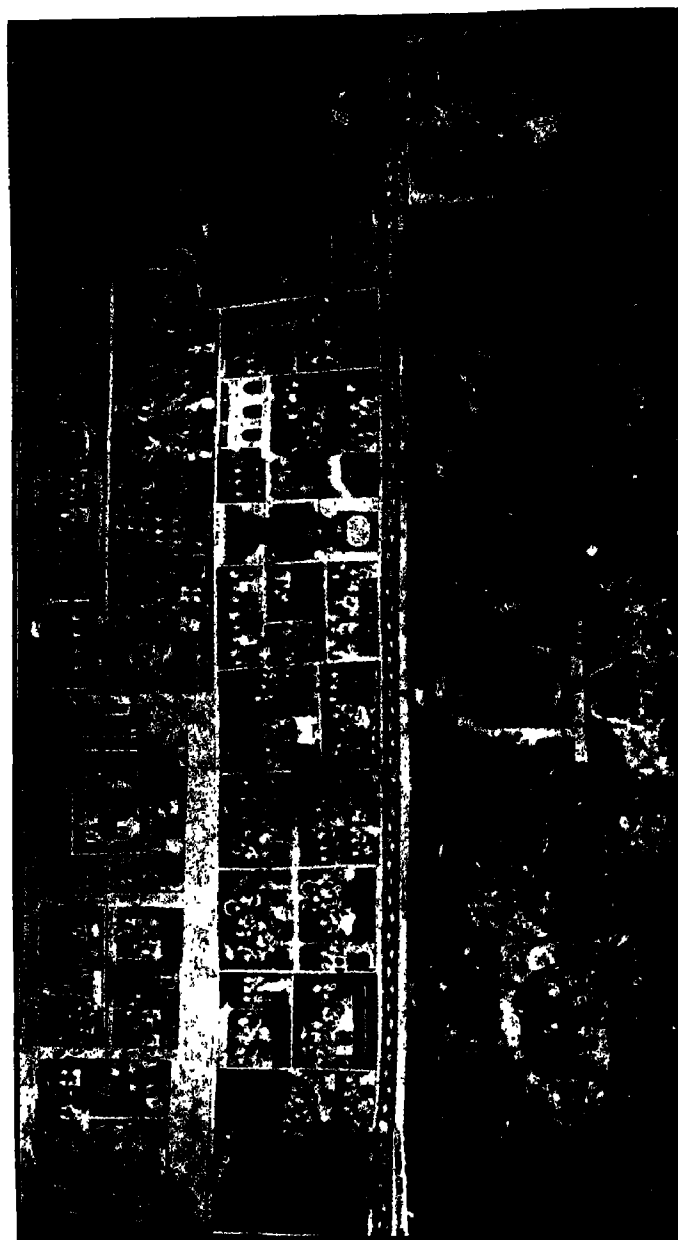
1. Kalya in the Mâgaḍi Taluk of the Bangalore District.
2. *Mysore Archæological Report* for 1915, p. 67.
3. *E.I.*, VII, 115.
4. *S.I.I.*, I, 156.

MANDASANA IN JAINA MATHA

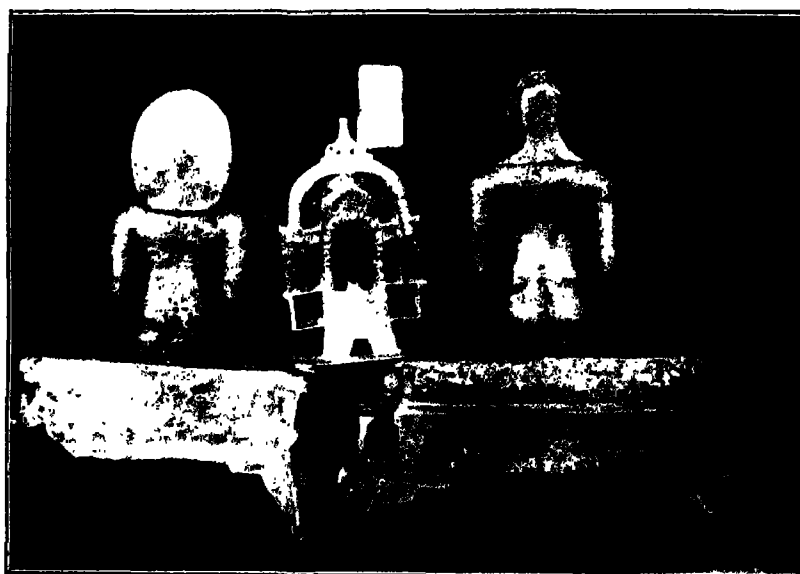
Mysore Archaeological Survey

PLATE XLVI

MYSORE.

The earliest of the inscriptions relating to the kings of Mysore is 250 (84), dated 1634. It says that the mahâ-râjâdhirâja râja-paramêsvara, lord of the city of Maisûr, Châma-Râja-Oḍeyar, finding that the temple lands of Beḷgoḷa had been for a long time mortgaged to certain Jaina merchants, sent for the latter and proposed to pay off the mortgage, whereupon the merchants unanimously agreed to release the mortgage as a work of merit in the presence of Gommaṭêsvara and their guru Chârukîrti-paṇḍita. Among the men sent for by the king were Bomyappa, son of the poet Panchabâṇa (p. 13), and the poet Bommaṇṇa. The whole transaction is related with some additional details in 352 (140) which is a copper plate grant bearing the same date. This grant applies a few more titles to the king such as a spear to the heads of hostile kings, an adamantine cage to refugees, and emperor of the six *dharmas*, and adds a strict prohibition against any of the temple managers mortgaging the lands in future and against any one granting a mortgage thereon. Though the inscriptions do not expressly say so, the king must have visited Beḷgoḷa in connection with the above transaction. The *Munivamśâbhyudaya* of Chidânandakavi (*c.* 1680) gives several details of the king's visit to Beḷgoḷa. It says: "King Châma-Râja of Mysore came to Beḷgoḷa and taking his seat in the hall in front of Gommaṭêsvara saw the god. Leaving the enclosure he came to the porch and had the inscriptions on both sides read out to him. He learnt how Châmuṇḍa-Râya came to Beḷgoḷa and at the instance of his guru Nêmichandra endowed villages of the revenue value of 1,96,000 *varahas* for the god. The king then entered Siddhara-basti and from the inscriptions read out to him learnt details about the spiritual succession, greatness and works of the Jaina gurus. He afterwards enquired where the guru had gone. The poet Bommaṇṇa, one of the temple managers, replied thus: 'Through the trouble caused by the Telugu chief Jagadêva worship of Gommaṭêsvara was stopped, and the guru Chârukîrti left the place and was living at Bhallâtakîpura (Gêrusoppe) under the protection of Bhairavarâja.' Thereupon the king told him to send for the guru, promising a new grant. Getting down to Beḷgoḷa he visited the Bhaṇḍâri-basti and after paying a visit to all the temples on Chandragiri returned to Seringapatam. Padumaṇa-seṭṭi and Padumaṇa-paṇḍita were sent to bring Chârukîrti from Bhallâtakîpura, and on his arrival he was sent to Beḷgoḷa with due honors. A grant was also made by the king." Jagadêva mentioned here was the chief of Chennapaṭṭaṇa who was defeated by Châma-Râja and dispossessed of his principality in 1630.

No. 401 records the grant of the village Râgibommenahaḷḷi in 1672 by Doḍḍa-Dêva-Râja-Oḍeyar for the upkeep of a feeding-house for Brâhmaṇas, and 365 says, as stated before (p. 31), that Chikka-Dêva-Râja-Oḍeyar caused the *kalyâṇi* or pond at Beḷgoḷa to be built. The *Sthala-purâṇa* says that Doḍḍa-Dêva-Râja-Oḍeyar visited

Belgoḷa in Śaka 1595 (1672). No. 249 (83) refers to a visit paid by Krishṇa-Râja Oḍeyar I to Belgoḷa in 1723 and registers the grant by him of certain villages including Belgoḷa for the worship of Gommaṭêśvara and of the village of Kabâḷe for the maintenance of the alms-house situated near the Chikka-Dêva-Râja pond. After praises of the king the inscription states that on seeing the face of the divine Gommaṭa he was greatly pleased, and, with horripilation, made the grant. In the *Gommaṭêśvara-charite* of Anantakavi (*c.* 1780) it is stated that the king visited Belgoḷa accompanied by his general Dêvayya and the *sarvâdhikâri* Cheluvayya. There are three records relating to the reign of Krishṇa-Râja-Oḍeyar III, of which two, 353 and 354, are *sanads* or grants written on paper. The former, issued by Pûrṇaiya, the king's minister, in 1810 confirms the former grant of Kabâḷu by Krishṇa-Râja-Oḍeyar I on the application of Komâra-heggaḍi of Dharmasthaḷa below the Ghâts. The latter, issued by the king, records the grant in 1830 of three villages to provide for the expenses and repairs of all the temples at Belgoḷa. After a few verses in praise of the goddess Châmuṇḍikâ and the Boar incarnation of Vishṇu, the *sanad* proceeds to give the titles, etc. of the king thus: "The râjâdhirâja râja-paramêśvara prauḍha-pratâpa apratima-vîra-narapati, *birud-ent-embara-gaṇḍa*, sole hero of the world, a moon to the milk ocean the Yadu race, possessor of the insignia of among others the conch the discus the elephant-goad the axe the *makara* the fish the *śarabha* the *sâḷva* the *gaṇḍabhêruṇḍa* the boar Hanumân Garuḍa and the lion, Krishṇa-Râja-Oḍeyar of Mysore, son of Châma-Râja-Oḍeyar and grandson of Immaḍi-Krishṇa-Râja-Oḍeyar of the Âtrêya-gôtra Âśvalâyana-sûtra and Ṛik-śâkhâ, seated on the resplendent jewel throne on which Râja-Oḍeyar and other paramount kings descended from the lunar race had successively sat in the great Mysore kingdom, the abode of the wealth of the Karṇâṭaka country which is an ornament of all the countries that adorn the whole circle of the earth." The number of the temples is given as thirty-three: eight on Doḍḍa-beṭṭa, consisting of the big god (Gommaṭa) and seven minor temples, sixteen on Chikka-beṭṭa, eight in the village; and one on the hill at Maleyûr. Formerly the *maṭha* or monastery was in receipt of a cash grant of only 120 *varahas* to meet all these expenses: and as the amount was found insufficient, the present grant of three villages was made in lieu of the former cash grant on the application of Lakshmîpaṇḍita of the palace.

It has to be stated here that the Sanskrit version printed as 141 in the previous edition, which is not now forthcoming, is based on the two *sanads* noticed above. No such Sanskrit *sanad* was granted to the *maṭha* by Krishṇa-Râja-Oḍeyar III. Being a fanciful paraphrase in Sanskrit of the above-mentioned Kannada *sanads*, recently composed by some Jaina Paṇḍit, it is misleading in its contents inasmuch as the composer has omitted a great deal of what is contained in the originals and introduced much foreign matter with the sole object of giving the record a Jaina complexion.

The remaining inscription of Krishṇa-Râja-Oḍeyar III's reign, 223(98), records that Dêvarâja-arasu, head of the body-guard, police and cavalry departments at the king's court, and son of Cheluva-arasu of Satyamangala descended from Châvuṇḍa-Râja, having died on the day of the head-anointing festival of Gommaṭêśvara, his son Puṭṭa Dêvarâja-arasu made a money grant in 1827 for special worship of the god every year. A visit paid by His Highness Krishṇa-Râja-Oḍeyar IV, the present Mahârâja, to Beḷgoḷa is indicated by his initials K. R. W. engraved on the summit of Chikka-beṭṭa, the date given being the tenth of November, 1900.

THE KADAMBAS.

No. 443, of about 900, already referred to when speaking of the Kanchinadoṇe (p. 9), says that three boulders were brought to that place by order of some Kadamba chief. We have no information as to who this Kadamba was, nor are we told the reason why the boulders were brought.

THE NOLAMBAS OR PALLAVAS.

Châmuṇḍa-Râja's defeat of Noḷamba-Râja is mentioned in 281(109). The Noḷamba chief referred to here may be Nanni-Noḷamba, the son of Dilipa. No. 318 (120), of about 1217, names a chief Vîra-Pallavarâya of Arakere and his son Śankara-nâyaka. The latter is also mentioned in 170 (73) and 171.

THE CHOLAS.

The fragmentary inscription 378, of about 1015, mentions a Choḷa-Permadi as fighting against the Gangas. The king alluded to is evidently Râjendra-Chôḷa. Ganga-Râja's defeat of the Chôḷa feudatories Narasingavarma and Dâmôdara is related in 240, 251 and 397.

THE CHANGALVAS.

The Changâḷvas were a line of kings who ruled in the west of the Mysore District and in Coorg. They claimed to be Yâdavas. Their original territory was Changa-nâḍu, corresponding chiefly with the modern Huṇsûr Taluk of the Mysore District. No. 288 (103) introduces us to a king of this dynasty named Kulôttunga-Changâḷva-Mahâdêva and tells us that his minister's son Channa-Bommarasa caused to be renovated the ? upper storey of Gommaṭêsvara in 1509. This king is also mentioned in E C, IV, Huṇsûr 63, of 1502.

NIDUGAL.

The early rulers of Niḍugal were of the solar race and claimed descent from Karikâla-Chôḷa. They bore the title 'lord of Oṟeyûr', Oṟeyûr being the name of the ancient Chôḷa capital near Trichinopoly, and added Chôla-mahârâja to their names. Their capital was Penjeṟu, now Hêmâvati in the Anantapûr District. One of the kings of this dynasty was Irungôḷa, a contemporary of the Hoysaḷa king Vishṇuvardhana. We learn from 66 (42) that he was a lay disciple of Nayakîrti-siddhânta-dêva, and from 349 (138) that he was defated by Vishnuvardhana.

NUGGEHALLI.

No. 406 states that Tirumalarâja-nâyaka, son of Dâsapa-nâyaka of Nuguhaḷi, granted the village of Dâsapura for the spiritual welfare of his father. It is not clear if the donor is identical with his namesake, the father of Râyaṇarâja who was a feudatory of the Vijayanagar king Achyuta-Râya[1]. If so, the date of the record may be 1540.

A few incidental references to other kings and chiefs may also be noticed here. No. 11 (plate LIX), which is the epitpah of Arishṭanêmi, states that king Diṇḍika was present at the time of the guru's death. I once[2] identified this king provisionally with the Diṇḍika of the Udayêndiram plates of Prithivîpati II[3] and came to the conclusion that the period of the record was about 800. But the characters are older by nearly two centuries and the two Diṇḍikarâjas cannot be identical. This was also the opinion of the late Dr. Fleet. No. 34 (Plate LX), of about 700, which is the epitaph of Nâgasêna, seems to mention a chief of the name of Nâga-nâyaka. In 69 it is stated that Prabhâchandra was honored by king Bhôja of Dhârâ, and Yasaḥkîrti by the king of Simhala (Ceylon). No. 67 states that Akaḷanka defeated the Bauddhas in disputation at the court of king Himaśîtaḷa and that Svâmi got that name from the Pâṇḍya king. As Jaina tradition says that Himaśîtaḷa ruled at Kânchi, he was probably a Pallava king. Two chiefs Garuda-Kêsirâja and Bâḷâditya, king of the Vatsas, are named in 149 and 457 respectively. In 64 are mentioned the *sâmantas* Kêdâra-Nâkarasa, Kâmadêva and Nimbadêva as lay disciples of Mâghanandi, and the generals Mariyâne and Bharata together with the officers Bûchimayya and Kôrayya as lay disciples of Gaṇḍavimukta-dêva. That Nimba was a lay disciple of Mâghanandi is also stated in an inscription at Têrdâḷ[4]. He is praised as the crest-jewel of *sâmantas* in the *Êkatvasatati* of Padmanandi, a disciple of Śubhachandra who died in 1123. Two officers the *mahâ-pasâyata* (master of the robes) Vijayaṇṇa and the *mahâ-pasâyata* Tirumappa are mentioned in 287, of 1196, and 199, of 1279, respectively. No. 387 mentions a chief of the name of Singyapa-nâyaka and 65, of 1313, another named Gummaṭṭa, the ruler of Beḷukere, who set up the epitaph of a Jaina guru named Śubhachandra. The *vîragal* 405, which appears to be dated 1333, records the death of the possessor of all titles Kêta-gavuḍa in a battle with the Turakas or Muhammadans. Finally, 254, of 1398, mentions two chieftains Hariyaṇa and Mâṇikkadêva as lay disciples of Paṇḍitârya.

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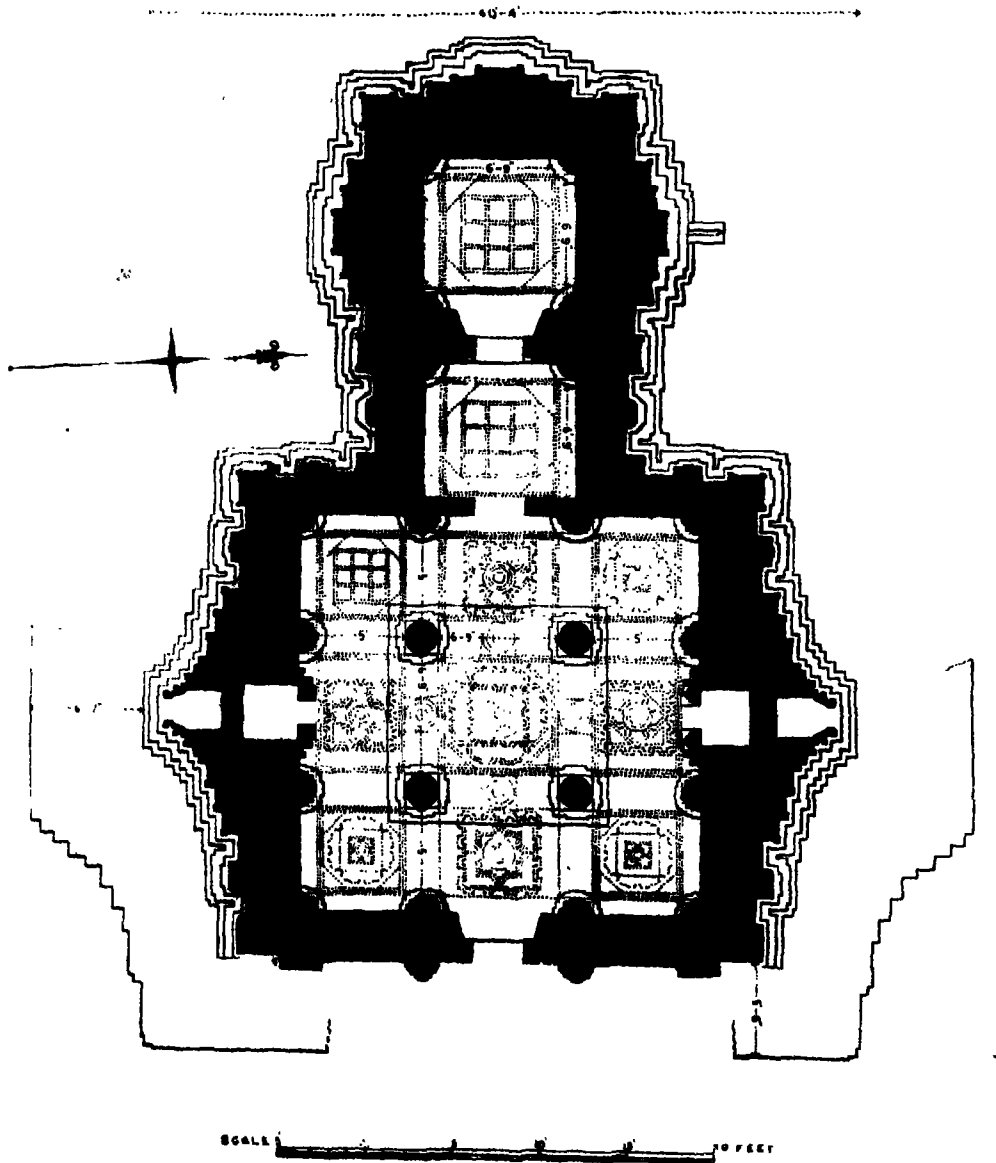
1. See *Madras Epigraphical Report* for 1900, p. 28.
2. *Mysore Archaeological Report* for 1909, p. 13, *ibid.* for 1910, p. 24.
3. *S. I. I.*, II, 381.
4. *I. A.*, XIV, 14.

SANTINATHA BASTI AT JINANATHAPURA

Mysore Archæological Survey.

MISCELLANEOUS INSCRIPTIONS.

We may now proceed to consider the inscriptions which are of a miscellaneous character. They form a large number and consist of epitaphs, records of pilgrims, grants by private individuals, succession lists of Jaina gurus, and so forth.

EPITAPHS.

Some of the epitaphs, namely, 1, 11, 64-66, 117, 118, 126-129, 159, 389 and 477, have already been noticed in more or less detail in the previous sections. The remaining ones, about eighty in number, many of which go back to the seventh and eighth centuries, record the death of men and women, mostly monks and nuns, by religious suicide. Before examining them in detail it is necessary to say a word or two about the way in which death was brought about. The men and women starved themselves to death in performance of a vow called *sallêkhanâ* which is thus described in the *Ratnakaraṇḍaka* of Samantabhadra :—"When overtaken by calamity, by famine, by old age, or by incurable disease, to get rid of the body for *dharma* is called *sallêkhanâ*. One should by degrees give up solid food and take liquid food; then, giving up liquid food, should gradually content himself with warm water; then, abandoning even warm water, should fast entirely; and thus, with mind intent on the five salutations[1], should by every effort quit the body."[2] In his *Dharmâmṛita* Âśâdhara says: "Firm faith in Jainism, observance of the *aṇu-*, *guṇa-* and *śikshâ* vratas, and *sallêkhanâ* according to rules at the time of death—these complete the duties of a householder."[3] The term *sallêkhanâ* is used only in three epitaphs[4]; but in several others the words *samâdhi*[5] and *sanyasana*[6] occur as its synonyms[7]. The word used for epitaph is *nisidige*.[8] In a few cases the period of the fast is mentioned: *e.g.*, one month in 25, twenty-one days in 33, three days in 59, and one month each in 143 and 167. The epitaphs range in date from about 600 to 1809. Of the eighty mentioned above, sixty-four commemorate the death of

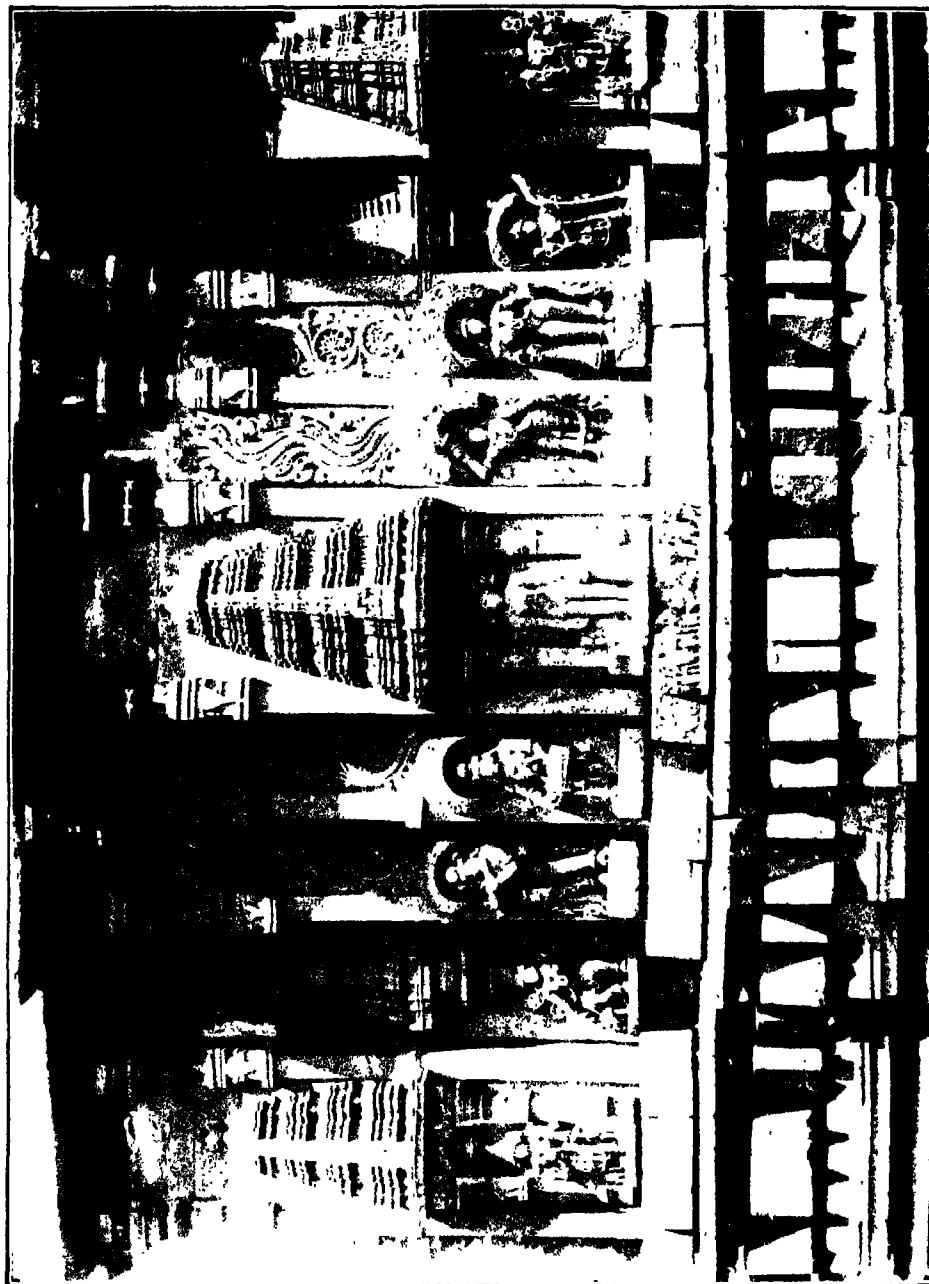
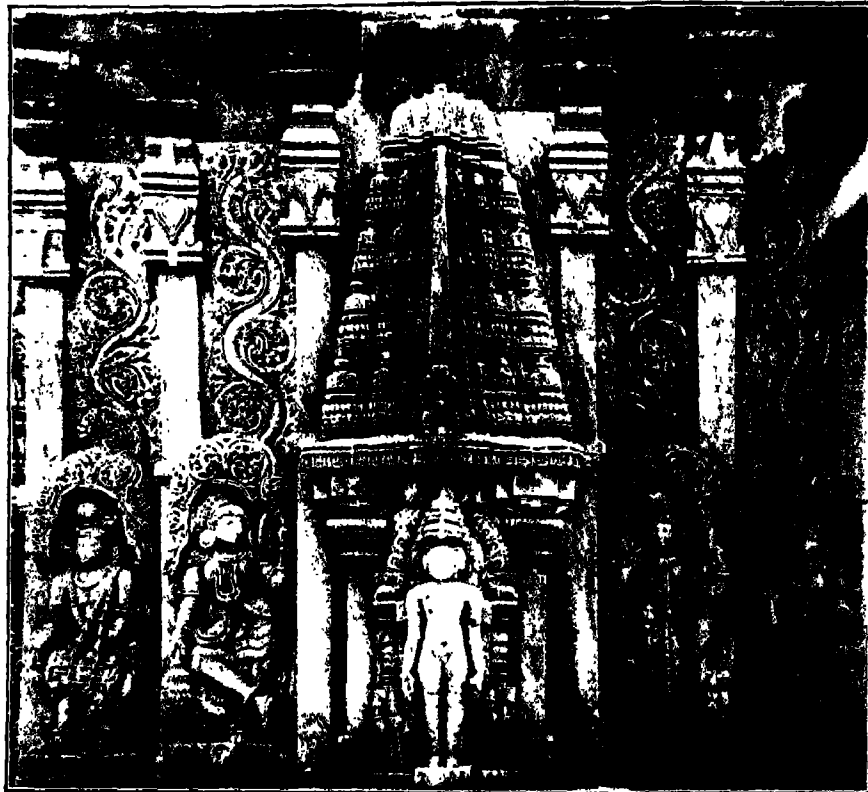
1. See Translations, page 44, note 1.
2. Upasargê durbhikshê jarasi rujâyâm cha niḥpratîkârê l
dharmâya tanu-vimôchanam âhuḥ sallêkhanâm âryâḥ ll
âhâram parihâpya kramaśaḥ snigdham vivardhayêt pânam l
snigdham cha hâpayitvâ khara-pânam pûrayêt kramaśaḥ ll
khara-pâna-hâpanâm api kṛitvâ kṛitvôpavâsam api śaktyâ l
pancha-namaskâra-manâs tanum tyajêt sarva-yatnêna ll
3. Samyaktvam amalam amalâny aṇu-guṇa-śikshâ-vratâni maraṇântê l
sallêkhanâ cha vidhinâ pûrṇaḥ sâgâra-dharmô'yam ll
4. 118, 258 and 389.
5. 1, 2, 22, 59, 93, 106, 108, 114, 128, 129, 142, 143, 258, 351 and 495.
6. 15, 24, 28, 33, 34, 68, 75—77, 88, 97 and 102.
7. See Translations, page 2, note 2; and page 4, note 3.
8. In 65, however, the corrupt form *nistige* is used.

men, mostly monks, and sixteen the death of women, mostly nuns. Forty-eight[1] of the former and eleven[2] of the latter are of the seventh and eighth centuries, the rest[3] of both the classes being of a later period. Nos. 1 (Plate LVII) and 11 (Plate LIX), though casually referred to before, deserve some more notice owing to their antiquity and historical importance. They seem to be the earliest records extant at Beḷgoḷa. No. 1 records the death of a Jaina guru named Prabhâchandra. After verses in praise of Vardhamâna or Mahâvîra, whose doctrine, it says, was still flourishing at Viśâlâ, a line of Jaina teachers who succeeded him is named. They were: Gautama-gaṇadhara, his immediate disciple Lôhârya, Jambu[4], Vishṇudêva, Aparâjita, Gôvardhana, Bhadrabâhu[5], Viśâkha, Prôshṭhila, Kṛittikârya, Jayanâma, Siddhârtha, Dhṛitishêṇa, Buddhila[6], and others. Bhadrabâhusvâmi, of this illustrious succession of regularly descended great men, by his acquaintance with the true nature of the eight-fold omens and power of knowing the past, present, and future, having foretold in Ujjayani a period of twelve years of famine, the entire *saṅgha* or Jaina community set out from the north to the south. By degrees they reached a populous and prosperous country when, separating himself from the *saṅgha*, an *âchârya*, Prabhâchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *samâdhi* on this mountain named Kaṭavapra, bade farewell to, and dismissed, the entire *saṅgha* and, in company with a single disciple, mortifying his body on the cold rocks, accomplished (*samâdhi*). And in course of time seven hundred *ṛishis* or ascetics similarly accomplished (*samâdhi*).

This record has been dealt with by the two scholars Drs. Leumann and Fleet. The former[7] explains the inscription as composed of two quite separate and independent parts, the first, ending with *prâptavân* in line 6, where he would 'put a full stop'; the second, from there to the end. The former contains the account of Bhadrabâhu and the migration to the south; the other, which is the immediate object of the inscription, records the end of the *âchârya* Prabhâchandra. The two events he considers there is no reason whatever to synchronise, and would separate them by many centuries. To justify this piecemeal treatment of the inscription, he represents that the first part was a customary beginning of Digambara inscriptions 'by way of an historical introduction.' Plausible as this appears in theory, it

1. 1, 2, 5, 6, 8, 9, 11-15, 19, 21-34, 75, 77, 79-85, 88, 92, 93, 95, 99, 102-106, 109, 111, 113, 115 and 116.
2. 7, 18, 20, 76, 96, 97, 98, 107, 108, 112 and 114.
3. 62, 63, 67, 140, ? 160, 163, 167, 168, 254, 258, 269, 272-274, 426 and 495 of men; 68, 136, 156 and 351 of women.
4. These were the three Kêvalis. The second is Sudharma in the usual list.
5. These were four of the five Śrutakêvalis.
6. These seven were Daśapûrvis, out of eleven.
7. *Vienna Oriental Journal* for 1893, 382.

PLATE L.

SOUTH WALL (EXTERIOR) OF SANTINATHA-BASTI, JINANATHAPURA.

WEST WALL OF SANTINATHA-BASTI, JINANATHAPURA

Mysore Archaeological Survey

is opposed to fact, for not a single inscription has been found with this introduction. Further, this mode of dividing the inscription is in contradiction to the plain continuity of the narrative. For it is evident that Prabhâchandra accompanied the *saṅgha* on its migration. He is expressly stated, when he found that his end was near, to have dismissed the entire *saṅgha*, all save one disciple who remained with him to the last. What *saṅgha* could this be but the *saṅgha* previously mentioned in the inscription as migrating from the north to the south? The whole inscription thus hangs together in an intelligible consecutive narrative. The name Prabhâchandra is not an uncommon one among the Jaina gurus, and occurs at all periods. In the effort to discover some one of the name of sufficient distinction to whom it can be fitted, a certain Digambara teacher, praised by Jinasêna, is suggested, who cannot be shown to have lived till a later time than that of the inscription, and of course he would in no way be connected with the migration. Dr. Fleet[1], who accepted the above-mentioned disjointed treatment of the inscription, tried to make out that the Bhadrabâhu of the inscription was not the Śrutakêvali of that name, but a later one who lived in the first century B.C. This opinion appears to have been based on the supposition that two different Bhadrabâhus are mentioned in the inscription. But this is not at all the case. We have to bear in mind that the inscription is not a synchronous record; it was engraved long after the death of Prabhâchandra who was a member of the *saṅgha* that migrated to the south. The last sentence of the inscription which states that in course of time (after Prabhâchandra's death) seven hundred ascetics accomplished *samâdhi* makes this fact quite clear. The writer of the record in describing the distinguished lineage of the Śrutakêvali Bhadrabâhu mentions some of his illustrious successors also. It is not at all likely that he had a second Bhadrabâhu in mind. The whole trend of Jaina tradition and literature goes to show that it was the Srutakêvali Bhadrabâhu that predicted the famine. The period of the record may be about 600; but according to the scholars mentioned above it is the seventh century.

No. 11 (Plate LIX), which is the epitaph of Arishṭanêmi, is of some importance as it names a king who was present at the time of the guru's death. It opens with the statement that an *âchârya*, evidently Arishṭanêmi, mentioned further on, came to the south with a large number of disciples, and then proceeds to say that he died on the Kaṭavapra hill and that even king Diṇḍika was there as a witness. A lady named Kampitâ, probably the queen of Diṇḍika, is also mentioned as doing honor to the *âchârya*. In my *Archæological Report* for 1909 (para 45) I identified this king with the Diṇḍika (*c.* 800) of the Udayêndiram plates of Pṛithivîpati II[2] and Dr. Hultzsch, too, approved of this identification[3]. But on palæographic grounds

1. *E. I.*, IV, 24.
2. *S.I.I.*, II, 381.
3. *Mysore Archæological Report* for 1910, p. 24.

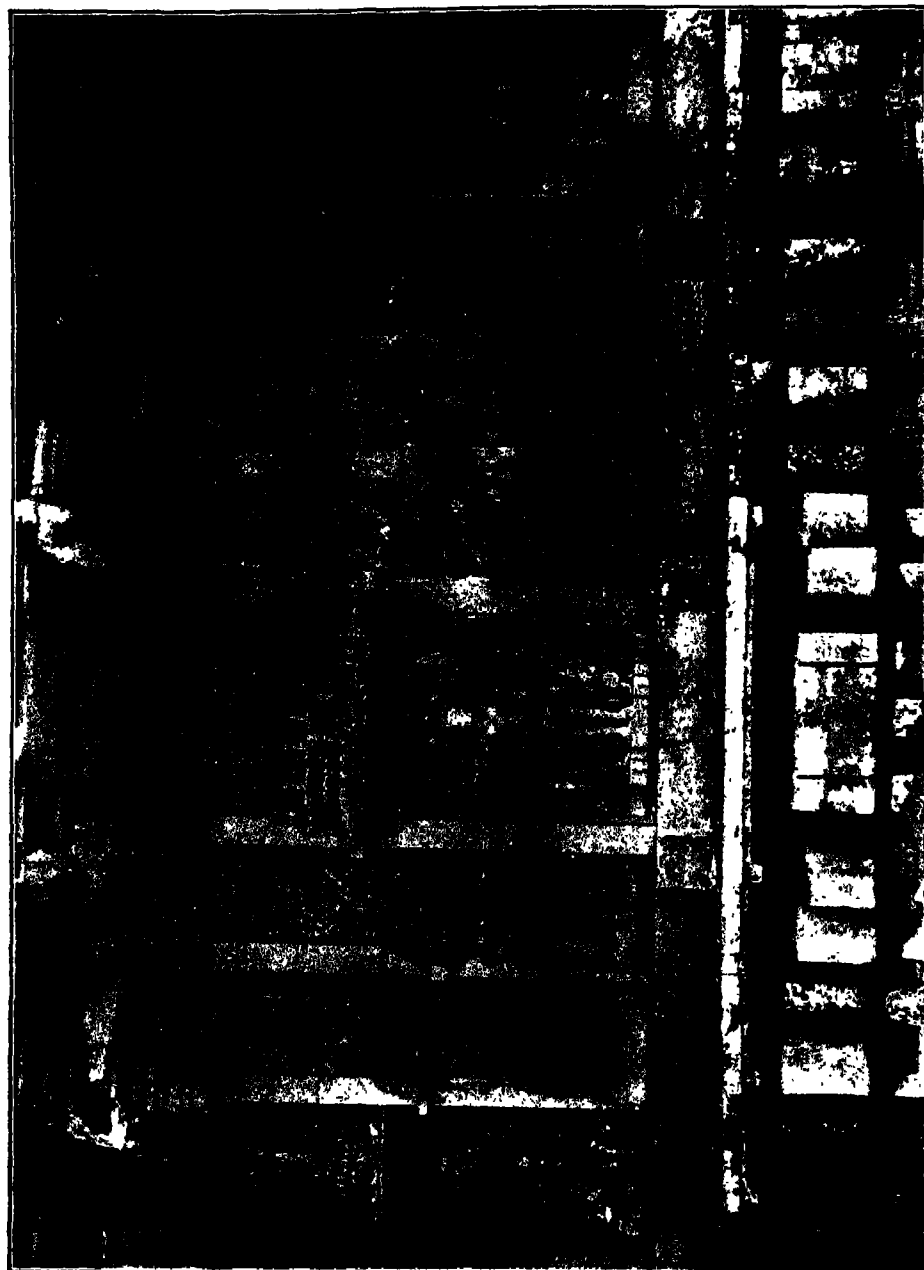
the present record cannot be brought down to a later period than about 650. This was likewise the opinion of the late Dr. Fleet. I therefore think that the two Diṇḍikas cannot be the same. The Tamil chronicle *Koṅgudêśarâjâkkaḷ* mentions a Chêra king Diṇḍikara[1] as having succeeded Mâdhava III, but much cannot be built upon this statement as the chronicle is not a trustworthy record.

Among the monks whose death is recorded in the remaining early epitaphs may be mentioned Baladêva-muni, son of Kanakasêna (No. 2, of about 650, Plate LVIII); Tîrthada-goravaḍigaḷ; Uḷḷikkal-goravaḍigaḷ; Guṇasêna-guravar of Koṭṭara, disciple of Môni-guravar of Agaḷi; Pânapa-bhaṭâra of Neḍuboṟe; Sarvajña-bhaṭṭâraka of Vêgûr; Akshayakîrti of southern Madhurâ, who was bitten by a snake; Guṇadêva-sûri; Bâladêva-guravaḍigaḷ, disciple of Dharmasêna-guravaḍigaḷ of Veḷmâḍa of Kittûr; Ugrasêna-guravaḍigaḷ, disciple of Paṭṭini-guravaḍigaḷ of Malanûr; Mâsêna-ṛishi (No. 27, of about 700, Plate LX); Meḷḷagavâsa-guravar of Inuṅgûr; Śântisêna-muni, who renovated the Jaina faith when it had become weak after the time of the sages Bhadrabâhu and Chandragupta (No. 31, of about 650, Plate LXI); Siṅga-ṇandi-guravaḍigaḷ, disciple of Veṭṭeḍe-guravaḍigaḷ; Nâgasêna-guravaḍigaḷ, disciple of Ṛishabhasêna-guravaḍigaḷ, conqueror of the assemblage of enemies through Nâganâyaka (No. 34, of about 700, Plate LX); Upavâsapara, disciple of Vṛishabha-nandi (No. 75, of about 650, Plate LXIV); Baladêvâchârya (No. 82, of about 750, Plate LXV); Chandradêvâchârya, renowned in the Nadi kingdom (No. 84, of about 700, Plate LXVI); Pushpaṇandi (No. 85, of about 750, Plate LXVI); Nandisêna-muni (No. 88, of about 700, Plate LXVII); Vîtaśôka-bhaṭâra of the Koḷattûr saṅgha; Indranandi-âchârya; Pushpasênâchârya of the Navilûr saṅgha; Śrîdêvâchârya; Vṛishabhanandi, disciple of Mauniyâchârya of the Navilûr saṅgha; and Mêghanandi-muni of the Navilûr saṅgha. And among the nuns whose death is commemorated in the early epitaphs are Dhaṇṇekuttârêvi-guravi, female disciple of Perumâḷu-guravaḍigaḷ; Jambu-nâygir; Nâgamati-gantiyar, female disciple of Môni-guravaḍigaḷ of Chittûr in Adeyaṟe-nâḍu; Sasimati-gantiyar (No. 76, of about 700, Plate LXV); Râjñîmati-gantiyar of the Âḷi-gaṇa of the Navilûr saṅgha; Anantâmati-gantiyar of the Navilûr saṅgha (No. 98, of about 700, Plate LXVIII); Âryâ of the Mayûragrâma-saṅgha (*i.e.*, Navilûr saṅgha); Guṇamati-avvegaḷ of the Navilûr saṅgha; and Prabhâvati and Damitâmati, also of the Navilûr saṅgha.

Among so many epitaphs, only one gives the name of the engraver: this is No. 21, of about 700, and the name given is Pallavâchâri. It is also worthy of notice that in 82 (Plate LXV) the Prâkṛit form *pâuggamaṇa* is used for the Sanskrit *prâṇôdgamana*. Two saṅghas named after the places Koḷattûr and Navilûr are mentioned and several of the monks and nuns belonged to the latter saṅgha. A Kittûr saṅgha, too, occurs in 81. Adeyaṟenâḍu may be identical with the Aḍeyârarâshṭra

1. *I.A.*, I, 366.

WEST VIEW OF SANTINATHA BASTI, JINANATHAPURA

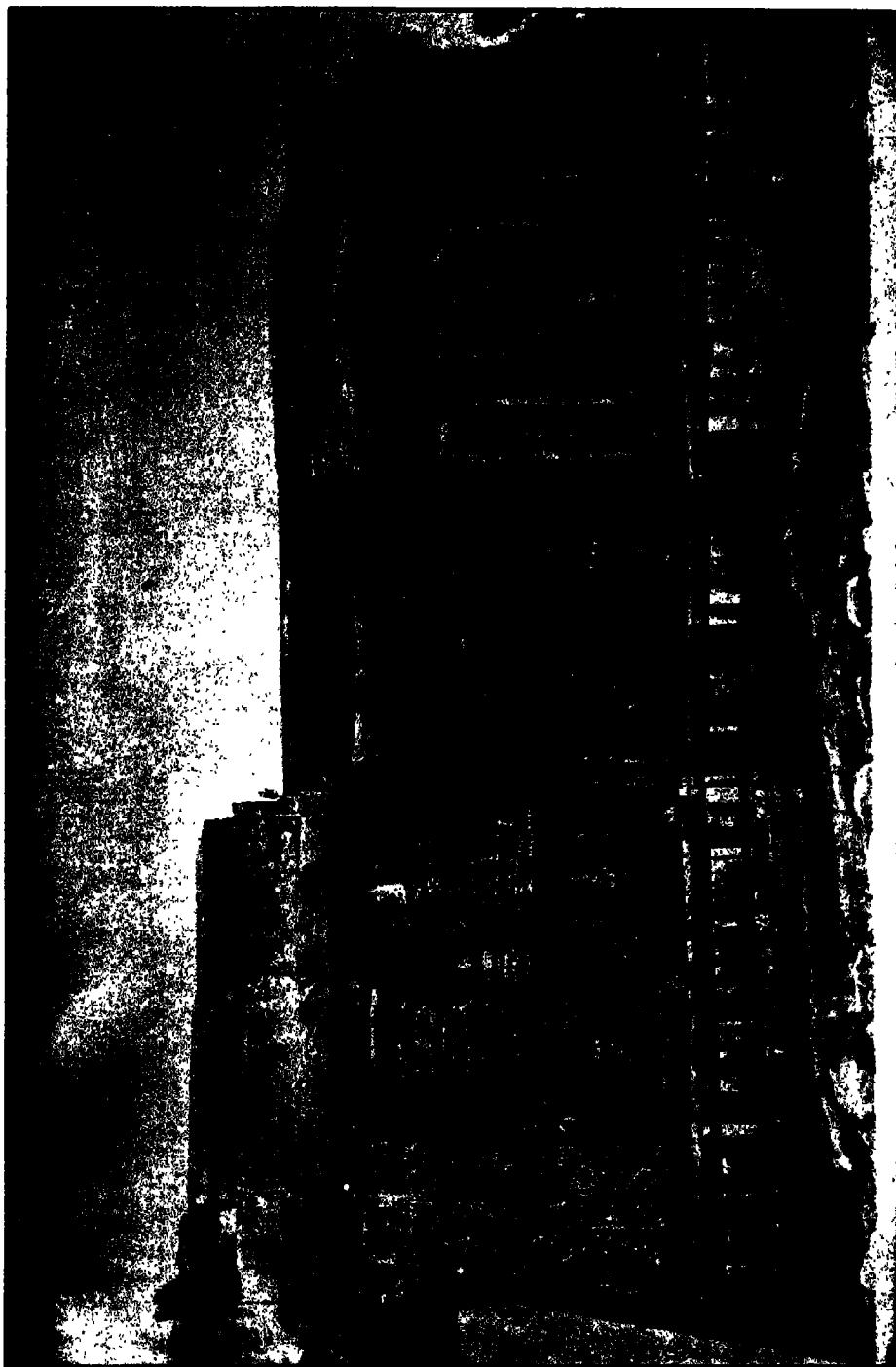
PLATE LIII

mentioned in the grant of Nandivarma[1], and its Sanskrit equivalent Âśraya-nadî-vishaya occurring in Pallavamalla's grant[1] may be compared with the Nadî-râshṭra of 84. Kittûr, as stated before, was the capital of the Punnâḍ kingdom. It will be seen that in order to end their life by the rite of *sallêkhanâ* persons came to Beḷgoḷa from the north and from various places in the south, even from such a distant place as Madhurâ.

Among the later epitaphs of men and women, some of the shorter ones will be considered first. No. 68, of about 950, records the death of Vaijabbe, daughter of Beṭṭadavo ....; 136, of about the same date, of Sâyibbe-kantiyar, female disciple of Kumâraṇandi-bhaṭâra; and 156, of about 1100, of Pollabbe-kantiyar. In 495, of ? 1311, is commemorated the death of Pâyi-seṭṭi, son of Nâgi-seṭṭi of Kalleha, a lay disciple of Abhinava-Paṇḍitâchârya; in 269, of ? 1316, of Padmaṇandi, disciple of Traividyadêva; in 274, of 1372, of Dharmabhûshaṇa of the Balâtkâra-gaṇa, whose spiritual descent is given thus: .... takîrti-dêva of Vanavâsi, his disciple Dêvêndra-Viśâlakîrti, his disciple Śubhakîrti, his disciple Dharmabhûshaṇa, his disciple Amarakîrti, his disciple Dharmabhûshaṇa; in 273, of about 1400, of Hêmachandrakîrti, disciple of Śântikîrti; in 168, of about the same date, of Mallisêna, disciple of Lakshmîsêna-bhaṭṭâraka; and in 167, of 1809, the latest epitaph at Beḷgoḷa, of Ajitakîrti, disciple of Śântakîrti, who was the disciple of Ajitakîrti, who was again the disciple of Chârukîrti. Ajitakîrti is stated to have died in the Bhadrabâhu cave.

Of the longer epitaphs of a later period, some of which have already been referred to incidentally, several contain succession lists of gurus which will be noticed later on. The earliest of these epitaphs is 127 (47) which records the death in 1115 of Mêghachandra-traividya-dêva of the Pustaka-gachchha of the Dêśîya-gaṇa of the Mûla-saṅgha, disciple of Sakalêndu. After giving a succession of gurus from Gautama-gaṇadhara to Mêghachandra who is praised at length, the record closes with the statement that Prabhâchandra, the chief disciple of Mêgha-chandra, had the epitaph consecrated with great magnificence through his lay disciples Ganga-Râja and his wife Lakshmi. Mêghachandra is described as an equal of Jinasêna and Vîrasêna in philosophy, as Akaḷankadêva himself in the six schools of logic and as Pûjyapâda himself in grammar. The epitaph was written with a potstone pencil by the caligraphist Châvarâja, and egraved by Gangâchâri, an ornament to the forehead of titled sculptors and a lay disciple of Śubhachandra. The next in point of time is 351 (139) which states that the nun Śrîmati-ganti died in 1119 and that her disciple Mânkabbe-ganti set up the epitaph. Śrîmati-ganti's spiritual descent is given thus: Koṇḍakunda, who moved in the air four inches above the earth; in his line arose Dêvêndra-siddhânta-dêva in whose line was

1. *E.I.*, III, 145.

Divâkaraṇandi; his disciples were Maḷadhâridêva and Śrîmati-ganti; Maḷadhâridêva's disciple was Śubhachandra. It is stated of Maḷadhâridêva that he never once scratched the body when itching was caused by the dirt which covered the whole of it like an armour, that he never lay on the side when overcome by sleep, that he never said "shut or open the door," that he never spat, and that he never reposed. No. 117 (43), which comes next, records the death in 1123 of Śubhachandra, disciple of Gaṇḍavimukta-Maḷadhâridêva, the same that was mentioned above. After giving a long succession of gurus from Gautama-gaṇadhara to Śubhachandra, it states that the epitaph was set up by his lay disciple Ganga-Râja. The record was written by Heggeḍe Mardimayya, a lay disciple of Prabhâchandra, and engraved by Vardhamânâchâri, an ornament to the forehead of titled sculptors, the same that engraved 73 and 118. The next inscription, 67 (54), commemorates the death in 1129 of Mallishêṇa-Maladhâri, disciple of Ajitasêna. This is a very valuable record as it gives details of great interest about a number of gurus. This was written by Mallinâtha, a lay disciple of Maladhâri and a Śiva to the Cupids titled scribes, and engraved by Gangâchâri, an ornament to the forehead of titled sculptors, the same that engraved 127 and 397. No. 140 (50), which is mostly similar to 127 in the list of gurus it gives, states that Prabhâchandra, disciple of Mêghachandra, died in 1145. His lay disciple Śântala-Dêvi, the queen of Vishṇuvardhana, is mentioned and reference made to the death of her mother Mâchikabbe. The epitaph was written by the caligraphist Gangaṇṇa, and engraved by Dâsôja, probably the same that prepared the screens of the Chandragupta-basti.

Of the remaining epitaphs, both 63 (39) and 64 (40) state that Dêvakîrti, disciple of Gaṇḍavimuktadêva, died in 1163, and that Huḷḷa, the minister of Nârasimha I, caused to be made an epitaph to his guru and had it set up by the guru's disciples Lakkhaṇandi, Mâdhava and Tribhuvanadêva. The major portion of 63 is taken up with a description of the many-sided learning of Dêvakîrti. After giving a succession of gurus from Gautama-gaṇadhara to Dêvakîrti, 64 says that he caused Pratâpapura of Kellangeṟe, which was connected with Rûpanârâyaṇa's *basadi* at Kollâpura, to be renovated, and a stone almshouse to be built at Jinanâthapura. No. 66 (42), which gives a list of gurus mostly similar to that given in 117, records the death in 1176 of Nayakîrti, disciple of Guṇachandra. The names of Nayakîrti's disciples are given, the lay disciples being Huḷḷa, the head of the accountants Nîla, and the minister Nâgadêva who set up the epitaph. In 65 (41), which likewise gives a succession of gurus, is commemorated the death in 1313 of Śubhâchandra, disciple of Maladhâri-Râmachandra. Śubhachandra's disciples Padmanandi, praised at some length, and Mâdhavachandra caused the epitaph to be made, and Gummaṭṭa, the ruler of Beḷukare, who seems to have had another name Râja, had it set up and acquired the name of Śubhachandra by this pious service

NORTH VIEW OF SANTINATHA BASTI, JINANATHAPURA

CEILING IN SANTINATHA-BASTI, JINANATHAPURA

Mysore Archaeological Survey

to the guru Śubhachandra. No. 254 (105) is an important inscription giving information about the transmission of the sacred lore and the formation of the *saṅghas*, its object being to record the death in 1398 of a guru named Paṇḍita. After invocation of the Tîrthankaras, the Gaṇadharas, the Kêvalis, the Śrutakêvalis, the Daśapûrvadharas, the Êkâdaśâṅgadharas and the Âchârâṅgadharas, all enumerated and named, it gives a lengthy account of a succession of gurus and concludes with the statement that the epitaph was set up by Paṇḍita's disciple Abhinava-Paṇḍita. His lay disciples were the local chieftains Hariyaṇa and Mâṇikyadêva. He is stated to have adorned Beḷgoḷa with a splendid enclosure and flight of steps and to have anointed the head of Gommaṭa seven times. The composer of the epigraph was Arhaddâsa, who says that it is devoted to the praise of the triad of authors of *śâstras*, meaning apparently Abhayasûri, Chârukîrti and Paṇḍita. The last epitaph to be noticed is 258 (108) which also refers to the formation of the *saṅghas* and gives an account of a succession of gurus. It records the death in 1432 of Śrutamuni, disciple of Siddhânta-yôgi, and unlike other epitaphs also mentions the death by the rite of *samâdhi* of four of his predecessors. We also learn that Śrutamuni was suffering from an incurable disease, and his reflections on the evanescent nature of the world before death are given in detail. The inscription was composed by the poet Mangarâja, who by a pun on the words likens his composition to the lute of Sarasvati.

RECORDS OF PILGRIMS.

There are many inscriptions, numbering about 160, which record the visits of pilgrims from southern and northern India. Of the records of southern pilgrims, a good number, about 54, consists of only their names; others, of only their titles; and others, again, of their names with some epithets. In some it is stated that the pilgrims bowed to the god or to the holy place and in others that they visited the god. A few give the names of sculptors who visited the place. Of these records, some are inscribed in characters of the seventh and eighth centuries like the early epitaphs noticed in the previous section, while most of the others are engraved in characters of the ninth to the twelfth centuries, very few being in characters of a later period except those which state that the pilgrims visited the god. Among the names that occur may be mentioned Śrîdharan (No. 10, Plate LVIII), Vîtarâśi, Châvuṇḍayya, Kaviratna (No. 40, Plate LXIV), Akaḷanka-paṇḍita, Alasakumâra-mahâmuni, Mâḷava-Amâvar, Sahadêva-maṇi, Chandrakîrti, Nâgavarma, Mâra-singayya and Mallishêṇa. Of these, Kaviratna may be the celebrated Kannaḍa poet who received the title of *Kavichakravarti* from the Châlukya king Taila III and wrote the *Ajitapurâṇa* in 993; Nâgavarma, the well-known Kannaḍa poet who was patronised by the Ganga king Rakkasa-Ganga and wrote the *Chhandômbudhi* and the *Kâdambari*; and Chandrakîrti, the guru mentioned in 117. It is just possible that Châvuṇḍayya is the minister Châmuṇḍa-Râja and Mârasingayya the

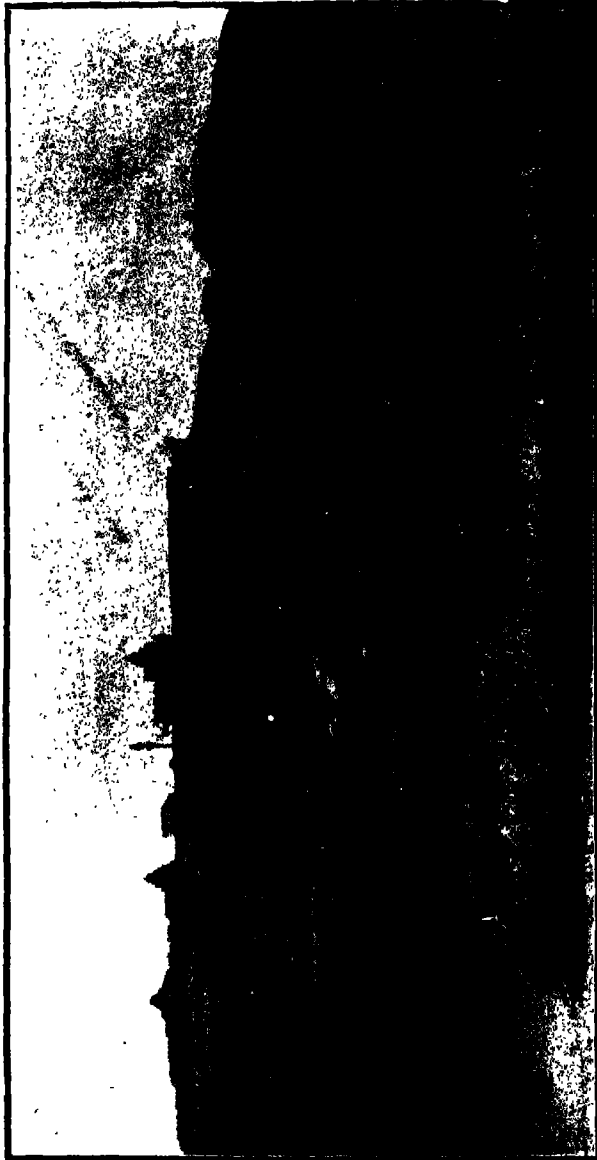
Ganga king Mârasimha. As instances of cases where only titles of visitors are given may be mentioned—Chief of the *mahâ-sâmantas*, who had acquired the band of five great instruments (56); Mahâmaṇḍalêsvara (421), A servant of the poor (454), and Brave in war (491). The following are examples of names of visitors with epithets: Guṇḍachakra-Jeḍḍuga, a son to others' wives, a slave to kinsmen, a lover of friends, a fierce cobra to slanderers (317); Échayya, cruel to enemies (441, Plate LXXVI); Sarpachûḷâmaṇi, walker in the path of Jina and possessor of righteous conduct (445, Plate do); Bâḷâditya, king of the Vatsas (457, Plate do); Îsarayya, an elder brother to others' wives (448); Ariṭṭanêmi-paṇḍita, destroyer of hostile creeds (458); and Nâgivarma, a sun .... (464, Plate LXXVII)[1]. Among the pilgrims who are said to have bowed to the god or to the holy place are Chaṟeng-ayya, a lay disciple of Mallisêna-bhaṭâra (4); Kottayya, a lay disciple of Abhayaṇandi-paṇḍita (48); Śrîvarma-Chandragîtayya (52); Madhuvayya, a lay disciple of Nayanandivimukta (465, Plate LXXVII); the ruler of Nâgati (452); and Châvayya, younger brother of Kaṇṇabbarasi (466). For pilgrims who are stated to have visited the god, reference may be made, among others, to 191, 222, 312 and 496.[2] Among the sculptors who visited the place may be mentioned Śrîdharavôja, a lay disciple of Gaṇḍavimukta-siddhânta-dêva (157); Bidiga (316), Vabôja (431), Chandrâdita (434), and Nâgavarma (435).

The above records may not be very important historically, but they have their own value in several other respects, one of them, for example, being their antiquity. They thus bear testimony to the sacredness and importance of the place even in early times, so that eminent Jaina gurus, poets, artists, chiefs, officers and other high personages in common with ordinary people deemed it a duty to visit the place at least once in their lifetime and to have their names permanently recorded on the holy spot.

The records of pilgrims from northern India, which number about 53 and are in a language which is a mixture of Mârvâḍi and Hindi, may be divided into two classes according to the script in which they are written. Thirty-six[3] of them are written in Nâgari, and seventeen[4] in Mahâjani, characters. The Nâgari inscriptions range in date from 1488 to 1841. It is worthy of notice that two of them, namely, 192, of 1488, and 203, of 1490, are written in ink. A few details that can be gathered from these Nâgari records about the pilgrims may be noted here. Many of the pilgrims belonged to the Kâshṭha-saṅgha, and some to the Maṇḍitaṭa-gachchha of that saṅgha. Some were of the Ghêravâḷa sect and of the Gônâsâ and Pîtalâ gôtras. The places from which they came are given as Purasthâna,

1. The characters of this inscription are rather peculiar.
2. These inscriptions are all comparatively modern.
3. 192, 203, 260-263, 277-279, 283-285, 287-309, and 324.
4. 206-220, 239 and 248.

PLATE LVIa

NORTH VIEW OF CHIKKABETTA AND DODDABETTA

Mâḍavagaḍha and Guḍaghaṭipura. The Mahâjani epigraphs range in date from 1742 to 1786. I have to express here my indebtedness to Pandit Ramakarnaji of Jodhpur, now of the Calcutta University, an expert in modern northern scripts and dialects, for help in the decipherment of these Mahâjani records. He has very kindly sent me transcripts and translations of all of them together with some interesting notes relating to the alphabet and the pilgrims. Mahâjani alphabet means the alphabet used by Mahâjans or bankers. These characters are locally known as Muḍḍâ and are prevalent among the merchants of the United Provinces of Agra and Oudh and the Punjab. Some of the peculiarities of this alphabet are that it has only two vowels *a* and *i*, all the other vowels being represented by *a*; that the vowel *i* stands for the consonant *ya* for which there is no separate symbol; that as regards consonants the symbols for *j* and *jh*, for *ṭ*, *ṭh*, *ḍ* and *ṇ*, and for *bh* and *v* are the same, while there is none for *ñ*. Owing to these peculiarities it is very difficult to read aright Mahâjani writing. As no vowel marks are added to the consonants, it is no easy task to make out the word intended. One of the inscriptions, No. 206, is reproduced on Plate LXXV. In some of the records Ṭâkari characters are also met with. This alphabet is prevalent in the hilly tracts of the Punjab. The names recorded in the inscriptions are all of Mahâjans or bankers, almost all of whom were Agarvâlâ Baniyas. The Agarvâlas residing in and around Delhi call themselves Sarâvagis, *i.e.*, Śrâvakas (or laymen) and form a distinct community of Jainas. The Jaina Sarâvagis and the Jaina Agarvâlas do not intermarry. All the septs of the Agarvâlas, such as Naraṭhanavâlâ, Sahaṇavâlâ, Gangâniyâ and so forth, mentioned in these inscriptions, can be traced in that community. Among the other septs, Pânipathîya, so named after the town Panipet, figures prominently, because many of the pilgrims belonged to it. Two gôtras, namely, Gôyala and Garga, are mentioned in connection with the pilgrims, and Isthânapêṭha and Mâṇḍanagaḍha as the places to which some of them belonged.

GRANTS BY PRIVATE INDIVIDUALS.

There are several records which register grants by private individuals for Gommaṭa and other gods. There are likewise a few which record the pious acts of private individuals in the shape of repairs to *bastis*, etc. Nos. 242 (92), of about 1175, 237 (88) and 238 (89) register grants to provide for flowers for Gommaṭa. The first inscription says that all the merchants of Beḷgoḷa (several named including a woman), having purchased certain lands from the assembly, made over the same to the garland-maker; the second, which seems to be dated 1196, records that Chikka Madukaṇṇa, the son-in-law of the *mahâ-pasâyita* Vijayaṇṇa, purchased certain lands from the *mahâ-maṇḍalâchârya* Chandraprabhadêva and granted the same to provide for twenty flower garlands for the daily worship of Gommaṭa; and the third, which appears to bear the date 1198, tells us that Kabi-seṭṭi's son Sômeya

granted certain lands to the *mahâ-maṇḍalâchârya* Chandraprabhadêva in order to provide for flowers for the worship of the same god. In 241 (91), of about 1175, all the jewel merchants of Beḷgoḷa pledge themselves to pay annually certain dues on coral to provide for flowers for Gommaṭa and Pârśvadêva; and in 243 (93), which appears to be dated 1274, Kallayya, son of Chenni-seṭṭi, a lay disciple of Chandrakîrti-bhaṭṭâraka, makes a money grant to provide for flowers for Gommaṭa and the Tîrthakaras with the condition that no less than six garlands should be supplied. Nos. 244 (94), 245 (95) and 247 (97), all of which seem to bear the date 1274, and 200, of 1288, register money grants to provide for milk for the daily anointment of Gommaṭa. The grant in the first case was made in memory of Mêdhâvi-seṭṭi of Bârakanûr, a lay disciple of Prabhâchandra-bhaṭṭâraka. The quantity of milk that was to be supplied is mentioned in each case and the jewel merchants of Beḷgoḷa were to be the managers of the fund. No. 255 (106), of 1409, records the grant of certain lands by Mâyaṇṇa of Gangavati, son of Mânikyadêva and Bâchâyi and a lay disciple of Chandrakîrti, to provide for the midday worship of Gommaṭa.

In 252, 235 and 236, all of about 1185, are recorded the annual subscriptions of various merchants to provide for the eight kinds of worship of the Chaturviṁśati-Tîrthakaras erected by the *vaḍḍa-byavahâri* Basavi-seṭṭi[1] of Mosaḷe in the enclosure of Gommaṭa. No. 376, which appears to be dated 1146, records two grants, one for Gommaṭa and one for the Twenty-four Tîrthakaras of the enclosure, which were to be maintained by the *mahâ-maṇḍalâchârya* Hiriya Nayakîrtidêva and Chikka Nayakîrtidêva. No. 347 (137 *b*) consists of two parts dated 1278 and 1296. The first part registers money grants by the *mahâ-maṇḍalâchârya* Udayachandradêva's disciple Munichandradêva and others for the daily anointment of Dêvaravallabhadêva of the Bhaṇḍâri-basti; while the second part states that the assemblies of the Mûla-saṅgha, consisting of *mahâ-maṇḍalâchâryas* and *râja-gurus*, having remitted certain taxes in respect of the endowments of the gods Gommaṭa, Kamaṭha-Pârśva and Dêvaravallabhadêva, the jewel merchants of Beḷgoḷa and others granted for Dêvaravallabhadêva the amount which Śambhudêva was unjustly levying from the god's village together with its minor taxes. No. 336 (131) also consists of two parts bearing the dates 1279 and 1288. The first portion opens with an agreement between the officiating priests of the Nagara-Jinâlaya and the merchants of Beḷgoḷa. The former gave a deed to the latter to the effect that when the lands of the god Âdinâtha produced crops they would carry on the services of the god agreeably to the scale fixed by the merchants, and that if they or their descendants mortgaged or sold the lands they should be looked upon as traitors to the king and the creed. It concludes with the statement that Sôvaṇṇa of Huligeṟe made a money grant to

1. See No. 197.

provide for milk for the daily anointment of Âdinâtha of the Nagara-Jinâlaya. The second portion, too, records a deed given by the jewel merchants of Beḷgoḷa and Jinanâthapura to the effect that in order to provide for the repairs and services of the Nagara-Jinâlaya they would pay one per cent of their profits obtained either locally or from foreigners. The imprecation at the end runs thus:—"If any one denies or conceals his income in this matter, his race shall be childless; he shall be a traitor to the god, to the king and to the creed." This cannot but be of some interest to the Income-tax Department. In 387, of about 1300, is recorded a grant of land to the Châmuṇḍarâya-basti by order of Singyapa-nâyaka's son; and in 340 (133) and 395, both of about 1500, another to the Mangâyi-basti by some *gauḍas* who were lay disciples of Paṇḍitadêva. No. 385, which seems to be dated 1190, states that Nayakîrtidêva, the disciple of the *mahâ-maṇḍalâchârya râja-guru* Hiriya Nayakîrtidêva, granted certain lands to provide for the eight kinds of worship of Chenna-Pârśvadêva of the *basti* erected by his guru at Bekka. Śrîmati-avve of Gêrasoppe is stated in 348 (135), of 1419, to have made a money grant, but the purpose for which it was made is not stated. Nos. 224 to 227 (99-102), of 1539, record grants by various individuals in consideration of the release of their mortgages by Chavuḍi-seṭṭi of Gêrasoppe.

A few other acts of piety done by private individuals are mentioned in some inscriptions. No. 342 (134), which seems to be dated in 1412, says after a fine verse in praise of Gommaṭa that Gummaṭaṇṇa, the disciple of Hiriya-Ayya of Gêrasoppe, repaired the Chika-basti on the smaller hill, three bastis at the north gate and the Mangâyi-basti; 270, of about 1600, that Baiyaṇa of Bêgûru built a reservoir and founded a water shed; and 500, of 1881, that a temple car was presented by a woman named Jinnama, the wife of the elder brother of Râyaṇṇa-seṭṭi and a resident of Vîrarâjêndrapêṭe. No. 393, of about 1500, which is not a Jaina inscription, records the erection of a Nandi pillar by Madeya-nâyaka.

Succession lists of Jaina gurus.

There are about a dozen inscriptions which contain lists of Jaina gurus. Most of them have already been referred to incidentally when speaking of the epitaphs. Only a few of them give a regular succession of gurus, but in several others the relationship between the preceding and the succeeding guru is not clearly stated. There are, however, in some interesting items of information about the learning, authorship and polemical skill of the gurus, the kings or chiefs by whom they were honored, the manner in which they ended their earthly existence, and so forth. The earliest of these records is 62, of about 900, but being mostly worn, the names cannot be fully made out. The next inscription in point of time, 69 (55), of about 1100, gives the following succession of gurus:—

Kondakunda

In his line

Vaddadêva of the *Vakra-gachchha*

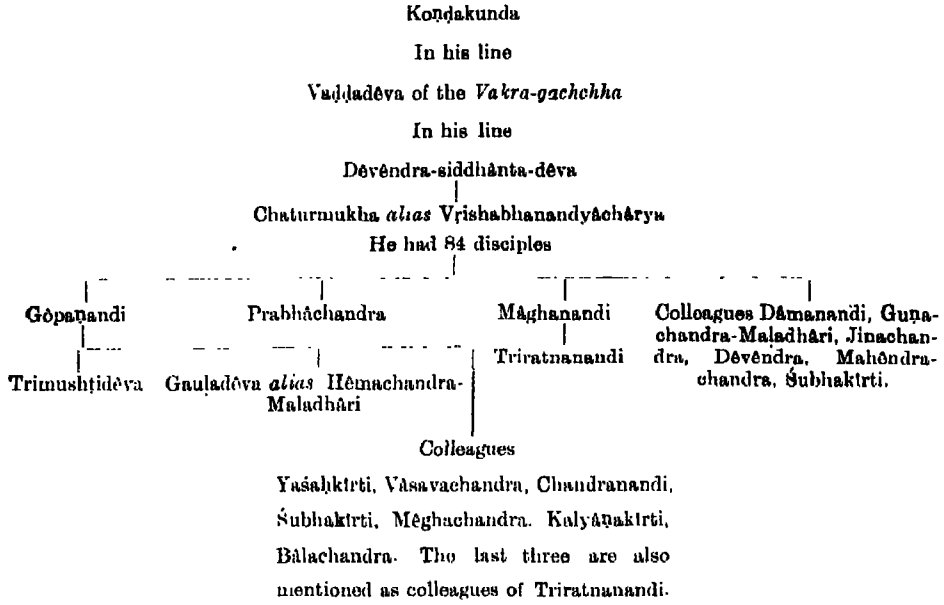
In his line

Dêvendra-siddhânta-dêva

Chaturmukha *alias* Vrishabhanandyâchârya

He had 84 disciples

Colleagues

Yaśahkîrti, Vâsavachandra, Chandranandi, Śubhakîrti, Mêghachandra. Kalyânakîrti, Bâlachandra. The last three are also mentioned as colleagues of Triratnanandi.

Kondakunda is described as the leader of the Mûla-sangha and as the head of a *gana*. Chaturmukha was so called because he fasted for eight days at each of the quarters and broke his fast after the lapse of a month. Gôpanandi is said to have been a great poet and logician ; he caused the Jaina religion, which had for a long time been at a stand-still, to attain the prosperity and fame of the time of the Ganga kings—a feat which was quite impossible for any one else. EC, V, Chennarâyapatna 148, which also praises him at length, states that he was the recipient of a grant in 1094 from the Hoysala prince Ereyanga. His colleague Prabhâchandra was honored by king Bhôja of Dhârâ. Of his other colleagues, Dâmanandi is described as the vanquisher of the great disputant Vishnubhatta ; Gunachandra-Maladhâri, as the worshipper of Mallikâmôda-Śântîśa in Balipura ; and Jinachandra, as a Pûjyapâda in the Jainêndra grammar, a Bhattâkalanka in logic and a Bhâravi in literature. Another of his colleagues, Dêvêndra, is said to have belonged to Vankâpura. Trimushtidêva was so called because he was content with three fistfuls of food. Of one of his colleagues, Vâsavachandra, it is stated that he attained celebrity as Bâla-Sarasvati in the Châlukya capital ; of another, Yaśahkîrti, that he was honored by the king of Simhala or Ceylon ; and of a third, Kalyânakîrti, that he was an expert in exorcising Śâkini and other evil spirits. After extolling the learning of another colleague, Bâlachandra, the inscription winds up with a summary of the names of the gurus previously mentioned with a little variation in a few details. All these gurus belonged to the Vakra-gachchha.

The succession of gurus given in 127 (47), of 1115, is as follows:-

Gautama and others
In their line
Padmanandi *alias* Koṇḍakunda of the Nandi-gaṇa
In his line
Umâsvâti *alias* Gṛidhrapiñchha
|
Balâkapiñchha
|
Guṇanandi
He had 300 disciples of whom 72 were prominent; chief of these was
|
Dêvêndra-saiddhântika
|
Kaladhautanandi
His son
Mahêndrakîrti
|
Vîraṇandi
In his line
Gollâchârya
|
Traikâlyayôgi
|
Abhayanandi
|
Sakalachandra
|
Mêghachandra-traividya, died in 1115.
|
Prabhâchandra

The inscription says of Koṇḍakunda that he had the power of moving in the air. This fact is also mentioned in several other records[1]. No. 351, of 1119, states that he moved in the air four inches above the earth and 254 gives a poetical explanation of this by saying that he did so in order to show that he was not touched in the least both within and without by dust (or passion), the earth being the abode of dust. We also learn that before becoming an ascetic Gollâchârya was the ruler of the Golla country and belonged to the family of king Nûtna-Chandila. Traikâlyayôgi is said to have made a Brahmarâkshasa his pupil and converted the oil of the *honge* tree (Pongamia glabra) into pure ghee. The very thought of him drove away evil spirits. Mêghachandra-traividya is described as an equal of Jinasêna and Vîrasêna in philosophy, as Akaḷankadeva himself in the six schools of logic and as Pûjyapâda himself in grammar. He is said to have belonged to the Dêśiya and the Vṛishabha *gaṇas*.

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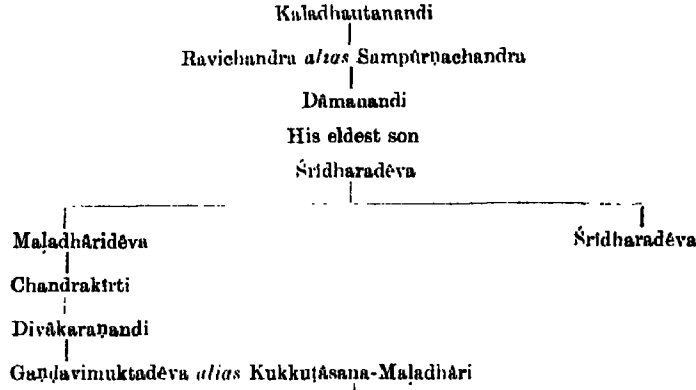
1. 64, 66, 67, 254 and 351.

The spiritual descent of gurus given in 117 (43), of 1123, is the same as that given in 127 down to Kaladhautanandi. From him the descent is continued thus:—

Śubhachandra, died in 1123.

Though the relationship between Maḷadhâridêva and Chandrakîrti is not clearly stated, there is room for the inference that the latter was the disciple of the former. The descent from Divâkaraṇandi to Śubhachandra is also given in 351. The description of Kukkuṭâsana-Maḷadhâri is of some interest: "He engaged his natural enemy Cupid in a terrific fight and routed him, the dirt on his body looking as if it were a close-fitting armour of black iron that had not yet been doffed. He never once uttered even in forgetfulness a word about worldly affairs; he never opened the closed door; he never set out after sunset; he never once scratched the body; he never wearied of the posture known as *Kukkuṭâsana* (the cock-posture); he never forgot to abstain from injuring others; — such was his awful penance, hard to be performed by others." The death of Śubhachandra is thus bewailed: "When Śubhachandra went to heaven the bright lamp of pure conduct was extinguished, the creeper of mercy withered away and the whole world was filled with darkness."

No. 67 (54), of 1129, is one of the most learned and interesting of the whole collection and the details that it supplies regarding the gurus are of very great value. Unfortunately, however, the relationship between the preceding and succeeding gurus in the list is not stated except in one or two cases at the beginning and the end. The following is the list:—

The *gaṇi* Gautama *alias* Indrabhûti, the Śrutakêvalis, Bhadrabâhu, his disciple Chandragupta, Koṇḍakunda, Samantabhadra, Simhanandi, Vakragrîva, Vajranandi the author of the *Navastôtra*, Pâtrakêsari the refuter of the *trilakshaṇa* theory[1],

1. See Translations, page 26, note 4.

Sumatidêva the author of the *Sumatisaptaka*, Kumârasêna, Chintâmaṇi the author of the *Chintâmaṇi*, Śrîvardhadêva the author of the poem *Chûḷâmaṇi*[1], Mahêśvara, Akaḷanka the vanquisher of the Bauddhas[2], his colleague Pushpasêna, Vimalachandra, Indranandi, Paravâdimalla, Âryadêva, Chandrakîrti the author of the *Śrutabindu*, Karmaprakṛiti, Śrîpâladêva, Matisâgara, Hêmasêna the bearer of the title Vidyâ-Dhanañjaya, Dayâpâla the author of the *Rûpasiddhi*—disciple of Matisâgara and colleague of Vâdirâja, Vâdirâja, Śrîvijaya praised by Vâdirâja as an equal of Hêmasêna, Kamalabhadra, Dayâpâla-paṇḍita, Śântidêva, Svâmi the recipient of the title Śabda-Chaturmukha from king Âhavamalla, Guṇasêna of Muḷḷûr[3], Ajitasêna the bearer of the title Vâdîbhasimha, his disciples Śântinâtha *alias* Kavitâkânta and Padmanâbha *alias* Vâdikôlâhala, Kumârasêna, Mallishêṇa-Maladhâri disciple of Ajitasêna, who died in 1129.

With regard to Samantabhadra it is stated that he destroyed the disease known as *bhasmaka*[4], and his eagerness for, and skill in, disputations are thus described in his own words: "At first the drum was beaten by me (as a challenge to disputants) within the city of Pâṭalîputra, and afterwards in the country of Mâḷava, Sindhu and Ṭhakka (the Punjab), at Kânchi, and at Vidiśâ (Bhilsa). I have now arrived at Karahâṭaka (Kolhapur). Desirous of disputation, O king, I exhibit the sporting of a tiger[5]. When the disputant Samantabhadra stands in thy court, O king,

1. See Translations, page 26, note 5.
2. *Ibid.*, page 27, note 4.
3. *Ibid.*, page 31, note 1.
4. The *Râjâvalikathe* gives the following particulars about this incident:—He was suffering from a disease called *bhasmaka*, which is characterised by a morbid voracious appetite and constant craving for food together with general decay. Unable to get it cured, he resolved to end his life and applied to his guru to let him perform the vow of *sallêkhana*. But his guru, foreseeing that he was destined to be a great promoter of the faith, refused permission, and directed him instead to go to any place where he could eat till his appetite was appeased and then to take *dikshe* again. He accordingly made his way to Kânchi and presented himself before king Śivakôṭi, who made a daily distribution of twelve *khaṇḍugas* of rice at the temple of Bhîmalinga. On his asking the king what pious works he was engaged in, the latter told him of the numerous temples he had erected and of the distribution of food he daily made. Thereupon Samantabhadra saying "I will make the food an acceptable offering," took up his place in the temple with the twelve *khaṇḍugas* of cooked rice, and closing the door, ordered all to retire. Immediately he was alone, he fell to and ate up the whole of the rice. Great was the surprise of the king when the door was opened to find it all gone. The next day Samantabhadra left a quarter and the following day a half of the food, explaining that the god had granted it for *prasâda*. The king's suspicions being aroused, on the fifth day he surrounded the temple with his forces and gave orders to burst open the door. Samantabhadra, aware of the danger that threatened him, began to pray to the Tîrthankaras, whereupon Chandraprabha appeared in his full glory in the place of Bhîmalinga. He at once threw open the door, and the king, lost in astonishment, fell at his feet and begged for instruction in the Jaina faith. Eventually, making over the kingdom to his son, the king took *dikshe* and became Śivakôṭyâchârya. Samantabhadra, having again taken *dikshe*, composed several works and became a great promoter of the Jaina faith.
5. The verse is in the Śârdûlavikrîḍita metre.

even the tongue of Dhûrjaṭi (Śiva) who talks clearly and skilfully, turns back quickly towards the nape of the neck. What hope can there be for others ?" It is not known which king is referred to here. Simhanandi's connection with the Ganga kingdom has already been mentioned (p. 46). It is stated of Vakragrîva that he expounded the meaning of the word *atha* (then) during six months; of Śrîvardhadêva that he was praised by Daṇḍi; of Mahêśvara that he was victorious in seventy great disputations and in innumerable others, and was worshipped even by the Brahma-rakshas ; and of Akaḷanka that he overcame Târâ who had become secretly manifest in a pot. The allusion in the last portion is thus explained in the *Râjâvaḷikathe* and other works: "With the view of putting an end once for all to the Jainas, the Buddhists in Kânchi induced their king Himaśîtaḷa to send for Akaḷanka to argue with them, the compact being that whichever party was defeated all the members of that party should be ground in oil-mills. The preparations for this great controversy on the part of the Buddhists were somewhat peculiar: they placed an earthen pot of toddy behind a curtain and having summoned into it their goddess Târâ, caused her to reply seriatim to all the arguments advanced by Akaḷanka. This went on according to some accounts for seven and according to others for seventeen days during which Akaḷanka gained no advantage. He now began to feel anxiety as to the result, when Kûshmâṇḍini appeared to him in a dream and told him that if he put his questions in a different order he would be victorious. This direction was followed the next day, when the goddess in the pot was unable to answer, and victory was declared for the Jainas. Akaḷanka then tore away the curtain, kicked over the pot with his left foot and smashed it. The king was disgusted at finding out the tricks played by the Buddhists, and ordered all of them to be ground in oil-mills. But at the intercession of Akaḷanka, instead of putting them to death, he consented to banish them to a distant country, and so they were all transported to Kandy in Ceylon." According to a small Sanskrit work called *Akaḷanka-charita* the year in which Akaḷanka defeated the Buddhists was 700 of the Vikrama era.[1] Vimalachandra is said to have put up a notice at the gate of the palace of Śatrubhayankara challenging the Śaivas, the Pâśupatas, the Bauddhas, the Kâpâlikas and the Kâpilas to engage him in disputation. From the *Pârśvanâthacharita* of Vâdirâja, which he wrote in 1025 during the reign of the Châlukya king Jayasimha, we learn that his guru was Matisâgara whose guru was Śrîpâla of Simhapura.

The succession of gurus contained in 140 (50), of 1145, is identical with that given in 127 down to Mêghachandra. His disciple was Prabhâchandra who died in 1145. Other details given are that Mêghachandra's colleague was Śubhakîrti, son of Bâlachandra, and that Prabhâchandra's colleague was Vîranandi, son of

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1. **Vikramârka-śakâbdîya-śata-sapta-pramâjushi |**
kâlê' kalanka-yatinô Bauddhair vâdô mahân abhût |

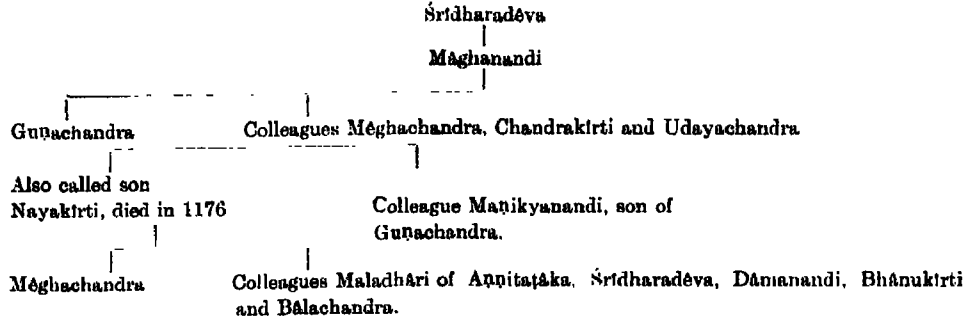
Mêghachandra. It is also stated that Śântala-Dêvi, queen of Vishṇuvardhana, was the lay disciple of Prabhâchandra.

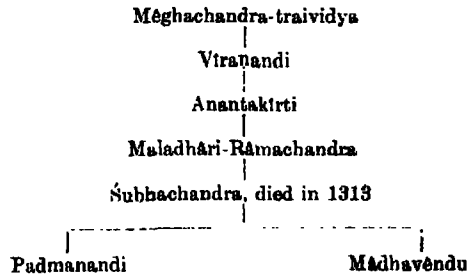
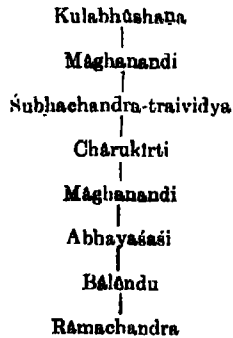
The spiritual descent of gurus given in 64 (40), of 1163, is as follows:—

Gautama and others
In their line
Bhadrabâhu
|
Chandragupta
In his line
Padmanandi *alias* Koṇḍakunda
In his line
Umâsvâti *alias* Gṛidhrapiñchha
|
Balâkapiñchha
In his line
Samantabhadra
Then
Dêvanandi *alias* Jinêndrabuddhi *alias* Pûjyapâda
Then
Akalanka
In his line
Gollâchârya
|
Traikâlyayôgi
|
Aviddhakarṇa-Padmanandi *alias* Kaumâradêva

- Kulabhûshaṇa
  - Kulachandra
    - Mâghanandi
      - Sâmanta Kêdâra-Nâkarasa
      - Sâmanta Nimbadêva
      - Sâmanta Kâmadêva
      - Gaṇḍavimuktadêva
        - Mariyâne
        - Bûchimayya
        - Kôrayya
        - Bharata
        - Bhânukîrti
        - Dêvakîrti, died in 1163
          - Hulla
          - Lakkhaṇandi
          - Mâdhava
          - Tribhuvanadêva
- Colleague Prabhâchandra

The inscription states that Pûjyapâda was the author of the *Jainêndra*, the *Sarvârthasiddhi*, the *Jainâbhishêka* and the *Samâdhiśataka*; that Prabhâchandra was the author of a celebrated work on logic; and that Mâghanandi was the founder of a *tîrtha* or holy place at Kollâpura. Gaṇḍavimuktadêva's colleague Śrutakîrti astonished the learned by composing the *Râghava-Pâṇḍavîya* in such a way that it could be read both forwards and backwards. His elder brothers were Kanakanandi and Dêvachandra, who had for their colleagues Mâghanandi-traividya, and the *vidyâchakravarti* Dêvakîrti's disciples Śubhachandra-traividya, Gaṇḍavimukta-Vâdichaturmukha-Râmachandra-traividya and the *vâdivajrânkuśa* Akalanka-traividya.

The succession of gurus given in 66 (42), of 1176, corresponds with that given in 117 as far as Maladhâridêva and Śrîdharadêva. Form the latter the succession is continued thus:—

Then are mentioned, without any hint as to their relationship to either Nayakîrti or Mêghachandra, Mâghanandi, Prabhâchandra and his colleagues Padmanandi and Nêmichandra. But we know from 335 that all of them were disciples of Nayakîrti.

No. 65 (41), of 1313, gives the following succession of gurus:—

Then follows another succession of gurus without any intimation as to its connection with the previous one. It runs thus:—

The succession of gurus given in 254 (105), of 1898, corresponds in part, namely, from Koṇḍakunda to Samantabhadra, with that given in 64. The relationship between the preceding and succeeding gurus is not stated in many cases. The following is the list:—

Koṇḍakunda
Umâsvâti *alias* Gṛidhrapiñchha
|
Balâkapiñchha
Samantabhadra
¦
Śivakôṭi
Dêvanandi *alias* Jinêndrabuddhi *alias* Pûjyapâda
Bhaṭṭâkalaṅka
Jinasêna
His eldest son
Guṇabhadra
Arhadbali
|
Pushpadanta — Bhûtabali
Nêmichandra
Mâghanandi
In his line
Abhayachandra
His son
Śrutamuni
His disciple's disciple
Abhinava-Śrutamuni
Abhayachandra's younger brother
Śrutakîrti
His son
Chârukîrti
|
Paṇḍita, died in 1398
|
Abhinava-Paṇḍita

The epigraph says that Umâsvâti was the author of the *Tattvârthasûtra* and that Śivakôṭi wrote a commentary on it. Pûjyapâda was so called because he was worshipped at the feet by the forest deities. At first named Dêvanandi by his guru, he was subsequently known as Jinêndrabuddhi on account of his great intelligence. It is then stated that Arhadbali divided the Mûla-saṅgha into four *saṅghas*, namely, the Sêna, the Nandi, the Dêva and the Simha, in order to minimise hatred and other evils that might arise owing to the nature of the times. One might make a

difference in the case of the heterodox *saṅghas* such as the Śvêtâmbara and others which are contrary to rule: but he who thought of such a thing in the case of these four *saṅghas* was to be looked upon as a heretic. The Nandi-saṅgha had the sub-divisions *gaṇa*, *gachchha* and *vali*, and the Inguḷêśvara-vali of the Pustaka-gachchha of the Dêśi-gaṇa was the most important. To it belonged a great number of gurus whose names ended in the suffixes *chandra*, *kîrti*, *bhûshaṇa* and *nandi*[1]. Śrutamuni is described as a Pûjyapâda in grammar, as an Akaḷanka in logic and as a Koṇḍakunda in soul-knowledge. Chârukîrti is said to have learnt all science from Abhayasûri and to have taught the same to another Abhayasûri and Simhaṇârya.

The last inscription containing a list of gurus that has to be noticed is 258 (108), of 1432. The succession given in it agrees with that given is 64 as far as Akaḷanka and then partly with that given in 254, namely, from Srutakîrti to Paṇḍita. The continuation is as follows:—

Paṇḍita
|
Siddhântayôgi
|
Also called son
Śrutamuni, died in 1432

The name Gṛidhrapiñchha is accounted for by the statement that intent on the protection of living creatures he bore the feathers of a vulture. Of Pûjyapâda it is stated that he was unrivalled in the power of healing and that the water in which his feet were washed had the virtue of turning iron into gold. As he was endowed with universal intelligence like Jina, he was called Jinêndrabuddhi. The origin of the four *saṅghas* is attributed not to Arhadbali as in 254 but to the body of sages who arose in the line of Akaḷanka. Born in the Inguḷêśvara-vali, Śrutakîrti expired by *samâdhi*. His disciple Chârukîrti, who was the author of the *Sâratraya* and other works, also died by *samâdhi*. Siddhântayôgi is said to have refuted false disputants by arguments derived from the *anêkânta* doctrine[2]. Śrutamuni, whose death is commemorated in the record, suffered from some incurable disease. The insidious spread of the disease and the fortitude of the guru are thus described:— To slay that great exponent of the Jina-dharma, a disease was secretly sent, like a spy, by Kali. As a wicked man, attaching himself to a respectable person, swallows him up in the end, so, gradually entering his body, it reduced his strength and tormented him. His limbs became lean, but not his observances; his body trembled owing to the severity of the illness, but not his mind;—such was his devotion to daily duties. The strong-minded sage acquired relish in the path of emancipation, joy in *dharma* and tranquillity in mind, as the malady, the cause of feelings contrary to them, spread through the body.

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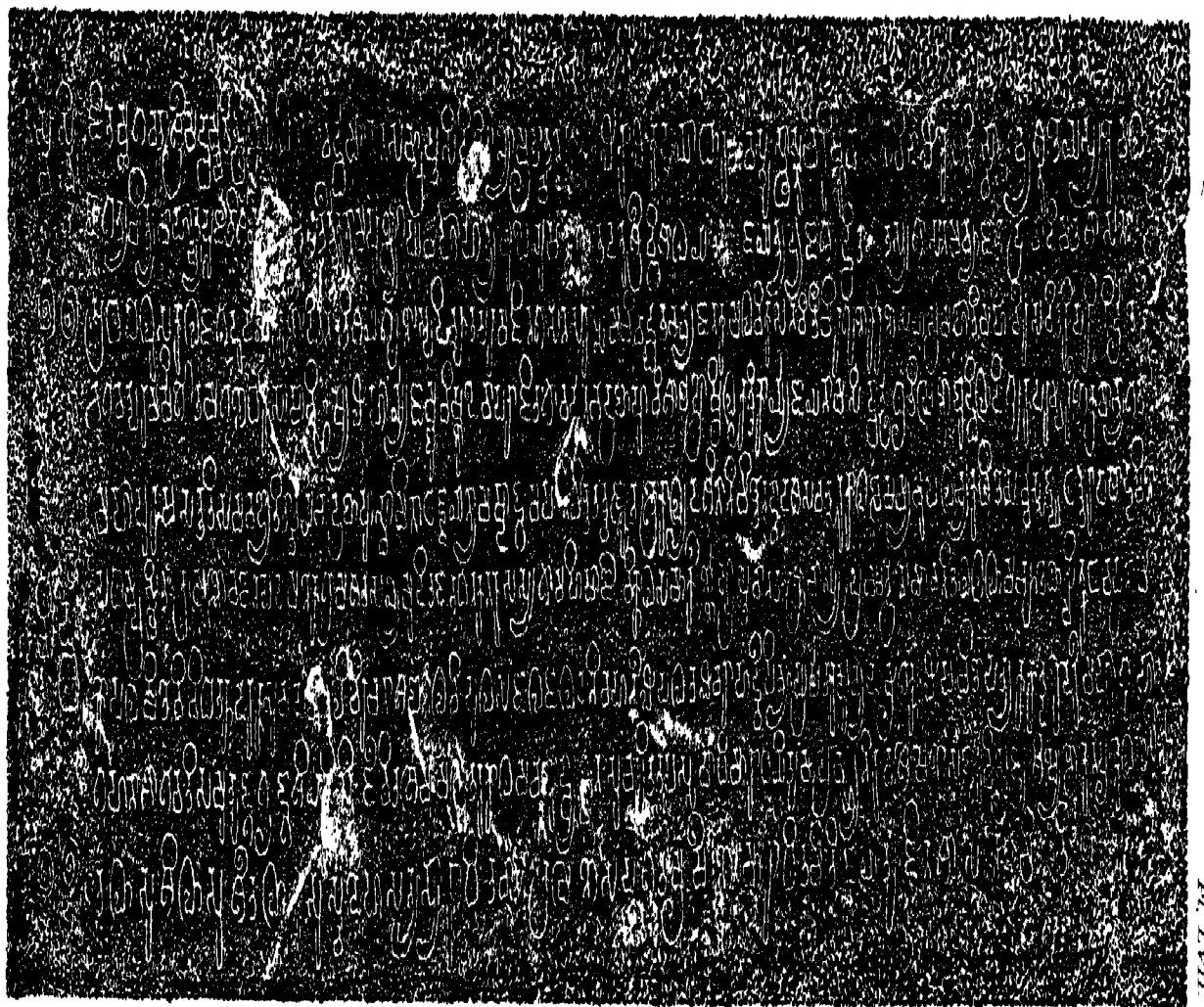
1. See *I.A.*, XXI, 73.
2. See Translations, page 15, note 1.

Among other miscellaneous inscriptions, 492, of about 900, engraved on a boulder, is rather curious as it consists merely of the expression "a thousand *gadyânas*." It is not clear what this means. The people of the village seem to think that the epigraph gives information of a treasure of that amount hidden somewhere near the boulder, and several attempts appear to have been made to get at the treasure, but without success. No. 268 (113), which appears to be dated 1178, gives a list of Jaina gurus and nuns who assembled at Beḷgoḷa with groups of their disciples and celebrated the *pañcha-kalyâṇa*[1] (five auspicious events). The greater part of the inscription is taken up with a description of their orthodox good qualities as Jaina ascetics, most of the epithets being cumulative in the order of the numbers from one up to thirteen. No. 234 (85), of about 1180, which has already been referred to (p. 12), is a Kannaḍa poem, consisting of twenty-seven stanzas, in praise of Gommaṭa, composed by Sujanôttamsa, a distinguished Kannaḍa poet mentioned by the grammarian Kêśirâja in his *Śabdamaṇidarpaṇa* along with Pampa, Ponna and other classical poets. The poet says that he was known as Sujanôttamsa in the sense that good people were ever his head-ornament (*uttamsa*), and not in the sense that he was the head-ornament of the good. The poem was caused to be engraved by Kavaḷamayya's (son) Dêvaṇa at the instance of the guru Adhyâtmi-Bâlachandra and the stone caused to be set up with due grandeur by Rudra of Bâgaḍage. Nos. 314 and 315, of about 1200, speak of Jinavarma, a lay disciple of Mâṇikyadêva of Koḷipâke, as an expert in playing on the *kankhari*, apparently a musical instrument. No. 314, which consists of a *kanda* verse, states that the sound of Jinavarma's *kankhari* produces on entering their ears fear in the wicked and pleasure in the good, just like thunder in the swan and the peacock. Nos. 170 (73), 171, 318 (120), 319 and 165 (74) refer to shooting by some Malayâḷis: in the first three, which appear to be dated 1217, Kôdai Śankara-nâyaka, son of Vîra-Pallavarâya of Arakeṟe, is said to have shot at some boulders; and in the remaining two, which seem to bear the date 1246, Appâḍi-nâyaka is said to have shot at Chikka-beṭṭa from Doḍḍa-beṭṭa. It is not known why this was done, whether as a mere pastime or in imitation of Châmuṇḍa-Râya or for some other purpose. No. 404, which seems to be dated 1287, is a *vîragal* recording the death of one Pemmaṇṇa during a cattle-raid. Nos. 322 and 323, of about 1300, consist of the words Vijayadhavaḷa and Jayadhavaḷa. We know that the latter is the name of a commentary on the *Tattvârthasûtra*, written in 836[2]; but the former is not known, though Dhavaḷa and Mahâdhavaḷa are mentioned as the names of other commentaries on the same work. A Jaina work named *Pûjyapâda-charite*, written in 1792 by Padmarâja and Dêvachandra, mentions, however, a work styled Vijayadhavaḷa and states that it was composed by Jayasêna. This may also be a

1. *See Translations*, page 70, note 1.
2. *I.A.*, XXI, 72; *Journal of the Bombay Branch of the Royal Asiatic Society*, XVIII, 226.

commentary on the same work. Lastly, there are nine inscriptions engraved near footprints giving the names of the gurus whose feet are represented. Six of these, namely, 94, 119, 123, 124, 166 (71) and 428, of about 1100, name the gurus Gauḍa-dêva, Lakkhaṇadêva, Sântaṇandi, Chandrakîrti, Bhadrabâhu and Ravichandra respectively. Of these, the first, fourth and sixth are most probably identical with their namesakes mentioned respectively in 69; 66, 117 and 158; and 66. No. 146, of about 1200, names Nêmaṇa; 169, of about 1300, Bhadrabâhubali; and 280, of about 1600, Chârukîrti of Beḷgoḷa. The last also mentions the individual who had the feet carved.

No. 1

The letters between these marks are inscribed opposite the 6th line, at its commencement.

INSCRIPTIONS AT SRAVAṆA BEḶGOḶA.

THE SMALLER HILL OR CHIKKABEṬṬA.

1.

On rock to the south of Pârśvanâtha-basti.

siddham svasti ‖

jitam bhagavatâ śrîmad-dharmma-tîrttha-vidhâyinâ
Varddhamânêna samprâpta-siddhi-saukhyâmṛitâtmanâ
lôkâlôka-dvayâdhâram vastu sthâsnu charishṇu vâ
saṃvid-âlôka-śaktiḥ svâ vyaśnutê yasya kêvalâ ‖
jagaty achintya-mâhâtmya-pûjâtiśayam îyushaḥ
tîrtthakṛin-nâma-puṇyaugha-mahârhantyam upêyushaḥ
tad anu śrî-viśâla(lâ)ya(yâ)m jayaty adya jagadd-hitam
tasya śâsanam avyâjam pravâdi-mata-śâsanam ‖

atha khalu sakala-jagad-udaya-karaṇôdita-niratiśaya-guṇâspadîbhûta-parama-Jina-śâsana-saras-samabhivarddhita-bhavya-jana-kamala-vikasana-vitimira-guṇa-kiraṇa-sahasra-mahôti Mahâvîra-savitari parinirvṛitê bhagavat-paramarshi-Gautama-gaṇadhara-sâkshâch-chhishya-Lôhâryya-Jambu-Vishṇudêvâparâjita-Gôvarddhana-Bhadrabâhu-Viśâkha-Prôshṭhila-Kṛittikâryya-Jayanâma-Siddhârttha-Dhṛitishêṇa-Buddhilâdi-guru-paramparîṇa-kkramâbhyâgata-mahâpurusha-santati-samavadyôtitânvaya-Bhadrabâhu-svâminâ Ujjayanyâm ashṭâṅga-mahâ-nimitta-tatvajñêna traikâlya-darśinâ nimittêna dvâdaśa-saṃvatsara-kâla-vaishamyam upalabhya kathitê sarvvas saṅgha uttarâ-pathâd dakshiṇâ-patham prasthitaḥ kramêṇaiva janapadam anêka-grâma-śata-saṅkhyaṃ mudita-jana-dhana-kanaka-sasya-gô-mahishâjâvi-kula-samâkîrṇṇam prâptavân ataḥ âchâryyaḥ Prabhâchandrô nâmâvanitala-lalâma-bhûtê'thâsmin Kaṭavapra-nâmakôpalakshitê vividha-taru-vara-kusuma-dalâvali-virachanâ-śabala-vipula-sajala-jalada-nivaha-nîlôpala-talê varâha-dvîpi-vyâghrarksha-tarakshu-vyâḷa-mṛiga-kulôpachitôpatyaka-kandara-darî-mahâ-guhâ-gahanâbhôgavati samuttuṅga-śṛiṅgê sikhariṇi jîvita-śêsham alpatara-kâlam avabudhyâtmanaḥ sucharita-tapas-samâdhim ârâdhayitum âpṛichchhya niravasêshêṇa saṅghaṃ visṛijya śishyêṇaikêna pṛithulatarâstîrṇṇa-talâsu śilâsu śîtalâsu sva-dêhaṃ sanyasyârâdhitavân kramêṇa sapta-śatam ṛishîṇâm ârâdhitam iti jayatu Jina-śâsanam iti ‖

* The letters between these marks are inscribed opposite the 6th line, at its commencement.

2 (15)†.

At the same place, below No. 1.

śrî ।

udyânair jjita-Nandanaṃ dhvanad-aḷi-vyâsakta-raktôtpala-
vyâmiśrîkrita-śâli-piñjara-diśaṃ kṛitvâ tu bâhyâchalaṃ
sarvva-prâṇi-dayârtthadâbdhi-bhagavaṃ nâ(jñâ)nêna sambôdhayan
âradhyâchala-mastakê Kanaka-sat-Sênôtbhavat sat-pati ॥
ahô bahir-ggirin tyaktvâ Baladêva-muniś śrîmân ·
ârâdhanam pragṛihîtvâ siddha-lôkaṃ gataṛ punaḥ

3.

At the same place, below the foot-prints to the south-east of No. 1.

Śrîdêvara pada ॥ vamani . . . .

4.

At the same place, to the north-east of No. 1.

Mallisêna-bhaṭârara guḍḍaṃ Chareṅgayyaṃ tîrtthamaṃ bandisidaṃ

5 (12).

At the same place, above No. 4.

śrî-Tîrtthada goravaḍigaḷ nô . . . .

6 (11).

At the same place, above No. 5.

śrî-Uḷḷikkal-goravaḍigaḷ nôntu . . . . dâr

7 (10).

At the same place, above No. 6.

śrî-Perumâḷu-guravaḍigaḷâ śishya Dhaṇṇe-Kuttârevi-guravi . . . .
ḍippidâr

8 (9).

At the same place, above No. 7.

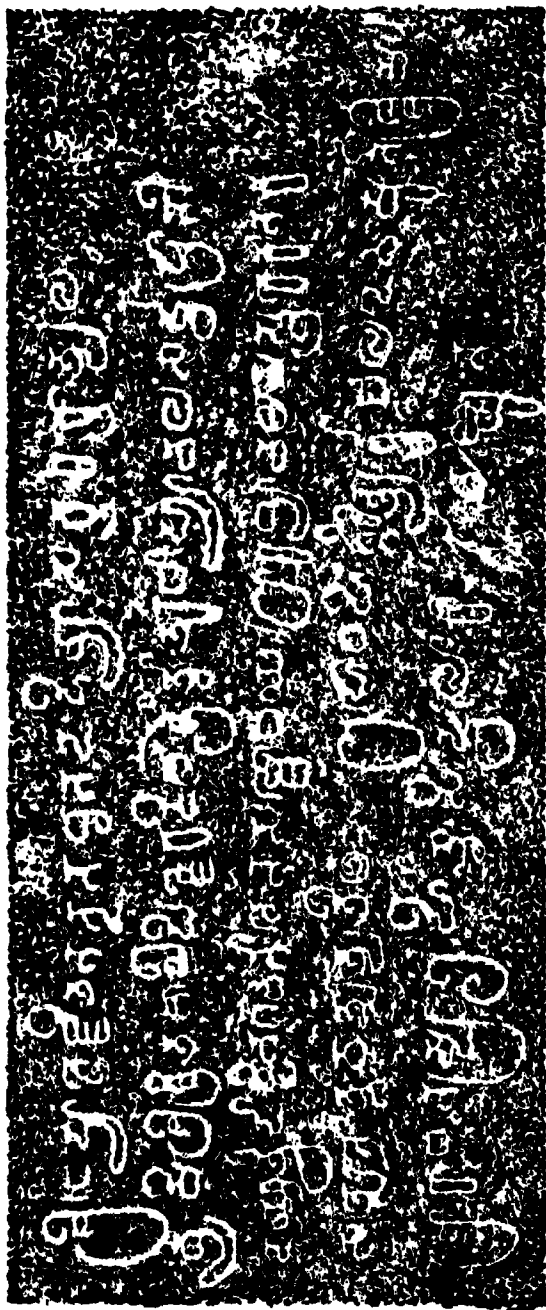
śrî-Agaḷiya-Môni-guravara śishya Koṭṭarada Guṇasêna-guravar unôntu
muḍippidâr

9 (6).

At the same place, to the west of No. 8.

śrî-Neḍuboṛeya Pâṇapa-bhaṭârar nnôntu muḍippidâr

† The figures in brackets refer to the numbers of the inscriptions in the old edition.

No 2.

No 10.

10.

At the same place, to the north-east of No. 8.

Śrîdharan

11.

At the same place, above No. 8.

. . . . kshiṇân patiḥ
âchâryya . . . . . . śrîmân śishyânêka-parigrahaḥ
. . . . vilâsasya nirvvâṇâ . . . . . . jani
chalâchala-viśêshasya guṇair ddêvî cha Kampitâ ॥
dîpair ddhûpaiś cha gandhaiś cha sâkarôd adhim . . . . sân
tatra Diṇḍika-râjô'pi sâkshî sannihitô'bhavat ॥
parityajya gaṇaṃ sarvvaṃ châtur-vvarṇṇa-viśêshitam
âhârâdi śarîraṃ cha Kaṭavappra-girâv iha ॥
âchâryyô'rishṭanêmîśaḥ śukla-ddhyânôru-vâraṇam
samâruhya gatas siddhim siddha-vidyâdharârchchitaḥ ॥

12 (3).

At the same place, above No. 11.

śrî
duritâbhûd-vṛishamân kîḻt alaṟe poded ajñâna-śailêndramân pôḻd
ura-mithyâtva-pramûḍha-sthiratara-nṛipanân meṭṭi gandhêbham aydân
sura-vidyâ-vallabhêndrâs sura-vara-munibhi stutya-Kaḻbappinâ mêl
Charitaśrî-nâmadhêya-prabhu-munin vratagaḷ nôntu saukhyasthan âydân

13.

At the same place, above No. 12.

râga-dvêsha-tamô-mala-vyapagatar śśuddhâtma-saṃyôddhakar
Vêgûrâ parama-prabhâva-rishiyar sSarvvajña-bhaṭṭârakar
. . gâdêva . . . . na . . ḍita . . ntabbu . . . . lagradoḷ
śrî-kîrṇṇâmala-pushpa . . . . r svarggâgramân êṟidâr

14.

At the same place, to the south-west of No. 13.

Ârishṭanêmi-dêvar Kâḻbappu-tîrtthadoḷu mukta-kâlama paḍedu mu . . .
. . . .

15.

At the same place, above No. 14.

svasti śrî Mahâvîra . . Âḻduṟa tammaḍigaḷa sanyasanadin i-tammajjayâ nisidhige

16.

At the same place, close to the southern wall of Pârśvanâtha-basti, to the north-west of No. 15.

...... pâdapam anûna ...... sa-prava ......

17 (4).

At the same place, below No. 16.

.... gaḷ nôntu muḍippidar

18 (5).

At the same place, below No. 17.

svasti śrî Jambu-nâygir tîḻthadoḷ nôntu muḍippidar

19.

At the same place, below No. 18.

svasti śrî bhaṇṭâraka Thiṭṭagapânadâ tammaḍigaḷa śishyar Kittere . yarâ nisidhige

20 (2).

At the same place, below No. 19.

Adeyare-nâḍa Chittûra Mòni-guravaḍigaḷa śishittiyar Nâgamati-gantiyar mûṟu-tiṅgaḷ nôntu muḍippidar

21.

At the same place, to the south-east of No. 20.

dakshiṇa-bhâgad â-Madure uym init âva . . śâpade pâvu muṭṭidon
lakshaṇavantar ent enalû uraga ...... g î-mahâ-parûtaduḷ
akshaya-kîrtti tuntakada vârddhiya mêl adu nôntu bhaktiyim
akshi-maṇakke ramya-sura-lôka-sukakke bhâgi â ......

Pallavâchâri-likitaṃ

22.

At the same place, to the south-west of No. 21.

śrî

bâḷâ mêl sikhi-mêle sarppada mahâ-dantâgraduḷ salvavôl
sâlâm-bâla-tapôgrad intu naḍadoṃ nûṟ-eṇṭu-saṃvatsaraṃ
kêḷôy pin Kaṭavapra-śailam-aḍaṟd ên ammâ Kaḷantûranaṃ
bâlê per-ggoravaṃ samâdhi-neṟedon nônt eydid ôr ssiddhiyân ||

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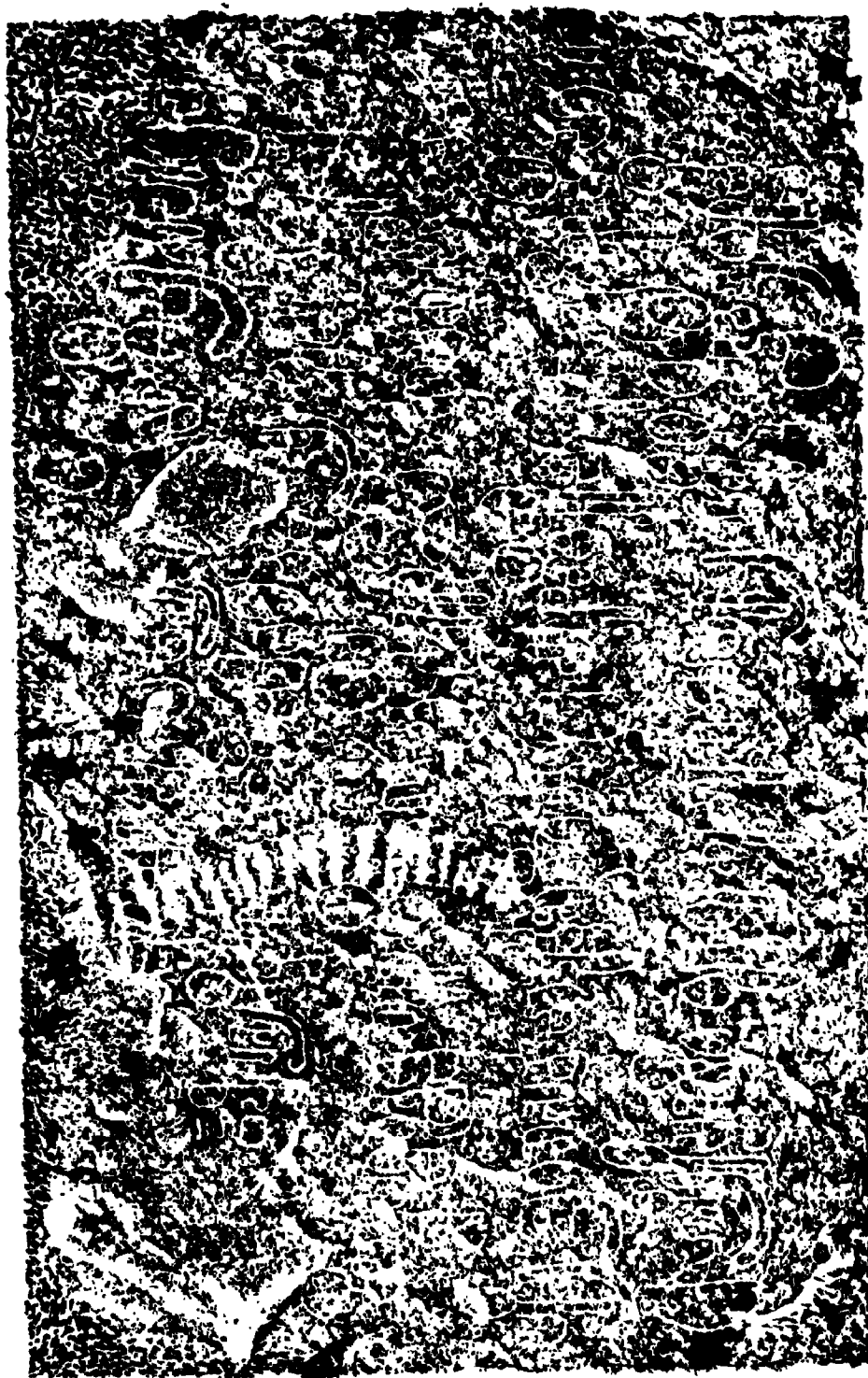
No. 11.

23.

At the same place, to the east of No. 22.

*nama †svasti

.. dê śâstra-vidô yêna Guṇadêvâkhya-sûriṇê

Kaḻvâp-parvvata-vikhyâtê . . nama . . timâga . .

. . dvâdaśa-tapô'nushṭhâ . . . .

samyag ârâdhanaṃ kṛitvâ svarggâlaya . . . .

24 (7).

At the same place, to the south-east of No. 23.

śrî-Kittûrâ Veḷmâdadâ Dharmmasêna-guravaḍigaḷâ śishyar Bâladêva-guravaḍigaḷ sanyâsanaṃ-nôntu muḍippidâr

25 (8).

At the same place, below No. 24, to the west of No. 4.

śrî-Mâlanûra Paṭṭini-guravaḍigaḷa śishyar Ugrasêna-gura‡ vaḍigaḷ‡ ondu tiṅgaḷ sanyâsanaṃ-nôntu muḍippidâr

26 (20).

At the same place, to the south-west of No. 25.

. . . .

. . . . yaruḷḷ ari-pîṭhad iḻdon ân

. . . . târi kumârarin archchikeyye tâṃ

sthiradaraḷ intu Pêgurama sura-lôka-vibhûti-eydidâr

27.

At the same place, below No. 26.

śrî

Mâsênar pparama-prabhâva-rishiyar kKaḷvappinâ veṭṭaduḷ

śrî-saṅgaṅgaḷa pêḷda siddha-samayan tappâde nônt imbinin

prâsâdântaramân vichitra-kanaka-prajvalyadin mikkudân

sâsirvvar vvara-pûje-dand uye avar svarggâgramân êṟidâr

28 (23).

At the same place, below No. 27, to the west of No. 1.

svasti śrî Inuṅgûrâ Meḷḷagavâsa-guravar Kaḷbappa-beṭṭam-mêl kâlaṃ-keydâr

29 (21).

At the same place, below No. 28.

svasti śrî Guṇabhûshitam âdi-uḷâḍagderisidâ nisidige sad-dhamma-guru-santânân sandviga-gaṇatâ-nayân giri-taladâ mêl ati . . . . sthalamâu tîradâṇam â-keḷage neladi mânadâ sad-dhammadâ gêḻi sasânadi patân

* Opposite to line 1.

† Opposite to line 2.

‡ The letters between these marks are now concealed by a pillar.

30 (16).

At the same place, below No. 29.

śrî . . mmaḍigaḷ nôntu kâlaṃ-keydâr

31 (17—18).

At the same place, below No. 30.

śrî

Bhadravâhu-sa-Chandragupta-munîndra-yugmadin oppe val
bhadram âgida dharmmam andu vaḷikke vand inis aḷkalô
vidrumâdhara-Śântisêna-munîśan âkkie Veḷgoḷa
adri-mêl aśanâdi-viṭṭ apunarbhavakk ere-âgi . .

32 (19).

At the same place, below No. 31.

śrî-Veṭṭeḍe-guravaḍigaḷ mâṇâkkar sSiṅgaṇandi-guravaḍigaḷ nôntu kâlaṃ-keydâr

33 (13).

At the same place, to the north-west of No. 32.

śrî-Kâlâvir-gguravaḍigaḷa śishyar Tarekâḍa Perjeḍiya modeya kalâpakada guravaḍigaḷ irppatt-ondu divasaṃ sanyâsanaṃ-nôntu muḍippidâr

34 (14).

At the same place, below No. 33.

śrî-Ṛishabhasêna-guravaḍigaḷa śishyar Nâgasêna-guravaḍigaḷ sanyâsanavidhi intu muḍippidâr

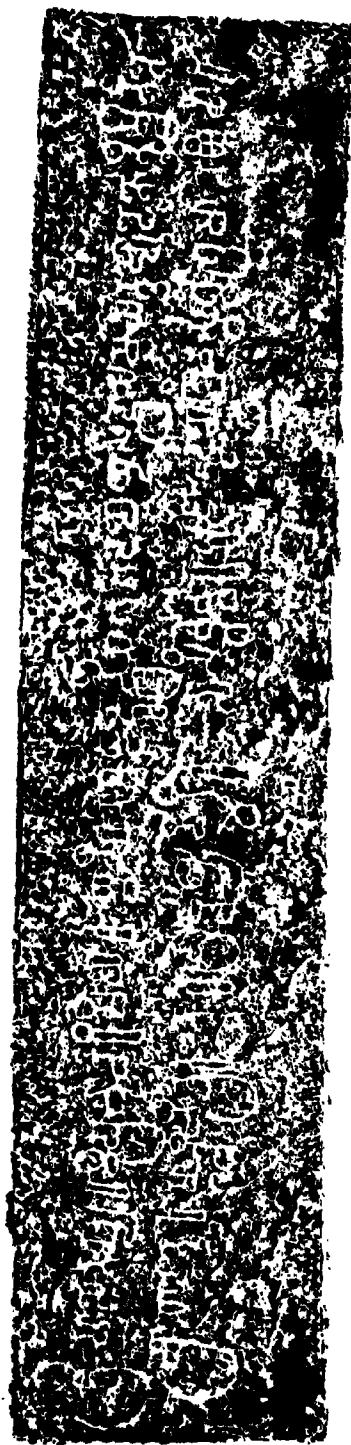
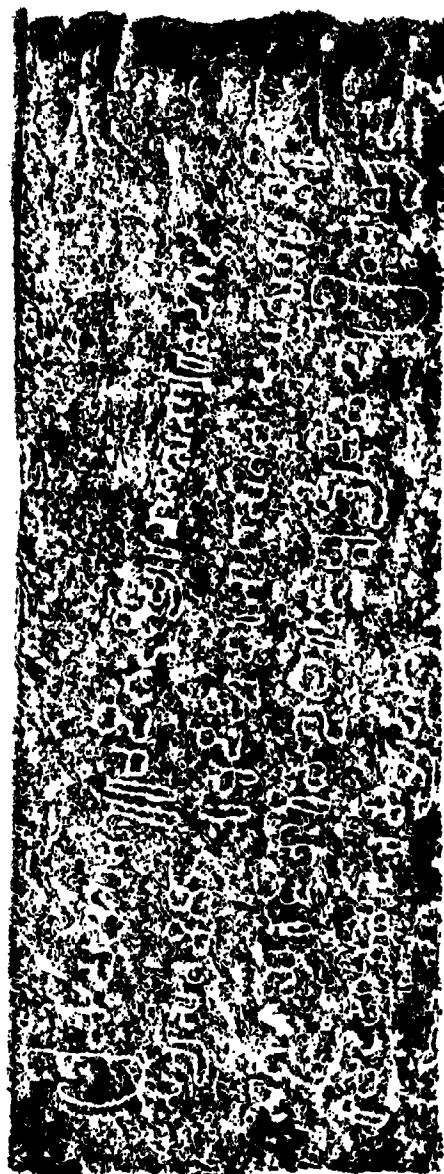
Nâgasênam anagham guṇâdhikaṃ
Nâga-nâyaka-jitâri-maṇḍalaṃ
râja-pûjyam amala-śriyâm padaṃ
kâmadaṃ hata-madaṃ namâmy ahaṃ

35 (24).

At the same place, below No. 34.

svasti samadhigata-pañcha-mahâ-śabda-padaḍakke-daḷi-dhvaja-sâmyâ . . . . mahâ-mahâ-sâmantâdhipati śrî-Ballabha . . . . hâ-râjâdhirâja . . . . mêśvara-mahârâjarâ magandir Raṇâvaḷôka-śrî-Kambayyan pṛithuvî-râjyaṃ-geye Ba . . rasar kKaḷvappu . . . . ḷa per-gGaḷvappinâ poladin naḍadu koṭṭadu . . sêna-aḍigaḷge Manasijarâ . . . . ganâ arasi bêne etti mônam ujjamisuvalli koṭṭadu pola-mêre Taṭṭaggereya kiḷkere pôgi akshara-kalla mêge allindâ vasel karggal mâradu sallu periya âla . . . . vâri maraḷ puṇusa peri . . . . toreyu âlare mêre duveṭṭage nirukallu kovaḷḷadâ periya elavu alliṃ kuḍittu arasarâ śrîkaraṇamuṃ . . . . . .

Pl, LX.

No 27.

No 34.

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.... gâdiyara Diṇḍiga-gâmuṇḍarum Ennuvaru .... vaṅgaru Vallabha-gâmuṇḍarum Rundi-Vachcharu Ruṇḍi-Mâraṃmanuṃ Kâdaḷûra śrî-Vikrama-gâmuṇḍaruṃ Kalidurgga-gâmuṇḍaruṃ Agadipo .... yarara ...... Raṇapâra-gâmuṇḍaruṃ Andamâsala Uttama-gâmuṇḍaruṃ Navilûra nâḷ-gâmuṇḍaruṃ Beḷgoḷada Gôvindapâḍiya u . . ḷḷâmanduṃ Beḷgoḷadâ vaḷi Gôvindapâḍige koṭṭadu

bahubhir vvasudhâ bhuktâ
râjabhis Sagarâdibhiḥ
yasya yasya yathâ bhûmi
tasya tasya tadâ phalaṃ
sva-dattaṃ para-dattaṃ vâ
yô haranti vasundharâṃ
shashṭiṃ varsha-sahassrâṇi
prishṭṭhâyâṃ jâyatê krimiḥ

36.

At the same place, to the south-east of No. 35.

śrî-Chikurâparaviya guravara sishyar Sarbaṇandi avan śrî-Basudêvan

37.

At the same place, below No. 36.

śrîmad-Gaṅgânva

38.

At the same place, below No. 37.

Vîtarâśi

39.

At the same place, to the north-east of No. 38.

śrî-Châvuṇḍayya

40.

At the same place, to the north-east of No. 39.

śrî-Kaviratna

41.

At the same place, to the north-east of No. 40.

śrîmad-Aṅkabôya

42.

At the same place, below No. 41.

śrî-Viddepayya

43.

At the same place, below No. 42.

śrîmad-Akaḷaṅka-paṇḍitar

44.

At the same place, to the south-east of No. 43.

śrî-Suba

45.

At the same place, below No. 44.

. . . . ḷamba-kulântaka bîrara baṇḍa parikaraṇa kiṅga

46.

At the same place, to the west of No. 45.

svasti śrî Aṇṇana Kâḷeya- Paṇḍiga Kaḷvappa-tîrtthava bandi . . . .

47.

At the same place, to the south-east of No. 46.

Kâ . . ya Bhirjjaga-râyana kâdagaḷai bant ili dêvara bantisida

48 (22).

At the same place, below No. 47.

śrî-Abhayaṇandi-paṇḍitara guḍḍa Kottayya band illi dêvara bandisida ।

49.

At the same place, to the north-west of No. 48.

śrî-Davaṇandi-baḷarara guḍḍa Âsu . . bandu tîrtthava bandisida ।

50.

At the same place, to the north-west of No. 49.

Alasa-kumârô mahâ-muni

51.

At the same place, to the south of No. 50.

Śrîkaṇṭhayya

52.

At the same place, to the north-west of the Mânastambha, to the north of figures of birds below No. 51.

Śrîvarmma Chandragîtayya dêvara bandisida

No 31.

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53.

At the same place, below No. 52.

śrî-Isakayya

54.

At the same place, below No. 53.

śrî-Bidhiyyamma

55.

At the same place, to the south-east of No. 54.

śrî-Nâgaṇandi Kittayya dêvara bandisidar ||

56.

At the same place, below No. 55.

svasti samadhigata-pañcha-mahâ-sabda mahâ-sâmanta agragaṇya

57.

At the same place, to the west of the Kûge-Brahmadêva pillar, to the south of No. 56.

Mârasandra keya koṭa . . gaḷaveya Bira koṭa

58.

At the same place, to the north of the same pillar, to the north-east of No. 57.

Mâḷava-Amâvar

59 (38).

On the Kûge-Brahmadêva pillar.

(South face).

svasti ma . . . . m udadhiṃ kṛitvâvadhiṃ mêdinî
. . . . chakra . . . . dhavô bhuñjan bhujâsêr baḷât |
. . ṇya-śrî-jaga . . . . patêr gGaṅgânvaya-kshmâbhujâṃ |
bhûshâ-ratnam abhû . . . . . . vanitâ-vaktrêndu-mêghôdayaḥ

gadyaṃ | tasya sakaḷa-jagatî-taḷôttuṅga-Gaṅga-kuḷa-kumuda-kaumudî-mahâtêjâyamânasya | Satyavâkya-Koṅguṇivarmma-dharmma-mahârâjâdhirâjasya | Krishṇa-Râjôttara-dig-vijaya-vidita-Gûrjjarâdhirâjasya | Vana-gaja-malla-pratimallabaḷavad-Alla-darppa-daḷana-prakaṭikṛita-vikramasya | Gaṇḍa-mârttaṇḍa-pratâpaparirakshita-siṃhâsanâdi-sakaḷa-râjya-chihnasya | Vindhyâṭavî-nikaṭa-vartti . . . . ṇḍaka-kirâta-prakara-bhaṅgakarasya | bhuja-baḷa-pari . . . . Mânyakhêṭa-pravêśita-chakravartti-kaṭa . . . . vikrama . . . . śrîmad-Indra-Râja-paṭṭa-bandhôtsavasya | . . . . samutsâhita-samara-sajja-Vajjaḷa . . . . gha . . . . nasya | bhayôpanata-Vanavâsi-dêśâdhî . . . . maṇi-kuṇḍaḷa-mada-dvipâdi-samasta-vastu-gra . . . . samupalabdha-saṅkîrttanasya | praṇata-Mâṭûra-

vaṃśajasya..ja-suta-sata-bhuja-baḷâvaḷêpa-gaja-ghaṭâṭôpa-garvva-durvvṛitta-sakaḷa-Noḷambâdhirâja-samara-vidhvaṃsakasya। samunmûḷita-râjya-kaṇṭakasya। sañchûrṇṇitôchchaṅgi-giri-durggasya। saṃhṛita-Naragâbhidhâna-śabara-pradhânasya। pratâpâvanata-Chêra-Chôḷa-Pâṇḍya-Pallavasya। pratipâḷita-Jina-śâsanasya। ...... ta-mahâ-dhvajasya। baḷavad-ari-nṛipa-draviṇâpaharaṇa .... kṛita-mahâdânasya। paripâḷita-sêtû-bandha-bhai .... ndhu-sambandha-vasundharâ-taḷasya। śrî-Noḷamba-ku .... ka-dêvasya। śauryya-śâsanaṃ dharmma-śâsanaṃ cha sañcharatu dig-maṇḍaḷântaram â-kaḷpântaram â-chandra-târaṃ।

(West face).

.... yâ kair apy upâyânta ..
.... tiś śikhâ-śêkharaṃ
.... nânya êvâhṛitô
.... śrî-Gaṅga-chûḍâmaṇi

...... vanâ .... da .. bâṇi .. kraṃ Pallava .... mâ ....
yênâmitaṃ ....bhujâvaḷêpam ala .. kṛitvâ .... gaṃ svayaṃ .... Guttiya-Ganga-bhûpati .... Noḷambântakaḥ। .... yiya ....
san-mukhaṃ .... yudhi .... gâdasmaya ....
..... pratigaja .... vikramaṃ .... tpaḷam iva ......
...... Noḷambântakaḥ ...... bhûḷôkâd anêka-dra .... nêka-bandhândhaka .... Chôḷa-Pallava ... . kânanda-hêtôr a .....
..... śrî-Mârasiṃha-kshi ...... tiḷaka-kshatra-chandrasya .... chandra ..
.... va .... ryyara ....
.. darppaṃ .... gaṃ saṃ .... ṃ gaṃ ....
.... ha ...... raḥ। .... vad rôshaṇâ .. n
mahâ-vijayôtsavê .... siṃhâsanôrvvî-dha .

ity adhishkṛita-vîra-saṅgara-giraḥ Châḷukya-chûḍâmaṇê
Râjâditya-harêr ddavâgnir ajani śrî-Gaṅga-chûḍâmaṇi
daityêndrair mMadhu-Kaiṭabha-prabhṛitibhir dhvastair mMura-dvê ....
kiṃ mâyâribhir ittham utthitam iti kshmâtaṅka-śaṅkâ-kṛi ....
.... ḷair nNaragâsurasya vasudhânandâśru-miśraiś śi ..
.. dârtthair akarôt sa-râgam avanî-chakraṃ Noḷambântakaḥ

(North face)

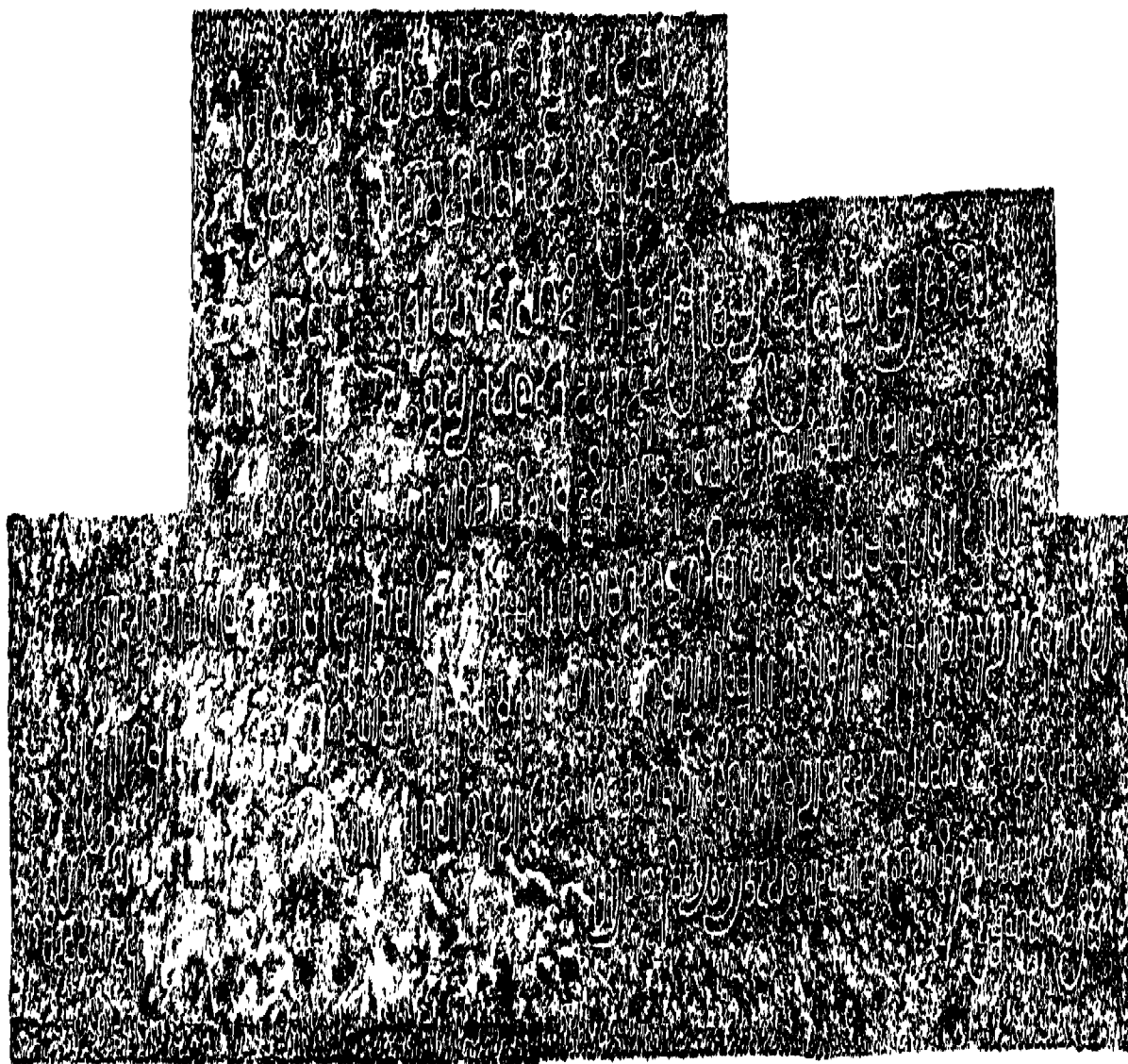
(First 8 lines illegible)

.... gana .. jña-kshamâbhṛitaḥ ....
yâva .... na .... ḍa .. ti .. tinâ .... pada ...... kshati ŝ
.... miśrîkṛita-ma .... ka-vîra-vismaya-têja .... Guttiya-Gaṅga-bhûpam-iti vaṃ viśvaṃ ......
.... kṛitâ .... tiṃ patim aha .... vashṭabhya dushṭâvanipa-kuḷam iḷâm Indra-Râja .... ṇa ...... kumba-daḷa .. yaka-chchhatra

Mysore Archaeological Survey.

No 35.

Pl. LXI.

. . . .

. . . . śrî-Gaṅga-chûḍâmaṇir iti dharaṇî stauti yaṃ . . . . kîrttiḥ ‖
. . . . s samprati Mârasiṃha-nṛipatir vvikrânta-ka . . . . sau
yatra . . sthiti-sâhasônmada-mahâ-sâmanta-matta-dvipaṃ ǀ
. . . . svâmini paṭṭa-bandha-mahimâ-nirvvi . . m ity urvvarâ-
chakraṃ yasya parâkrama-stuti-paraiḥ vyâvarṇṇayaty aṅgakaiḥ ‖
yênêndra-kshitivallabhasya jagatî-râjyâbhishêkaḥ kṛitaḥ ǀ
yênâ . . da-mada . . pêna vijitaṟ Pâtâḷamallânujaḥ ǀ
. . . . grô . . ranâṅgaṇê raṇa-paṭus tasyâtmajô jâ . . . .
. . . . r abhû . . . . ma . .

(East face)

bageyal aḷumbam appa balad Allana . . ḍisi gelda śauryyamaṃ
pogaḷveno dhâtriyoḷ negaḷda Vajjaḷanaṃ biḍey aṭṭid êḷgeyaṃ
pogaḷveno Pallavâdhipa . . . . maṃ tave konda vîramaṃ
pogaḷveno pêḷim êvogaḷven end aṟiyem Chalad-uttaraṅganaṃ ‖
ôḷiye kôdu Pallavara pandaley ellaman eyde daṭṭi Kâ-
pâḷikar ûṟi sâṟi para-maṇḍaḷikarkkaḷa namma nîvu îy
ôḷige nimma pandalegaḷaṃ baral îyade kaṇḍu bâḷvu . . ǀ
ôḷiyaḷ embinaṃ negaḷdud oṭṭaji Maṇḍaḷika-Triṇêtranâ ‖
tuṅga-parâkramaṃ palavu kâlam agurvvise sutti vutti bi-
ṭṭuṅ gaḍa Kâḍuvaṭṭi koḷalâṟana munnam enippa pempin U-
chchaṅgiya kôṭeyaṃ jagam asuṅgoḷe koṇḍa nagaḷte mûṟu-lô-
kaṅgaḷoḷam pogaḷteg eḍev âdudu Guttiya-Gaṅga-bhûpanâ ‖

Kandaṃ ‖

Kâḷano Râvaṇanô Śiśu-
pâḷano tân enisi negaḷda Naragana taḷe tann
âḷâḷa kayge vandudu
hêḷâsâdhyadoḷe Gaṅga-chûḍâmaṇiyâ ǀ
nuḍidane kâvudanê eḷde-
giḍad iru Javan iṭṭa rakke ninag îvudan êṃ
nuḍidane ê adu kayyadu
nuḍidudu tappugume Gaṅga-chûḍâmaṇiyâ ‖

intu Vindhyâṭavî-nikaṭa-Tâpî-taṭavuṃ ǀ Mânyakhêṭa-pura-varavuṃ ǀ Gônûruṃ Uchchaṅgiyuṃ ǀ Banavâsi-dêśavuṃ ǀ Pâbhaseya-kôṭeyuṃ ǀ modal âge palav-eḍeyoḷ-am ariyaraṃ piriyaruvaṃ kâdi geldu palav-eḍegaḷoḷaṃ mahâ-dhvajaman ettisi mahâ-dânam-geydu negaḷda Gaṅga-vidyâdharaṃ ‖ Gaṅgaroḷ gaṇḍaṃ ǀ Gaṅgara siṅgaṃ ǀ Gaṅga-chûḍâmaṇi ǀ Gaṅga-Kandarppaṃ ǀ Gaṅga-vajraṃ ǀ Chalad-uttaraṅgaṃ ǀ Guttiya-Gaṅgaṃ ǀ dharmmâvatâraṃ ǀ jagadêka-vîraṃ ǀ nuḍidante-gaṇḍaṃ ǀ ahita-mârttaṇḍaṃ ǀ kadana-karkkaśaṃ ǀ maṇḍaḷika-Triṇêtraṃ śrîman-Noḷambakuḷântaka-

Dêvaṃ palav-eḍegaḷoḷaṃ basadigaḷuṃ mânastambhaṅgaḷuvaṃ mâḍisidaṃ ‖ maṅgaḷaṃ ‖ dharmmaṅgaḷaṃ namasyaṃ naḍayisi baḷiyam ondu-varshaṃ râjyamaṃ pattuviṭṭu Baṅkâpuradoḷ Ajitasêna-bhaṭṭârakara śrî-pâda-sannidhiyoḷ ârâdhanâ-vidhiyiṃ mûṛu-de . . saṃ nôntu samâdhiyaṃ sâdhisidaṃ ‖

Vṛitta ‖ ele Chôḷa-kshitipâḷa santav eḷdeyaṃ nîṃ nîvikoḷ ninn anuṃ-
gole-mâṇd att iru Pâṇḍya Pallava bhayaṅ-goṇḍ ôḍadir nninna ma-
ṇḍaladiṃ piṅgade nilvad îgan ivan innuṃ ta . . . . ṃ Gaṅga-ma-
ṇḍalikaṃ dêva-nivâsad atta vijayaṃ-geydaṃ Noḷambântakaṃ ‖

60.

On rock to the south-west of the balipîṭha of Śântîśvara-basti.

śrî-Paṟekaṟamâruga-balara-chaṭṭa Suḷa baṇṭara sula

61 (25).

At the same place, to the north-east of the kitchen.

śrîmat . . . . pu . . . . . . sishyar Ariṭṭonêmi mâḍisidar siddaṃ

62.

At the same place, to the north of the kitchen, to the west of No. 61.

svasti śrî Teyaṅgûḍi . . . . ndi-bhaṭârara sishya . . . . gara-bhaṭârara sishya Ka . . ra . . . . mi-bhaṭâra avara sishyar Paṭṭadêvâ . . . . si-bhaṭâra kumâ . . . . ḷa sishya Na . . . . sale munirvvane mandi . . . . pamunamma nisidige

63 (39).

On a pillar in the south Mahânarami-maṇṭapa.

(East face)

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖

svasti samasta-bhuvana-stutya-nitya-niravadya-vidyâ-vibhava-prabhâva-prabhva-ruhvarîpâḷa-mauḷi-maṇi-mayûkha-śêkharîbhûta-pûta-pada-nakha-prakararuṃ ‖ jita-vṛijina-Jinapati-mata-payaṟ-payôdhi-lîlâ-sudhâkararuṃ ‖ Chârvvâkâkharvva-garvva-durvvârôrvvîdharôtpâṭana-paṭishṭha-nishṭhurôpâlambha-dambhôḷi-daṇḍarum ‖ akuṇṭha-kaṇṭha-kaṇṭhîrava-gabhîra-bhûri-bhîma-dhvâna-nirddaḷita-durddamêddha-Bauddha-mada-vêdaṇḍarum ‖ apratihata-prasarad-asama-lasad-upanyasana-nitya-naisitya-pâtra-dâtra-daḷita-Naiyâyika-naya-nikara-naḷaruṃ ‖ chapaḷa-Kapiḷa-vipuḷa-vipina-dahana-dâvânaḷaruṃ ‖ śumbhad-ambhôda-nâda-nôdita-vitata-Vaiśêshita(ka)-prakara-mada-marâḷaruṃ ‖ śarad-amaḷa-śaśadhara-kara-nikara-nîhâra-hârâkârânu-vartti-kîrtti-vallî-vêllita-digantarâḷarum appa śrîman-mahâ-maṇḍaḷâchâryyaru śrî-mad-Dêvakîrtti-paṇḍita-dêvaru ‖

kurvvê namaḥ Kapiḷa-vâdi-vanôgra-vahnayê
Chârvvâka-vâdi-makarâkara-bâḍavâgnayê

SOUTH FACE.

WEST FACE.

1

2

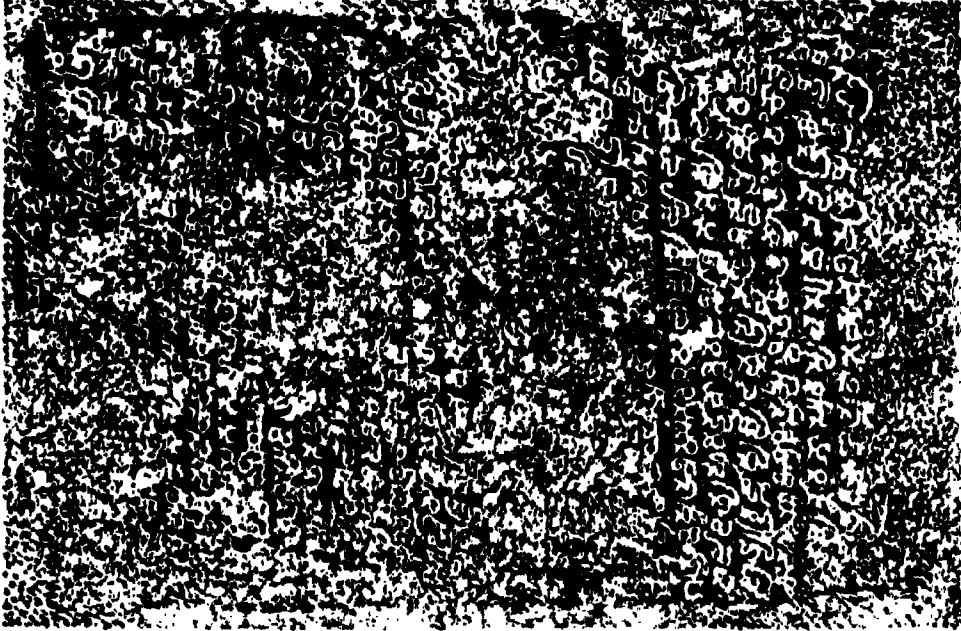
No. 59.

Mysore Archaeological Survey.

Pl. LXIII. B

NORTH FACE.

EAST FACE.

Mysore Archæological Survey.

No 59.

Bauddhôgra-vâdi-timira-pravibhêda-bhânavê
śrî-Dêvakîrtti-munayê kavi-vâdi-vâgminê ||
saṅkaḷpaṃ jalpa-vallîṃ vilayam upanayaṃ [ś] chaṇḍa-vaitaṇḍikôkti-
śrîkhaṇḍaṃ mûla-khaṇḍaṃ jhaṭiti vighaṭayan vâdam êkânta-bhêdaṃ
nirpiṇḍaṃ gaṇḍa-śaiḷaṃ sapadi vidaḷayan sûtkṛiti-prauḍha-garjjat-
sphûrjjan-mêvâ-madôrjja(â) jayatu vijayatê Dêvakîrtti-dvipêndraḥ ||
Chaturmmukha-chatur-vvaktra-nirggamâgama-dussahâ
Dêvakîrtti-mukhâmbhôjê nṛityatîti Sarasvatî ||
chaturate sat-kavitvadoḷ abhijñate śabda-kaḷâpadoḷ prasan-
nate matiyoḷ pravîṇate nayâgama-tarkka-vichâradoḷ su-pû-
jyate tapadoḷ pavitrate charitradoḷ ondi virâjisal prasi-
ddhate muni-Dêvakîrtti-vib[u]dhâgraṇig oppuvud î-dharitriyoḷ ||
śaka-varsha sâsirada embhatt-aydeneya ||
varshê khyâta-Subhânu-nâmani sitê pakshê tad-Âshâḍhakê
mâsê tan-navamî-tithau Budha-yutê vârê dinêśôdayê
śrîmat-târkkika-chakravartti-daśa-dig-varttî(r)ddha-kîrtti-priyô
jâtaḥ svargga-vadhû-manaḥ-priyatamaḥ śrî-Dêvakîrtti-bratî ||
jâtê kîrty-avaśêshakê yati-patê(tau) śrî-Dêvakîrtti-prabhau
vâdîbhêbharipau Jinêśvara-mata-kshîrâbdhi-târâpatau
kva sthâna[ṃ] vara-Vâgvadhûr jJina-muni-brâtaṃ mamêti sphuṭaṃ
châkrôśaṃ kurutê samasta-dharaṇau dâkshiṇya-Lakshmîr api |
tach-chhishyô nuta-Lakkhaṇandi-munipaḥ śrî-Mâdhavêndu-vratî
bhavyâmbhôruha-bhâskaras Tribhuvanâkhyânaś cha yôgîśvaraḥ |
êtê tê guru-bhaktitô guru-nishadyâyâḥ pratishṭhâm imâṃ
bhûtyâ kâmam akârayan nija-yaśas-sampûrṇṇa-dig-maṇḍaḷâḥ |

64 (40).

On the same pillar.

(South face)

bhadraṃ bhûyâj Jinêndrâṇâṃ śâsanâyâgha-nâśinê |
ku-tîrttha-dhvânta-saṅghâta-prabhinna-ghana-bhânavê ||
śrîman-Nâbhêya-nâthâdy-amaḷa-Jina-varânîka-saudhôru-vârddhiḥ |
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhôru-vêdiḥ |
śasta-syâtkâra-mudrâ-śabaḷita-jânatânanda-nâdôru-ghôshaḥ |
sthêyâd â-chandra-târaṃ parama-sukha-mahâ-vîryya-vîchî-nikâyaḥ ||
śrîman-munîndrôttama-ratna-varggâḥ
śrî-Gautamâdyâḥ prabhavishṇavas tê |
tatrâmbudhau sapta-maharddhi-yuktâs
tat-santatau bôdha-nidhir bbabhûva ||

[. .] bhadras sarvvatô yô hi Bhadrabâhur iti śrutaḥ |
śrutakêvaḷi-nâthêshu va(cha)ramar paramô muniḥ ||
chandra-prakâśôjvaḷa-sândra-kîrttiḥ śrî-Chandraguptô'jani tasya śishyaḥ |
yasya prabhâvâd vana-dêvatâbhir ârâdhitaḥ svasya gaṇô munînâṃ ||
tasyânvayê bhû-viditê babhûva yaḥ Padmanandi-prathamâbhidhânaḥ |
śrî-Koṇḍakundâdi-munîśvarâkhyas sat-saṃyamâd udgata-châraṇarddhiḥ ||
abhûd Umâsvâti-munîśvarô'sâv âchâryya-śabdôttara-Gṛiddhra-pichchhaḥ |
tad-anvayê tat-sadṛiśô'sti nânyas tâtkâḷikâśêsha-padârttha-vêdî ||
śrî-Gṛiddhrapichchha-munipasya Baḷâkapichchhaḥ
śishyô'janishṭa bhuvana-traya-vartti-kîrttiḥ
châritra-chañchur akhiḷâvanipâḷa-mauḷi-
mâḷâ-śiḷîmukha-virâjita-pâda-padmaḥ ||
êvaṃ mahâchâryya-paramparâyâṃ syâtkâra-mudrâṅkita-tatva-dîpaḥ |
bhadras samantâd guṇatô gaṇîśas Samantabhadrâ(drô)'jani vâdi-siṃhaḥ ||

tataḥ ||

yô Dêvanandi-prathamâbhidhânô buddhyâ mahatyâ sa Jinêndrabuddhiḥ |
śrî-Pûjyapâdô'jani dêvatâbhir yyat pûjitaṃ pâda-yugaṃ yadîyaḥ(yaṃ) ||
Jainêndraṃ nija-śabda-bhôgam atuḷaṃ Sarvvârtthasiddhiḥ parâ
siddhântê nipuṇatvam udgha-kavitâṃ Jainâbhishêkaḥ svakaḥ |
chhandas-sûkshma-dhiyaṃ Samâdhiśataka-svâsthyaṃ yadîyaṃ vidâm
âkhyâtîha sa-Pûjyapâda-munipaḥ pûjyô munînâṃ gaṇaiḥ ||

tataś cha ||

(West face)

ajanishṭâkaḷaṅkaṃ yaj Jina-śâsanam âditaḥ |
â(a)kaḷaṅka [ṃ] babhau yêna sô'kaḷaṅkô mahâ-matiḥ ||
ity-âdy-udgha-munîndra-santati-nidhau śrî-Mûlasaṅghê tatô
jâtê Nandigaṇa-prabhêda-vilasad-Dêśîgaṇê viśrutê |
Gollâchâryya iti prasiddha-munipô'bhûd Golla-dêśâdhipah
pûrvvaṃ kiṃna (kêna)cha hêtunâ bhi(bha)va-bhiyâ dîkshâṃ gṛihîtas sudhîḥ ||
śrîmat-Traikâlya-yôgî samajani mahikâ kâya-lagnâ tanutraṃ |
yasyâbhûd vṛishṭi-dhârâ niśita-śara-gaṇâ grîshma-mârttaṇḍa-bimbaṃ
chakraṃ sad-vṛitta-châpâkaḷita-yati-varasyâgha-śatrûn vijêtuṃ
Gollâchâryyassa(sya) śishyas sa jayatu bhuvanê bhavya-sat-kairavênduḥ ||

tach-chhishyasya ||

Aviddhakarṇnâdika-Padmanandi-saiddhântikâkhyâjani yasya lôkê |
Kaumâradêva-bratitâ-prasiddhê(ddhi)r jjîyât tu sô jñâna-nidhis sa dhîraḥ ||
tach-chhishyaḥ Kuḷabhûshaṇâkhya-yatipaś châritra-vârânnidhis

siddhântâmbudhi-pâragô nata-vinêyas tat-sa-dharmmô mahân
śabdâmbhôruha-bhâskaraḥ prathita-tarkka-granthakâraḥ Prabhâ-
chandrâkhyô muni-râja-paṇḍita-varaḥ śrî-Kuṇḍakundânvayaḥ ||
tasya śrî-Kuḷabhûshaṇâkhya-su-munêś śishyô vinêya-stutas
sad-vṛittaḥ Kuḷachandradêva-munipas siddhânta-vidyâ-nidhiḥ
tach-chhishyô'jani Mâghanandi-munipaḥ Kollâpurê tîrtha-kṛid
râddhântârṇnava-pâragô'chaḷa-dhṛitiś châritra-chakrêśvaraḥ ||
eḷe-mâviṃ banav abjadiṃ tiḷi-goḷaṃ mâṇikyadiṃ maṇḍanâ-
vaḷi târâdhipaniṃ nabhaṃ śubhadam âg irppantir irddattu nir-
mmaḷav îgaḷ Kuḷachandradêva-charaṇâmbhôjâta-sêvâ-viniś-
chaḷa-saiddhântika-Mâghanandi-muniyiṃ śrî-Koṇḍakundânvayaṃ ||
Himavat-kutkîḷa-muktâphaḷa-taraḷa-tarat-târa-hârêndu-kundô-
pama-kîrtti-vyâpta-dig-maṇḍaḷan avanata-bhû-maṇḍaḷaṃ bhavya-padmô-
gra-marîchî-maṇḍaḷaṃ paṇḍita-tati-vinataṃ Mâghanandyâkhya-vâchaṃ-
yami-râjaṃ Vâg-vadhûṭî-niṭiḷa-taṭa-haṭan-nûtna-sad-ratna-pa . . . .
. . . . ta-mada-rade(da)ni-kuḷamaṃ
bharadiṃ nirbbhêdisalke . . sariy enipaṃ
vara-saṃyamâbdhi-chandraṃ
dhareyoḷ . . Mâghanandi-saiddhântêśa ||

tach-chhishyasya ||

avara guḍḍugaḷu sâmanta-Kêdâra Nâkarasa Dânaśrêyâṃsa sâmanta-Nimba-Dêva jagadâ(do)rbba-gaṇḍa sâmanta-Kâma-Dêva ||

(North face)

guru saiddhântika-Mâghanandi-munipaṃ śrîmach-chamû-vallabhaṃ
Bharataṃ chhâtran apâra-śâstra-nidhigaḷ śrî-Bhânukîrtti-prabhâ-
sphuritâḷaṅkṛita-Dêvakîrtti-munipar śśishyar jjagan-maṇḍanar
ddoreyê Gaṇḍavimuktadêva ninag inn î nâma-saiddhântikar ||
kshîrôdâd iva chandrama(â) maṇir iva prakhyâta-ratnâkarât
siddhântêśvara-Mâghanandi-yaminô jâtô jagan-maṇḍanaḥ
châritraika-nidhâna-dhâma-su-vinamrô dîpavarttî svayaṃ
śrîmad-Gaṇḍavimuktadêva-yatipas saiddhânta-chakrâdhipaḥ |

avara sa-dharmmar ||

âvoṃ vâdi-kathâ-traya-pravaṇadoḷ vidvaj-janaṃ mechche vi-
dyâvashṭambhaman appu-keydu para-vâdi-kshôṇibhṛit-pakshamaṃ
Dêvêndraṃ kaḍiv andadiṃ kaḍid ele syâdvâda-vidyâstradiṃ
traividya-Śrutakîrtti-divya-munivol vikhyâtiyaṃ tâḷdidoṃ ||
Śrutakîrtti-traividya-
vrati Râghavapâṇḍavîyamaṃ vibhudha-chamat-

kṛitiy enisi gata-pratyâ-
gatadiṃ pêḷd amaḷa-kîrttiyaṃ prakaṭisidaṃ ॥
avar-agrajaru ॥
yô Bauddha-kshitibhṛit-karâḷa-kuḷiśaś Chârvvâka-mêghâna(ni)ḷô
mîmâṃsâ-mata-vartti-vâdi-madavan-mâtaṅga-kaṇṭhîravaḥ ॥
syâdvâdâbdhi-śarat-samudgata-sudhâ-śôchis samastais stutas
sa śrîmân bhuvi bhâsatê Kanakanandi-khyâta-yôgîśvaraḥ ॥
Vêtâḷî mukuḷîkṛitâñjaḷipuṭâ saṃsêvatê yat-padê
Jhoṭṭiṅgaḥ pratihârakô nivasati dvârô cha yasyântikê
yêna krîḍati santataṃ nuta-tapô-Lakshmîr yyaśa-Śrî-priyas
sô'yaṃ śumbhati Dêvachandra-munipô bhaṭṭârakaughâgraṇîḥ ॥
avara sa-dharmmar mMâghanandi-traividya-dêvaru vidyâ-chakravartti śrîmad-Dêvakîrtti-paṇḍita-dêvara śishyaru śrî-Śubhachandra-traividya-dêvaruṃ Gaṇḍavimukta-vâdi-Chaturmmukha-Râmachandra-traividya-dêvaruṃ vâdi-vajrâṅkuśa-śrîmad-Akaḷaṅka-traividya-dêvarum â paramêśvarana guḍḍugaḷu mâṇikya-bhaṇḍâri Maṟiyâne-daṇḍanâyakaruṃ śrîman-mahâ-pradhânaṃ sarvvâdhikâri piriya-daṇḍanâyakaṃ Bharatimayyaṅgaḷuṃ śrîkaraṇada heggaḍe Bûchimayyaṅgaḷuṃ jagadêka-dâni heggaḍe Kôrayyanuṃ ॥

akaḷaṅkaṃ pitṛi Vâji-vaṃśa-tiḷaka-śrî-Yaksha-Râjaṃ nijâm-
bike Lôkâmbike lôka-vandite su-śîlâchâre daivaṃ divî-
śa-kadamba-stuta-pâda-padman Aruhaṃ nâthaṃ Yadu-kshôṇipâ-
ḷaka-chûḍâmaṇi Nârasiṅgan enal ên nômp-uḷḷanô Huḷḷapaṃ ॥
śrîman-mahâ-pradhânaṃ sarvvâdhikâri hiriya-bhaṇḍâri abhinava-Gaṅga-daṇḍanâyaka śrî-Huḷḷa-Râjaṃ tamma gurugaḷ appa śrî-Koṇḍakundânvayada śrî-Mûlasaṅghada Dêśiyagaṇada Pustakagachchhada śrî-Kollâpurada śrî-Rûpa-Nârâyaṇana basadiya pratividdhada śrîmat-Kellaṅgeṟeya Pratâpapuravaṃ punar-bbharaṇavaṃ mâḍisi Jinanâthapuradalu kalla dâna-śâleyaṃ mâḍisida śrîman-mahâ-maṇḍaḷâchâryyar dDêvakîrtti-paṇḍita-dêvargge parôksha-vinayav-âgi niśidiyaṃ mâḍisida avara śishyar Lakkhaṇandi-Mâdhava-Tribhuvana-dêvar mahâdâna-pûjâ-bhishêka-mâḍi pratishṭheyaṃ mâḍidaru maṅgaḷa mahâ śrî śrî śrî

65 (41).

On a stone in the same maṇṭapa.

śrîmat-syâdvâda-mudrâṅkitam amaḷam ahînêndra-chakrêśvarêḍyaṃ
Jainîyaṃ śâsanaṃ viśrutam akhiḷa-hitaṃ dôsha-dûraṃ gabhîraṃ
jîyât kâruṇya-janmâvanir amita-guṇair vvarṇnyanîka-pravêkaiḥ
saṃsêvyaṃ mukti-kanyâ-parichaya-karaṇa-prauḍham êtat triḷôkyâṃ ॥
śrî-Mûlasaṅgha-Dêśîgaṇa-Pustakagachchha-Koṇḍakundânvâyê
guru-kulam iha katham iti chêd bravîmi saṅkshêpatô bhuvanê ॥

yaḥ sêvyaḥ sarvva-lôkaiḥ para-hita-charitaṃ yaṃ samârâdhayantê
bhavyâ yêna prabuddhaṃ sva-para-mata-mahâ-śâstra-tatvaṃ nitântaṃ
yasmai mukty-aṅganâ saṃspṛihayati duritaṃ bhîrutâṃ yâti yasmâd
yasyâśâ nâsti yasmiṃs tri-bhuvana-mahitô vidyatê śîla-râśiḥ ‖
tan-Mêghachandra-traividya-śishyô
râddhânta-vêdî lôka-prasiddhaḥ
śrî-Vîraṇandî môkshus tad-antê-
vâsî guṇâbdhiḥ prâstâṅgajanmâ ‖
yaḥ syâdvâda-rahasya-vâda-nipuṇô'gaṇya-prabhâvô janâ-
nandaḥ śrîmad-Anantakîrtti-munipaś châritra-bhâsvat-tanuḥ
kâmôgrâhi-gara-dvijâpaharaṇê rûḍhô narêndrô'bhavat
tach-chhishyô guru-pañchaka-smṛiti-patha-svachhanda-san-mânasaḥ ‖
Maladhâri-Râmachandrô
yamî tadîya-praśasya-śishyô'sau
yach-charaṇa-yugaḷa-sêvâ-
parigata-janataiti chandratâṃ jagati ‖
para-pariṇati-dûrô'dhyâtma-sat-sâra-dhîrô
vishaya-virati-bhâvô Jaina-mârgga-prabhâvaḥ ।
ku-mata-ghaṇa-samîrô dhvasta-mâyândhakârô
nikhiḷa-muni-vinûtô râga-kôpâdi-ghâtaḥ ‖
chittê śubhâvanâṃ Jainîṃ vâkyê pañcha-namaskriyâṃ ।
kâyê brata-samârôpaṃ kurvvann adhyâtma-vin muniḥ ‖
pañcha-triṃśat-saṃyuta-śata-dvayâdhika-sahasra-nuta-varshêshu
vṛittêshu Śaka-nṛipasya tu kâlê vistîrṇna-viḷasad-arṇnava-nêmau ‖
Pramâdi-(saṃ)vatsarê mâsê Śrâvaṇê tanum atyajat ।
vakrê krishṇa-chaturddaśyâṃ Śubhachandrô mahâ-yatiḥ ‖
amara-puraṃ amara-vâsaṃ tad-gata-Jina-chaitya-chaityabhavanânâṃ ।
darśana-kutûhaḷêna tu yâtô yâtârtta-raudra-pariṇâmaḥ ‖

tach-chhishyar ‖
duritândhakâra-ravi-hima-
karar ogedar pPadmaṇandi-paṇḍita-dêvar
vara-Mâdhavêndu-samayâ-
bharaṇar śrî-Mûlasaṅgha-Dêśîgaṇadoḷ ‖
guru-Râmachandra-yatipana
vara-śishya-Śubhêndu-muniya nistigeyaṃ vi-
staradiṃ mâḍisidaṃ Beḷu-
karey-adhipaṃ râya-râja-guru Gummaṭṭaṃ ‖
śrî-vijaya-Pârśva-Jina-vara-charaṇâruṇa-kamaḷa-yugaḷa-yajana-rataḥ
Bôgâra-Râja-nâmâ tad-vaiyâpṛityatô hi Śubhachandraḥ ‖

hêyâdêya-vivêkatâ janatayâ yasmât sadâdîyatê
tasya śrî-Kulabhûshaṇasya vara-śishyô Mâghanandi-bratî
siddhântâmbudhi-tîragô viśada-kîrtis tasya śishyô'bhavat
traividyaḥ Śubhachandra-yôgi-tiḷakaḥ syâdvâda-vidyâñchitaḥ ‖
tach-chhishyaś Chârukîrtti-prathita-guṇa-gaṇaḥ paṇḍitas tasya śishyaḥ
khyâtaḥ śrî-Mâghanandi-brati-pati-nuta-bhaṭṭârakas tasya śishyaḥ ।
siddhântâmbhôdhi-śîtadyutir Abhayaśaśî tasya śishyô mahîyân
Bâḷênduḥ paṇḍitas tat-pada-nutir amaḷô Râmachandrô'maḷâṅgaḥ ‖
chitraṃ samprati Padmanandin ihakṛittaṃ tâvakînaṃ tapaḥ
padmânandy api viśrutâpramada ity âsîs satâṃ namratâṃ ।
kâmaṃ pûrayasê Śubhêndu-pada-bhakty-âsakta-chêtaḥ sadâ
kâmaṃ dûrayasê nirâkṛita-mahâ-môhândhakârâgama ‖
kâma-vidârôdâraḥ kshamâvṛitôpy akshamô jagati bhâsi
śrî-Padmanandi-paṇḍita paṇḍita-jana-hṛidaya-kumuda-śîtakara ‖
paṇḍita-samudayavati Śubhachandra-priya-śishya bhavati sudayâsti
śrî-Padmanandi-paṇḍita-yamîśa bhavad-itara-munishu nâlôkê ‖

śrîmad-adhyâtmi-Śubhachandra-dêvasya svakîyântêvâsinâ Padmanandi-paṇḍita-dêvêna Mâdhavachandra-dêvêna cha parôksha-vinaya-nimittaṃ nishadyakâ kârayitâ । bhadraṃ bhavatu Jina-śâsanâya ‖

66. (42)

On a pillar in the north Mahânavami maṇṭapa.

(East face)

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya- nâthasya śasanaṃ Jina-śâsanaṃ ‖
śrîman-Nâbhêya-nâthâdy-amaḷa-Jina-varânîka-saudhôru-vârddhiḥ ।
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhôru-vêdiḥ ।
śasta-syâtkâra-mudrâ-śabaḷita-janatânanda-nâd(h)ôru-ghôshaḥ ।
sthêyâd â-chandra-târaṃ parama-sukha-mahâ-vîryya-vîchî-nikâyaḥ ‖
śrîman-munîndrôttama-ratna-varggâ śrî-Gautamâdyâḥ prabhavishṇavas tê
tatrâmbudhau sapta-maharddhi-yuktâs tat-santatau Nandigaṇê babhûva ‖
śrî-Padmanandîty anavadya-nâmâ hy âchâryya-śabdôttara-Koṇḍakundaḥ
dvitîyam âsîd abhidhânam udyach-charitra-sañjâta-suchâraṇarddhiḥ ‖
abhûd Umâsvâti-munîśvarô'sâv âchâryya-śabdôttara-Gṛiddhapiñchchhaḥ
tad-anvayê tat-sadṛiśô'sti nânyas tâtkâḷikâśêsha-padârttha-vêdî ‖
śrî-Gṛiddhapiñchchha-munipasya Baḷâka-piñchchha-
śishyô'janishṭa bhuvana-traya-vartti-kîrttiḥ ।
chârita-chuñchur akhiḷâvanipâḷa-mauḷi-
mâḷâ-śiḷîmukha-virâjita-pâda-padmaḥ ‖

tach-chhishyô Guṇanandi-paṇḍita-yatiś châritra-chakrêśvaras
tarkka-vyâkaraṇâdi-śâstra-nipuṇas sâhitya-vidyâ-patiḥ
mithyâvâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kaṇṭhîravô
bhavyâmbhôja-divâkarô vijayatâṃ Kandarppa-darppâpahaḥ ॥
tach-chhishyâs triśatâ vivêka-nidhayaś śâstrâbdhi-pâraṅgatâs
têshûtkṛishṭatamâ dvi-saptati-mitâs siddhânta-śâstrârthaka-
vyâkhyânê paṭavô vichitra-charitâs têshu prasiddhô munir
nnânânûna-naya-pramâṇa-nipuṇô Dêvêndra-saiddhântikaḥ ॥
ajani mahipa-chûḍâ-ratna-râràjitâṅghrir
vvijita-Makarakêtûddaṇḍa-dôrddaṇḍa-garbbaḥ
kunaya-nikara-bhûddhrântka-dambhôḷi-daṇḍas
sa jayatu vibhudhêndrô Bhâratî-bhâḷa-paṭṭaḥ ॥
tach-chhishyaḥ Kaḷadhautanandi-munipas siddhânta-chakrêśvaraḥ
pârâvâra-parîta-dhâriṇi-kuḷa-vyâptôru-kîrttîśvaraḥ
pañchâkshônmada-kumbhi-kumbha-daḷana-prônmukta-muktâphaḷa-
prâṃsu-prâñchita-kêsarî budha-nutô vâk-kâminî-vallabhaḥ ॥
avargge Ravichandra-siddhânta-vidar sSampûrṇṇachandra-siddhânta-muni-
pravarar avar avargge śishya-pravarar śrî-Dâmanandi-san-muni-patigaḷ ॥
bôdhita-bhavyar asta-madanar unmada-varjjita-śuddha-mânasar
Srîdhara-dêvar embar avargg agra-tanûbhavar âdar â-yaśa-
śrî-dharargg âda śishyar avaroḷ negaḷdar mMaladhâri-dêvaruṃ
Śrîdhara-dêvaruṃ nata-narêndra- tirîṭa-taṭârchchita-kramar ॥
ânamnâvanipâḷa-jâḷaka-śirô-ratna-prabhâ-bhâsura-
śrî-pâdâmburuha-dvayô vara-tapô-Lakshmî-manô-rañjanaḥ
môha-vyûha-mahîddhra-durddhara-paviḥ sach-chhîḷa-śâḷir jjagat-
khyâta-Śrîdhara-dêva êsha munipô bhâbhâti bhûmaṇḍaḷê ॥
tach-chhishyar ॥
bhavyâmbhôruha-shaṇḍa-chaṇḍakiraṇaḥ karppûra-hâra-sphurat-
kîrtti-śrî-dhavaḷîkṛitâkhiḷa-diśâ-chakraś charitrônnataḥ ।
(South face)
bhâti śrî-Jina-puṅgava-pravachanâmbhôrâśi-râkâ-śaśî
bhûmau viśruta-Mâghanandi-munipas siddhânta-chakrêśvaraḥ ॥
tach-chhishyar ॥
sach-chhîḷaś śarad-indu-kunda-viśada-prôdyad-yaśa-śrî-patir
dṛipyad-Darppaka-darppa-dâva-dahana-jvâḷâḷi-kâḷâmbudaḥ
śrî-Jainêndra-vachaḥ-payônidhi-śi(śa)rat-sampûrṇṇa-chandraḥ kshitau
bhâti śrî-Guṇachandra-dêva-munipô râddhânta-chakrâdhipaḥ ॥
tat-sadharmmar ॥
udbhûtê nuta-Mêghachandra-śaśini prôdyad-yaśaś-chandrikê

saṃvarddhêta tad astu nâma nitarâṃ râddhânta-ratnâkaraḥ
chitraṃ tâvad idaṃ payôdhi-paridhi-kshôṇau samudvîkshyatê
prâyêṇâtra vijṛimbhatê bharata-śâstrâmbhôjinî santataṃ ‖
tat-sadharmmar ‖
chandra iva dhavaḷa-kîrttir ddhavaḷîkurutê samasta-bhuvanaṃ yasya
tach Chandrakîrtti-sañjña bhaṭṭâraka-chakravarttinô'sya vibhâti ‖
tat-sadharmmar ‖
Naiyâyikêbha-siṃhô Mîmâṃsaka-timira-nikara-nirasana-tapanaḥ
Bauddha-vana-dâva-dahanô jayati mahân Udayachandra-paṇḍita-dêvaḥ ‖
siddhânta-chakravarttî śrî-Guṇachandra-bratîśvarasya babhûva
śrî-Nayakîrtti-munîndrô Jina-pati-gaditâkhiḷârtha-vêdî śishyaḥ ‖
svasty anavarata-vinata-mahipa-makuṭa-mauktika-mayûkha-mâḷâ-sarô-maṇḍanî-bhûta-châru-charaṇâravindaruṃ bhavya-jana-hṛidayânandaruṃ Koṇḍakundânvaya-gagana-mârttaṇḍaruṃ । lîlâmâtra-vijitôchchaṇḍa-kusuma-kâṇḍaruṃ । Dêśîyagaṇa-gajêndra-sândra-mada-dhârâvabhâsaruṃ vitaraṇa-viḷâsarum । Pustakagachchha-svachchha-sarasî-sarôjaruṃ । vandi-jana-surabhûjaruṃ । śrîmad-Guṇachandra-siddhânta-chakravartti-chârutara-charaṇa-sarasîruha-shaṭcharaṇaruṃ । aśêsha-dôsha-dûrîkaraṇa-pariṇatântaḥkaraṇarum appa śrîman-Nayakîrti-siddhânta-chakravarttigaḷ entappar endaḍe ‖
sâhitya-pramadâ-mukhâbja-mukuraś châritra-chûḍâmaṇi
śrî-Jainâgama-vârddhi-varddhana-sudhâśôchis samudbhâsatê
yaś śalya-traya-gârava-traya-lasad-daṇḍa-traya-dhvaṃsakas
sa-śrîmân Nayakîrtti-dêva-munipa saiddhântikâgrêsaraḥ ‖
Mâṇikyanandi-munipa śrî-Nayakîrtti-vratîśvarasya sadharmmaḥ ।
Guṇachandra-dêva-tanayô râddhânta-payôdhi-pâragô bhuvi bhâti ‖
hâra-kshîra-Harâṭṭahâsa-Haḷabhrit-kundêndu-mandâkinî-
karppûra-sphaṭika-spurad-vara-yaśô-dhauta-triḷôkôdaraḥ
uchchaṇḍa-Smara-bhûri-bhûdhara-paviḥ khyâtô babhûva kshitau
sa śrîmân Nayakîrtti-dêva-munipas siddhânta-chakrêśvaraḥ ‖
Śâkê randhra-nava-dyu-chandramasi Durmmukhyâ cha saṃvatsarê
Vaiśâkhê dhavaḷê chaturddaśa-dinê vârê cha Sûryyâtmajê
pûrvvâhṇê praharê gatê'rddha-sahitê svarggaṃ jagâmâtmavân
vikhyâtô Nayakîrtti-dêva-munipô râddhânta-chakrâdhipaḥ ‖
śrîmaj-Jaina-vachôbdhi-varddhana-vidhus sâhitya-vidyâ-nidhis
sarppa *(West face)* d-darppaka-hasti-mastaka-luṭhat-prôtkaṇṭha-kaṇṭhîravaḥ
sa śrîmân Guṇachandra-dêva-tanayas saujanya-janyâvani
sthêyât śrî-Nayakîrtti-dêva-munipas siddhânta-chakrêśvaraḥ ‖
guruv âdaṃ Khacharâdhipaṅge Baligaṃ dânakke biṇpiṅge tâṃ

guruv âdam sura-bhûdharakke negaḷdâ Kaiḷâsa-śaiḷakke tâṃ
guruv âdaṃ vinutaṅge râjisuv Iruṅgôḷaṅge lôkakke sad-
guruv âdaṃ Nayakîrtti-dêva-munipaṃ râddhânta-chakrâdhipaṃ ॥
tach-chhishyar ॥
himakara-śarad-abhra-kshîra-kallôḷa-jâḷa-
sphaṭika-sita-yaśa-śrî-śubhra-dik-chakravâḷaḥ
madana-mada-timiera-śrêṇi-tîvrâṃśumâḷî
jayati nikhiḷa-vandyô Mêghachandra-vratîndraḥ ॥
tat-sadharmmar ॥
Kandarpâhava-kaḷpitôddhura-tanutrâṇôpamôrasthaḷî-
chañchad-bhûramaḷâ vinêya-janatâ nîrêjinî-bhânavaḥ
tyaktâśêsha-bahir-vvikaḷpa-nichayâs châritra-chakrêśvarâḥ
śumbhanty Aṇṇitaṭâka-vâsi-Maladhâri-svâminô bhûtaḷê ॥
tat-sadharmmar ॥
shaṭ-karmma-vishaya-mantrê nânâ-vidha-rôga-hâri-vaidyê cha
jagad-êka-sûrir êsha Śrîdhara-dêvô babhûva jagati pravaṇaḥ ॥
tat-sadharmmar ॥
tarkka-vyâkaraṇâgama-sâhitya-prabhṛiti-sakaḷa-śâstrârtthajñaḥ
vikhyâta-Dâmanandi-traividya-munîśvarô dharâgrê jayati ॥
śrîmaj-Jaina-matâbjinî-dinakarô Naiyyâyikâbhrâniḷaś
Chârvvâkâvanibhṛit-karâḷa-kuḷiśô Bauddhâbdhi-Kumbhôdbhavaḥ
yô Mîmâṃsaka-gandha-sindhura-śirô-nirbbhêda-kaṇṭhîravas
traividyôttama-Dâmanandi-munipas sô'yaṃ bhuvi bhrâjatê ॥
tat-sadharmmar ॥
dugdhâbdhi-sphaṭikêndu-kunda-kumuda-vyâbhâsi-kîrtti-priyas
siddhântôdadhi-varddhanâmṛitakaraḥ pârârtthya-ratnâkaraḥ
khyâta-śrî-Nayakîrtti-dêva-munipa-śrî-pâda-padma-priyô
bhâty asyâṃ bhuvi Bhânukîrtti-munipas siddhânta-chakrâdhipaḥ ॥
uragêndra-kshîra-nîrâkara-rajata-giri-śrî-sita-chchatra-Gaṅgâ-
Hara-hâsairâvatêbha-sphaṭika-vṛishabha-śubhrâbhra-nîhâra-hârâ-
mara-râja-śvêta-paṅkêruha-haḷadhara-vâk-śaṅkha-haṃsêndu-kundô-
tkara-chañchat-kîrtti-kântaṃ dhareyoḷ esedan î-Bhânukîrtti-vratîndraṃ ॥
tat-sadharmmar ॥
sad-vṛittâkṛiti-śôbhitâkhiḷa-kaḷâ-pûrṇa-smara-dhvaṃsakaḥ
śaśvad-viśva-viyôgi-hṛit-sukhakara-śrî-Bâḷachandrô muniḥ
vakrêṇôna-kaḷêna Kâma-suhṛidâ chañchad-viyôgi-dvishâ
lôkê'sminn upamîyatê katham asau tênâtha bâḷêndunâ ॥
uchchaṇḍa-madana-mada-gaja-nirbhêdana-paṭutara-pratâpa-mṛigêndraḥ
bhavya-kumudaugha-vikasana-chandrô bhuvi bhâti Bâḷachandra-munîndraḥ ॥

târâdri-kshîra-pûra-sphaṭika--sura-sarit-târa-hârêndu-kunda-
śvêtôdyat-kîrtti-Lakshmî-prasara-dhavaḷitâśêsha-dik-chakravâḷaḥ
śrîmat-siddhânta-chakrêśvara-nuta-Nayakîrtti-bratîśâṅghri-bhaktaḥ

(North face)

śrîmân bhaṭṭârakêśô jagati vijayatê Mêghachandra-bratîndraḥ ||
gâmbhîryyê makarâkarô vitaraṇê kaḷpadrumas têjasi
prôchchaṇḍa-dyumaṇiḥ kaḷâsv-api śaśî dhairyyê punar Mandaraḥ
sarvvôrvvî-paripûrṇna-nirmmaḷa-yaśô-Lakshmî-manô-rañjanô
bhâty asyâṃ bhuvi Mâghanandi-munipô bhaṭṭârakâgrêsaraḥ ||
vasu-pûrṇna-samastâśaḥ kshiti-chakrê virâjatê
chañchat-kuvaḷayânanda Prabhâchandrô munîśvaraḥ ||

tat-sadharmmar ||

uchchaṇḍa-graha-kôṭayô niyamitâs tishṭhanti yêna kshitau
yad-vâg-jâta-sudhâ-rasô'khiḷa-visha-vyuchchhêdakaś śôbhatê
yat-tantrôdgha-vidhiḥ samasta-janatârôgyâya saṃvarttatê
sô'yaṃ śumbhati Padmanandi-muni-nâthô mantravâdîśvaraḥ ||

tat-sadharmmar ||

chañchach-chandra-marîchi-śârada-ghana-kshîrâbdhi-târâchaḷa-
prôdyat-kîrtti-vikâsa-pâṇḍura-tara-brahmâṇḍa-bhâṇḍôdaraḥ
Vâkkântâ-kaṭhina-stana-dvaya-taṭî-hârô gabhîra sthiraṃ
sô'yaṃ sannuta-Nêmichandra-munipô vibhrâjatê bhûtaḷê ||
bhaṇḍârâdhikṛitaḥ samasta-sachivâdhîśô jagad-viśruta-
śrî-Huḷḷô Nayakîrtti-dêva-muni-pâdâmbhôja-yugama-priyaḥ |
kîrtti-śrî-niḷayaḥ parârttha-charitô nityaṃ vibhâti kshitau
sô'yaṃ śrî-Jina-dharmma-rakshaṇa-karaḥ samyaktva-ratnâkaraḥ |
śrîmach-chhrîkaraṇâdhipas sachiva-nâthô viśva-vidvan-nidhiś
châturvvarṇna-mahânna-dâna-karaṇôtsâhî kshitau śôbhatê |
śrî-Nîlô Jina-dharmma-nirmmaḷa-manâs sâhitya-vidyâ-priyas
saujanyaika-nidhiś śaśâṅka-viśada-prôdyad-yaśa-śrî-patiḥ ||
ârâdhyô Jinapô guruś cha Nayakîrtti-khyâta-yôgîśvarô
Jôgâmbâ jananî tu yasya janaka śrî-Bamma-dêvô vibhuḥ
śrîmat-Kamalatâ sutâ pura-pati śrî-Mallinâthas sutô
bhâty asyâṃ bhuvi Nâga-dêva-sachivaś Chaṇḍâmbikâ-vallabhaḥ ||
sura-gaja-śarad-indu-prasphurat-kîrtti-śubhrî-
bhavad-akhiḷa-digantô vâg-vadhû-chitta-kântaḥ
budha-nidhi-Nayakîrtti-khyâta-yôgîndra-pâdâm-
buja-yuga-kṛita-śêvaḥ śôbhatê Nâga-dêvaḥ ||
khyâta-śrî-Nayakîrtti-dêva-muni-nâthânâṃ payaḥ-prôllasat-
kîrttînâṃ paramaṃ parôkshavinayaṃ karttuṃ nishadhy-âlayaṃ

bhaktyâkârayad â-śaśâṅka-dinakṛit-târaṃ sthiraṃ sthâyinaṃ
śrî-Nâgas sachivôttamô nija-yaśa-śrî-śubhra-dig-maṇḍaḷaḥ ||

67 (54).

On a pillar in Pârśvanâtha-basti.

(North face)

śrîman-Nâtha-kulêndur Indra-parishad-vandyaś śruta-śrî-sudhâ-
dhârâ-dhauta-jagat-tamô'paha-mahaḥ-piṇḍa-prakâṇḍaṃ mahat |
yasmân nirmmaḷa-dharmma-vârddhi-vipuḷa-śrîr vvarddhamânâ satâṃ
bharttur bbhavya-chakôra-chakram avatu śrî-Varddhamânô Jinaḥ ||
jîyâd artthayutêndrabhûti-viditâbhikhyô gaṇî Gautama-
svâmî sapta-maharddhibhis tri-jagatîm âpâdayan pâdayôḥ |
yad-bôdhâmbudhim êtya Vîra-Himavat-kutkîḷa-kaṇṭhâd budhâm-
bhôdâttâ bhuvanaṃ punâti vachana-svachchhanda-Mandâkinî ||
tîrthêśa-darśana-bhavan-naya-dṛik-sahasra-
visrabdha-bôdha-vapushaś śrutakêvalîndrâḥ |
nirbhbhindatâṃ vibudha-bṛinda-śirôbhivandyâ
sphûrjad-vachaḥ-kuḷiśataḥ kumatâdri-mudrâḥ ||
varṇnyaḥ kathan nu mahimâ bhaṇa Bhadrabâhôr
mmôhôru-malla-mada-marddana-vṛitta-bâhôḥ |
yach-chhishyatâpta-sukṛitêna sa Chandraguptaś
śuśrûshyatê sma suchiraṃ vana-dêvatâbhiḥ ||
vandyô vibhur bhbhuvi na kair iha Kauṇḍakundaḥ
kunda-prabhâ-praṇayi-kîrtti-vibhûshitâśaḥ |
yaś châru-châraṇa-karâmbuja-chañcharîkaś
chakrê śrutasya Bharatê prayataḥ pratishṭhâm ||
vandyô bhasmaka-bhasmasâtkṛiti-paṭuḥ Padmâvatî-dêvatâ-
dattôdâtta-pada-sva-mantra-vachana-vyâhûta-Chandraprabhaḥ |
âchâryyas sa Samantabhadra-gaṇabhṛid yênêha kâlê kalau
Jainaṃ vartma samantabhadraṃ abhavad bhadraṃ samantâd muhuḥ ||

chûrṇni ||

yasyaivaṃ-vidhâ vâdârambha-saṃrambha-vijṛimbhitâbhivyaktayas sûktayaḥ
vṛitta ||

pûrvvaṃ Pâṭaliputra-madhya-nagarê bhêrî mayâ tâḍitâ
paśchân Mâḷava-Sindhu-Ṭhakka-vishayê Kâñchîpurê Vaidiśê
prâptô'haṃ Karahâṭakaṃ bahu-bhaṭaṃ vidyôtkaṭaṃ saṅkaṭaṃ
vâdârtthî vicharâmy ahan narapatê śârddûla-vikrîḍitaṃ ||
avaṭu-taṭam aṭati jhaṭiti sphuṭa-paṭu-vâchâṭa-Dhûrjjaṭêr api jihvâ
vâdini Samantabhadrê sthitavati tava sadasi bhûpa kâsthânyêshâṃ ||
yô'sau ghâti-mala-dvishad-bala-śilâ-stambhâvalî-khaṇḍana-

dhyânâsiḥ paṭur Arhatô bhagavatas sô'sya prasâdîkṛitaḥ ।
chhâtrasyâpi sa Siṃhanandi-muninâ nô chêt kathaṃ vâ śilâ-
stambhô râjya-Ramâgamâdhva-parighas tênâsi-khaṇḍô ghanaḥ ॥
Vakragrîva-mahâ-munêrd daśa-śata-grîvô'py Ahîndrô yathâ-
jâtaṃ stôtum alaṃ vachô-balam asau kiṃ bhagna-vâgmi-brajaṃ ।
yô'sau śâsana-dêvatâ-bahu-matô hrî-vakra-vâdi-graha-
grîvô'sminn atha-śabda-vâchyam avadad mâsân samâsêna shaṭ ॥
nava-stôtraṃ tatra prasarati kavîndrâḥ katham api
praṇâmaṃ vajrâdau rachayata paran Nandini munau
Navastôtraṃ yêna vyarachi sakaḷârhat-pravachana-
prapañchântarbhbhâva-pravaṇa-vara-sandarbhbha-subhagaṃ ॥
mahimâ sa Pâtrakêsari-gurôḥ paraṃ bhavati yasya bhaktyâsît ।
Padmâvatî sahâyâ tri-lakshaṇa-kadartthanaṃ karttuṃ ।
Sumati-dêvam amuṃ stuta yêna vas Sumatisaptakam âptatayâ kṛitaṃ ।
parihṛitâpatha-tatva-pathârtthinâṃ sumati-kôṭi-vivartti bhavârtti-hṛit ॥
udêtya samyag diśi dakshiṇasyâṃ Kumârasênô munir astam âpat
tatraiva chitraṃ jagad-êka-bhânôs tishṭhaty asau tasya tathâ prakâśaḥ ॥
dharmmârttha-kâma-parinirvṛiti-châru-chintaś
Chintâmaṇiḥ pratinikêtam akâri yêna
sa stûyatê sarasa-saukhya-bhujâsujâtaś
Chintâmaṇir muni-vṛishâ na kathañ janêna ॥
chûḷâmaṇiḥ kavînâṃ Chûḷâmaṇi-nâma-sêvya-kâvya-kaviḥ
Śrîvarddha-dêva êva hi kṛita-puṇyaḥ kîrttim âharttuṃ ॥

chûrṇni ॥

ya êvam upaślôkitô Daṇḍinâ ॥

Jahnôḥ kanyâṃ jaṭâgrêṇa babhâra Paramêśvaraḥ
Śrîvarddha-dêva sandhatsê jihvâgrêṇa Sarasvatîṃ ॥
Pushpâstrasya jayô gaṇasya charaṇam bhûbhṛich-chhikhâ-ghaṭṭanam
padbhyâm astu Mahêśvaras tad api na prâptuṃ tuḷâṃ îśvaraḥ
yasyâkhaṇḍa-kaḷâvatô'shṭa-viḷasad-dikpâla-mauli-skhalat-
kîrtti-Svassaritô Mahêśvara iha stutyas sa kais syân muniḥ ॥
yas saptati-mahâ-vâdân jigâyânyân athâmitân
Brahmarakshô'rchchitas sô'rchyô Mahêśvara-munîśvaraḥ ॥
Târâ yêna vinirjjitâ ghaṭa-kuṭî-gûḍhâvatârâ samaṃ
Bauddhair yyô dhṛita-pîṭha-pîḍita-kudṛig-dêvâtta-sêvâñjaliḥ
prâyaśchittam ivâṅghri-vârija-raja-snânaṃ cha yasyâcharat
dôshâṇâṃ Sugatas sa kasya vishayô Dêvâkaḷaṅkaḥ kṛitî ॥

chûrṇni ॥

yasyêdam âtmanô'nanya-sâmânya-niravadya-vidyâ-vibhavôpavarṇṇanam âkarṇ-

nyatê ॥

rājan Sâhasatunga santi bahavaś śvêtâtapatrâ nṛipâḥ
kintu tvat-sadṛiśâ raṇê vijayinas tyâgônnatâ durllabhâḥ
tvadvat santi budhâ na santi kavayô vâdîśvarâ vâgminô
nânâ-śâstra-vichâra-châtura-dhiyaḥ kâlê kalau mad-vidhâḥ ॥

namô Mallishêṇa-maladhâri-dêvâya ॥

(East face)

râjan sarvvâri-darppa-pravidalana-paṭus tvaṃ yathâtra-prasiddhas
tadvat khyâtô'ham asyâṃ bhuvi nikhiḷa-madôtpâṭanaḥ paṇḍitânâṃ
nô chêd êshô'ham êtê tava sadasi sadâ santi santô mahântô
vaktuṃ yasyâsti śaktis sa vadatu viditâśêsha-śâstrô yadi syât ॥
nâhaṅkâra-vaśîkṛitêna manasâ na dvêshiṇâ kêvalaṃ
nairâtmyaṃ pratipadya naśyati janê kâruṇya-buddhyâ mayâ
râjñaḥ śrî-Himaśîtaḷasya sadasi prâyô vidagdhâtmanô
Bauddhaughân sakalân vijitya Sugataḥ pâdêna visphôṭitaḥ ॥
śrî-Pushpasêna-munir êva padaṃ mahimnô
dêvas sa yasya samabhût sa bhavân sadharmmâ
śrî-vibhramasya bhavanan nanu padmam êva
pushpêshu mitram iha yasya sahasra-dhâmâ ॥
Vimaḷachandra-munîndra-gurôr gguru
praśamitâkhiḷa-vâdi-madaṃ padaṃ ।
yadi yathâvad avaishyata paṇḍitair
nnanu tadânvavadishyata vâg vibhôḥ ॥

chûrṇṇi ॥

tathâhi । yasyâyam âpâdita-paravâdi-hṛidaya-śôkaḥ patrâlambana-ślôkaḥ ॥
patraṃ śatru-bhayaṅkarôru-bhavana-dvârê sadâ sañcharan-
nânâ-râja-karîndra-bṛinda-turaga-vrâtâkulê sthâpitaṃ ।
Śaivân Pâśupatâṃs Tathâgata-sutân Kâpâlikân Kâpilân
uddiśyôddhata-chêtasâ Vimaḷachandrâśâmbarêṇâdarât ॥
durita-graha-nigrahâd bhayaṃ yadi vô bhûri-narêndra-vanditaṃ
nanu têna hi bhavya-dêhinô bhajata śśrî-munim Indranandinaṃ ॥
ghaṭa-vâda-ghaṭâ-kôṭi-kôvidaḥ kôvidâṃ pravâk ।
Paravâdimalla-dêvô dêva êva na saṃśayaḥ ॥

chûrṇṇi ॥

yênêyam âtma-nâmadhêya-niruktir uktâ nâma pṛishṭavantaṃ Kṛishṇa-Râjaṃ prati ॥

gṛihîta-pakshâd itaraḥ paras syât tad-vâdinas tê para-vâdinas syuḥ ।
têshâṃ hi mallaḥ Paravâdi-mallas tan-nâma man-nâma vadanti santaḥ ॥
âchâryya-varyyô yatir Âryya-dêvô râddhânta-karttâ dhriyatâṃ sa mûrddhni
yas svargga-yânôtsava-sîmni kâyôtsargga-sthitaḥ kâyam udutsasarjja ॥

śravaṇa-kṛita-tṛiṇô'sau saṃyamaṃ jñâtukâmaiḥ
śayana-vihita-vêlâ-supta-luptâvadhânaḥ
śrutim ârabhasa-vṛityônmṛijya pichchhêna śiśyê
kila mṛidu-parivṛityâ datta-tat-kîṭa-vartmâ ||
viśvaṃ yaś śruta-bindunâvarurudhê bhâvaṃ kuśâgrîyayâ
buddhyêvâti-mahîyasâ pravachasâ baddhaṃ gaṇâdhîśvaraiḥ
śishyân praty anukampayâ kṛiśa-matîn aidaṃ-yugînân sugîs
taṃ vâchârchchata Chandrakîrtti-gaṇinaṃ chandrâbha-kîrttiṃ budhâḥ ||
sad-dharmma-karmma-prakṛitiṃ praṇâmâd
yasyôgra-karmma-prakṛiti-pramôkshaḥ |
tan nâmni Karmmaprakṛitin namâmô
bhaṭṭârakaṃ dṛishṭa-kṛitânta-pâraṃ ||
api sva-vâg-vyasta-samasta-vidyas
traividya-śabdê'py anumanyamânaḥ
Śrîpâla-dêvaḥ pratipâlanîyas
satâṃ yatas tatva-vivêchanî dhîḥ |
tîrthaṃ śrî-Matisâgarô gurur iḷâ-chakraṃ chakâra sphuraj-
jyôtiḥ-pîta-tamaṛ-payaḥ-pravitatiḥ pûtaṃ prabhûtâśayaḥ
yasmâd bhûri-parârddhya-pâvana-guṇa-śrî-varddhamânôllasad-
ratnôtpattir iḷâ-taḷâdhipa-śiraś-śṛiṅgâra-kâriṇy abhût ||
yatrâbhiyôktari laghur llaghu-dhâma-sôma-
saumyâṅga-bhṛit sa cha bhavaty api bhûti-bhûmiḥ
Vidyâdhanañjaya-padaṃ viśadaṃ dadhânô
jishṇuḥ sa êva hi mahâ-muni-Hêmasênaḥ ||

chûrṇni ||

yasyâyam avanipati-parishadi nigraha-mahî-nipâta-bhîti-dustha-durggarvva-parvvatârûḍha-prativâdi-lôkaḥ pratijñâ-ślôkaḥ ||

tarkkê vyâkaraṇê kṛita- śramatayâ dhîmattayâpy uddhatô
madhyasthêshu manîshishu kshitibhṛitâm agrê mayâ sparddhayâ
yaḥ kaś chit prativakti tasya vidushô' vâg-mêya-bhaṅgaṃ paraṃ
kurvvê'vaśyam iti pratîhi nṛipatê hê Haimasênaṃ mataṃ ||
hitaishiṇâṃ yasya nṛiṇâṃ udâtta-vâchâ nibaddhâ Hitarûpasiddhiḥ
vandyô Dayâpâla-muniḥ sa vâchâ siddhas satâm mûrddhani yaḥ prabhâvaiḥ||
yasya śrî-Matisâgarô gurur asau chañchad-yaśaś-chandra-sûḥ
śrîmân yasya sa Vâdirâja-gaṇabhṛit sa-brahmachârî vibhôḥ
êkô'tîva kṛitî sa êva hi Dayâpâla-vratî yan-manasy
âstâm anya-parigraha-graha-kathâ svê vigrahê vigrahaḥ ||
traiḷôkya-dîpikâ vâṇî dvâbhyâm êvôdagâd iha
Jina-râjata êkasmâd êkasmâd Vâdirâjataḥ ||

ârûddhâmbaram indu-bimba-rachitautsukyaṃ sadâ yad-yaśaś
chhatraṃ vâk-chamarîja-râji-ruchayô'bhyarṇaṃ cha yat-karṇnayôḥ
sêvyaḥ siṃha-samarchchya--pîṭha-vibhavaḥ sarvva-pravâdi-prajâ-
dattôchchair-jayakâra-sâra-mahimâ śrî-Vâdirâjô vidâṃ ॥

chûrṇni ॥

yadîya-guṇa-gôcharô'yaṃ vachana-viḷâsa-prasaraḥ kavînâṃ ॥ namô'rhatê ॥

(South face).

śrîmach-Châḷukya-chakrêśvara-jaya- kaṭakê Vâgvadhû-janma-bhûmau
nishkâṇḍaṃ ḍiṇḍimaḥ paryyaṭati paṭu-raṭô Vâdirâjasya jishṇôḥ
jahy udyad-vâda-darppô jahihi gamakatâ-garvva-bhûmâ jahâhi
vyâhârêrshyô jahîhi sphuṭa-mṛidu-madhura-śravya-kâvyâvalêpaḥ ॥
pâtâḷê vyâḷa-râjô vasati suviditaṃ yasya jihvâ-sahasraṃ
nirggantâ svarggatô'sau na bhavati Dhishaṇô Vajrabhṛid yasya śishyaḥ
jîvêtân tâvad êtau niḷaya-baḷa-vaśâd vâdinaḥ kê'tra nânyê
garvvaṃ nirmmuchya sarvvaṃ jayinam ina-sabhê Vâdirâjaṃ namanti ॥
Vâg-dêvîṃ suchira-prayôga-su-dṛiḍha-prêmâṇam apy âdarâd
âdattê mama pârśvatô'yam adhunâ śrî-Vâdirâjô muniḥ
bhô bhô paśyata paśyataisha yi(ya)minâṃ kiṃ dharmma ity uchchakair
abrahmaṇya-parâḥ purâtana-munêr vvâg-vṛittayaḥ pântu vaḥ ॥
Gaṅgâvaniśvara-śirô-maṇi-baddha-sandhyâ-
râgôllasach-charaṇa-châru-nakhêndu-Lakshmîḥ
Śrî-śabda-pûrvva-Vijayânta-vinûta-nâmâ
dhîmân amânusha-guṇô'sta-tamaḥ-pramâṃśuḥ ।

chûrṇni ॥

stutô hi sa bhavân êsha śrî-Vâdirâja-dêvêna ॥

yad-vidyâ-tapasôḥ praśastam ubhayaṃ śrî-Hêmasênê munau
prâg âsît suchirâbhiyôga-balatô nîtaṃ parâm unnatiṃ
prâyaḥ Śrîvijayê tad êtad akhilaṃ tat-pîṭhikâyâṃ sthitê
saṅkrântaṃ katham anyathânatichirâd vidyêdṛig îdṛik tapaḥ ॥
vidyôdayô'sti na madô'sti tapô'sti bhâsvan
nôgratvam asti vibhutâsti na châsti mânaḥ
yasya śrayê Kamaḷabhadra-munîśvaran taṃ
yaḥ khyâtim âpad iha śâmyad-aghair gguṇaughaiḥ ॥
smaraṇa-mâtra-pavitratamaṃ manô bhavati yasya satâm iha tîrtthinâṃ
tam atinirmmaḷam âtma-viśuddhayê Kamaḷabhadra-sarôvaram âśrayê ॥
sarvvâṅgair yyam ihâliliṅga su-mahâ-bhâgaṃ kalau Bhâratî
bhâsvantaṃ guṇa-ratna-bhûshaṇa-gaṇair apy agrimaṃ yôginâṃ
taṃ santa stuvatâm alaṅkṛita-Dayâpâlâbhidhânaṃ mahâ-

sûrim bhûri-dhiyô'tra paṇḍita-padaṃ yatraiva yuktaṃ smṛitâḥ ||
vijita-madana-darppaḥ śrî-Dayâpâla-dêvô
vidita-sakaḷa-śâstrô nirjjitâśêsha-vâdî
vimaḷatara-yaśôbhir vvyâpta-dik-chakravâḷô
jayati nata-mahîbhṛin-mauli-ratnâruṇâṅghriḥ ||
yasyôpâsya pavitra-pâda-kamala-dvandvan nṛipaḥ Poysaḷô
Lakshmîṃ sannidhim ânayat sa Vinayâdityaḥ kṛitâjñâ bhuvaḥ
kas tasyârhati Śânti-dêva-yaminas sâmartthyam itthaṃ tathêty
âkhyâtuṃ viraḷâḥ khalu sphurad-uru-jyôtir-ddaśâs tâdṛiśâḥ ||
Svâmîti Pâṇḍya-pṛithivîpatinâ nisṛishṭa-
nâmâpta-dṛishṭi-vibhavêna nija-prasâdât
dhanyas sa yêva munir Âhavamalla-bhûbhug-
âsthâyikâ-prathita-Śabdachaturmmukhâkhyaḥ ||
śrî-Muḷḷûra-viḍûra-sâra-vasudhâ-ratnaṃ sa nâthô guṇê-
nâkshûṇêna mahîkshitâm uru-mahaḥ-piṇḍaś śirô-maṇḍanaḥ
ârâdhyô Guṇasêna-paṇḍita-patis sa svâsthya-kâmair jjanâ
yat-sûktâgada-gandhatô'pi gaḷita-glâniṃ gatiṃ lambhitâḥ ||
vandê vanditam âdarâd aharahas syâdvâda-vidyâ-vidâṃ
svânta-dhvânta- vitâna-dhûnana-vidhau bhâsvantam anyaṃ bhuvi
bhaktyâ tvâjitasênam ânatikṛitâṃ yat-sanniyôgân manaḥ-
padmaṃ sadma bhavêd vikâsa-vibhavasyônmukta-nidrâ-bharaṃ ||
mithyâ-bhâshaṇa-bhûshaṇaṃ pariharêt auddhatya . . nmuñchata
syâdvâdaṃ vadatânamêta vinayâd vâdîbha-kaṇṭhîravaṃ
nô chêt tad-gu . . garjjita-śruti-bhaya-bhrântâ stha yûyaṃ yatas
tûrṇṇaṃ nigraha-jîrṇṇa-kûpa-kuharê vâdi-dvipâḥ pâtinaḥ ||
guṇâḥ kunda-spandôḍḍamara-samarâ vag amṛita-vâḥ-
plava-prâya-prêyaḥ-prasara-sarasâ kîrttir iva sâ
nakhêndu-jyôtsnâṅghrêr nnṛipa-chaya-chakôra-praṇayinî
na kâsâṃ ślâghânâṃ padam Ajitasêna-vrati-patiḥ ||
sakaḷa-bhuvana-pâlânamra-mûrddhâvabaddha-
sphurita-makuṭa-chûḍâlîḍha-pâdâravindaḥ
madavad-akhiḷa-vâdîbhêndra-kumbha-prabhêdî
gaṇa-bhṛid Ajitasênô bhâti vâdîbha-siṃhaḥ

chûrṇṇi ||

yasya saṃsâra-vairâgya-vaibhavam êvaṃ vidhâs sva-vâchas sûchayanti ||
prâptaṃ śrî-Jina-śâsanaṃ tri-bhuvanê yad durllabhaṃ prâṇinâṃ
yat saṃsâra-samudra-magna-janatâ-hastâvalambâyitaṃ
yat prâptâḥ para-nirvyapêksha-sakaḷa-jñâna-śriyâlaṅkṛitâs
tasmât kiṃ gahanaṃ kutô bhaya-vaśaḥ kâ vâtra dêhê ratiḥ ||

âtmaiśvaryyaṃ viditam adhunânanta-bôdhâdi-rûpaṃ
tat-samprâptyai tadanu samayaṃ varttatê'traiva chêtaḥ
tyaktânyasmin Surapati-sukhê Chakri-saukhyê cha trishṇâ
tat tuchchhârtthair alaṁ alam adhî-lôbhanair llôka-vṛittaiḥ ||
ajânann âtmânaṃ sakaḷa-vishaya-jñâna-vapushaṃ
sadâ śântaṃ svântaḥkaraṇam api tat-sâdhanatayâ
bahî-râga-dvêshaiḥ kalushita-manâḥ kô'pi yatatâṃ
kathaṃ jânann ênaṁ kshaṇam api tatô'nyatra yatatê ||

(West face.)

chûrṇni ||

yasya cha śishyayôḥ Kavitâkânta-Vâdikôḷâhaḷâpara-nâmadhêyayôḥ Śântinâtha-Padmanâbha-paṇḍitayôr akhaṇḍa-pâṇḍitya-guṇôpavarṇnanam idaṁ asampûrṇnaṃ ||

tvâm âsâd(h)ya mahâ-dhiyaṃ parigatâ yâ viśva-vidvaj-jana-
jyêshṭhârâdhya-guṇâ chirêṇa sarasâ vaidagdhya-sampad girâṃ
kṛitsnâśânta-nirantarôdita-yaśaś-Śrî-kânta Śântê na tâṃ
vaktuṃ sâpi Sarasvatî prabhavati brûmaḥ kathan tat vayaṃ ||
vyâvṛitta-bhûri-mada-santati vismṛitêrshyâ-
pârushyaṁ âtta-karuṇâruti kândiśîkaṃ
dhâvanti hanta paravâdi-gajâs trasantaḥ
śrî-Padmanâbha-budha-gandha-gajasya gandhât ||
dîkshâ cha śikshâ cha yatô yatînâṃ Jainaṃ tapas tâpaharan dadhânât
Kumârasênô'vatu yach-charitraṃ śrêyaḥ-pathôdâharaṇaṃ pavitraṃ ||
jagad-garima-ghasmara-Smara-madândha-gandha-dvipa-
dvidhâkaraṇa-kêsarî charaṇa-bhûshya-bhûbhṛich-chhikhaḥ
dvi-shaḍ-guṇa-vapus tapaś-charaṇa-chaṇḍa-dhâmôdayô
dayêta mama Mallishêṇa-Maladhâri-dêvô guruḥ ||
vandê taṃ Maladhâriṇaṃ muni-patiṃ môha-dvishad-vyâhati-
vyâpâra-vyavasâya-sâra-hṛidayaṃ sat-saṃyamôru-śriyaṃ
yat-kâyôpachayîbhavan-malaṁ api pravyakta-bhakti-kramâ-
namrâkamra-manô-miḷan-maḷa-mashi-prakshâḷanaika-kshamaṃ ||
atuchchha-timira-chchhaṭâ-jaṭila-janma-jîrṇnâṭavî-
davânaḷa-tuḷâ-jushâṃ pṛithu-tapaḥ-prabhâva-tvishâṃ
padaṃ pada-payôruha-bhramita-bhavya-bhṛiṅgâvalir
mmamôllasatu Mallishêṇa-muni-râṇ manô-mandirê ||
nairmmalyâya maḷâviḷâṅgam akhiḷa-trailôkya-râjya-śriyê
naishkiñchanyaṁ atuchchha-tâpa-hṛidayê nyañchadd-hutâśan tapaḥ
yasyâsau guṇa-ratna-rôhaṇa-giriś śrî-Mallishêṇô gurur
vvandyô yêna vichitra-châru-charitair ddhâtrî pavitrîkṛitâ ||
yasminn apratimâ kshamâbhiramatê yasmin dayâ nirddayâ-

ślêshô yatra samatva-dhîḥ praṇayinî yatrâspṛihâ sa-spṛihâ
kâmaṃ nirvṛiti-kâmukas svayam athâpy agrêsarô yôginâm
âścharyyâya kathan na nâma charitaiś śrî-Mallishêṇô muniḥ ॥
yaḥ pûjyaḥ pṛithuvîtaḷê yam aniśaṃ santas stuvandy(ty) âdarât
yênânaṅga-dhanur jjitaṃ muni-janâ yasmai namaskurvvatê
yasmâd âgama-nirṇṇayô yama-bhṛitâṃ yasyâsti jîvê dayâ
yasmin śrî-Maladhâriṇi brati-patau dharmmô'sti tasmai namaḥ ॥
Dhavaḷa-sarasa-tîrtthê saisha sanyâsa-dhanyâṃ
pariṇatim anutishṭhamn andimâṃ nishṭhitâtmâ
vyasṛijad anijam aṅgaṃ bhaṅgam Aṅgôdbhavasya
grathitum iva samûlaṃ bhâvayan bhâvanâbhiḥ ॥

chûrṇni ॥

têna śrîmad-Ajitasêna-paṇḍita-dêva-divya-śrî-pâda-kamaḷa-madhukarîbhûta-bhâvêna mahânubhâvêna Jainâgama-prasiddha-sallêkhanâ-vidhi-visṛijyamâna-dêhêna samâdhi-vidhi-vilôkanôchita-karaṇa-kutûhaḷa-miḷita-sakaḷa-saṅgha-santôsha-nimittam âtmântaḥkaraṇa-pariṇati-prakâśanâya niravadyaṃ padyam idam âśu virachitaṃ ॥

ârâdhya ratna-trayam âgamôktaṃ vidhâya niśśalyam aśêsha-jantôḥ
kshamâṃ cha kṛitvâ Jina-pâda-mûlê dêhaṃ parityajya divaṃ viśâmaḥ ॥
Śâkê śûnya-śarâmbarâvani-mitê saṃvatsarê Kîlakê
mâsê Phâlgunakê tritîya-divasê vârê sitê Bhâskarê
Svâtau Śvêtasarôvarê sura-puraṃ yâtô yatînâṃ patir
mmadhyâhnê divasa-trayânaśanataḥ śrî-Mallishêṇô muniḥ ॥

(*A space of 1' 6" is left here*)

śrîman-Maladhâri-dêvara guḍḍaṃ biruda-lêkhaka-Madana-mahêśvaraṃ Mallinâthaṃ baredaṃ biruda-rûvâri-mukha-tiḷakaṃ Gaṅgâchâri kaṇḍarisidaṃ ॥

68.

On a broken stone in the same basti.

śrîmat-Beṭṭadavô .. na magaḷ Vaijabbe .. ḷbappu-tîḷthadoḷavû nôntu sannyasanaṃ ..

69 (55).

On a pillar to the right of the entrance to Kattale-basti.

(East face.)

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
bhadram astu Jina-śâsanâya sampadyatâṃ prati-vidhâna-hêtavê
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭîyasê ॥

ślôka ||

śrîmatô Varddhamânasya varddhamânasya śâsanê |
śrî-Koṇḍakunda-nâmâbhûn Mûlasaṅghâgraṇî gaṇî ||
tasyânvayê'jani khyâtê [......] Dêśikê gaṇê
guṇî Dêvêndra-saiddhânta-dêvô Dêvêndra-vanditaḥ ||

tach-chhishyaru ||

jayati Chaturmmukha-dêvô yôgîśvara-hṛidaya-vanaja-vana-dinanâthaḥ |
Madana-mada-kumbhi-kumbhasthaḷa-daḷanôlvaṇa-paṭishṭha-nishṭhura-siṃhaḥ ||
yond-ondu dig-vibhâgadoḷ
ond-ond ashṭôpavâsadiṃ kâyôtsa-
rggan dal ene negaḷdu tiṅgaḷ
sandaḍe pârisi Chaturmmukhâkhyeyan âḷdaru ||
avargaḷige śishyar âdar
pravimaḷa-guṇar amaḷa-kîrtti-kântâ-patigaḷ
kavi-gamaki-vâdi-vâgmi-
pravara-nutar chchatur-aśîti-saṅkhyeyan uḷḷar ||
avaroḷage Gôpaṇandi-
pravara-guṇar adishṭa-mudgarâghâta-yaśar
kkavitâ-Pitâmahar tta-
rkka-varishṭhar vVakragachchhadoḷ pesar-vvaḍedar ||
jayati bhuvi Gôpanandî Jina-mata-lasad-amṛita-jaḷadhi-tuhinakaraḥ |
Dêśiyagaṇâgragaṇyô bhavyâmbuja-shaṇḍa-chaṇḍakaraḥ ||

vṛitta ||

tuṅga-yaśôbhirâman abhimâ[na]-suvarṇṇa-dharâdharaṃ tapô-
maṅgaḷa-Lakshmi-vallabhan iḷâ-taḷa-vandita-Gôpanandiy â-
vaṅgam asâdhyam appa pala-kâlad aninda-Jinêndra-dharmmamaṃ
Gaṅga-nṛipâḷar andina vibhûtiya rûḍhiyan eyde mâḍidaṃ ||
Jina-pâdâmbhôja-bhṛiṅgaṃ Madana-mada-haraṃ karmma-nirmmûḷanaṃ Vâg-
vanitâ-chitta-priyaṃ vâdi-kuḷa-kudhara-vajrâyudhaṃ châru-vidvaj-
jana-pâtraṃ bhavya-chintâmaṇi sakaḷa-kaḷâ-kôvidaṃ kâvya-Kañjâ-
sanan end ânandadindaṃ pogaḷe negaḷdan î-Gôpaṇandi-bratîndraṃ ||
maleya[de] Śâṅkhya maṭṭaviru Bhautika poṅgi kaḍaṅgi bâgadir
ttola tol abuddha Bauddha tale-dôṛade Vaishṇav aḍaṅg aḍaṅgu vâg-
balada poḍarppu vêḍa gaḍa Chârvvaka Chârvvaka nimma darppamaṃ
salipane Gôpaṇandi-muni-puṅgavan emba madândha-sindhuraṃ ||

(South face.)

tagayal Jaimini tippikoṇḍu pariyal Vaiśêshikaṃ pôgad uṇ-

ḍigey-ottal Sugataṃ kaḍaṅgi baḷe-gôyalk Akshapâdam biḍal
puge Lôkâyatan eyde Śâṅkhyan aḍasalk ammamma shaṭ-tarkka-vî-
thigaḷoḷ tûḷditu Gôpaṇandi-dig-ibha-prôdbhâsi-gandha-dvipaṃ ‖
diṭa nuḍiv-anya-vâdi-mukha-mudritan uddha [ta] -vâdi-vâg-baḷô-
dbhaṭa-jaya-Kâḷa-daṇḍan apaśabda-madândha-kuvâdi-daitya-Dhû-
rjjaṭi kuṭiḷa-pramêya-mada-vâdi-bhayaṅkaran endu daṇḍuḷaṃ
sphuṭa-paṭu-ghôsha dik-taṭaman eyditu vâku-paṭu-Gôpanandiya ‖
parama-tapô-nidhâna vasudhaika-kuḍumba [ka] Jaina-śâsanâm-
bara-paripûrṇna-chandra sakaḷâga [ma] -tatva-padârttha-śâstra-vi-
stara-vachanâbhirâma guṇa-ratna-vibhûshaṇa Gôpaṇandi ninn
oreg inis appaḍaṃ doregaḷ ill eṇe-gâṇen iḷâ [taḷâ] gradoḷ ‖

kanda ‖

ênan ênan ele pêḷven aṇna san-
mâna-dâniya guṇa-vrataṅgaḷaṃ
dâna-śaktiy abhimâna-śakti vi-
jñâna-śakti sale Gôpaṇandiya ‖

avara sadharmmaru ‖

śrî-Dhârâdhipa-Bhôja-Râja-makuṭa-prôtâśma-raśmi-chchhaṭâ-
chchhâyâ-kuṅkuma-paṅka-lipta-charaṇâmbhôjâta-Lakshmî-dhavaḥ
nyâyâbjâkara-maṇḍanê dinamaṇiś śabdâbja-rôdô-maṇi
sthêyât paṇḍita-puṇḍarîka-taraṇi śrîmân Prabhâchandramâḥ ‖
śrî-Chaturmmukha-dêvânâṃ śishyô'dhṛishyaḥ pravâdibhiḥ
paṇḍita-śrî-Prabhâchandrô rudra-vâdi-gajâṅkuśaḥ ‖

avara sadharmmaru ‖

Bauddhôrvvîdha [ra] -śambaḥ Nayyâyika-kañja-kuñja-vidhu-bimbaḥ
śrî-Dâmanandi-vibudhaḥ kshudra-mahâ-vâdi-Vishṇu-bhaṭṭa-gharaṭṭa ‖

tat-sadharmmaru ‖

Maladhâri-munîndrô'sau Guṇachandrâbhidhânakaḥ ।
Balipurê Mallikâmôda-Śântîśa-charaṇârchchakaḥ ‖

tat-sadharmmaru ‖

śrî-Mâghanandi-siddhânta-dêvô Dêvagiri-sthiraḥ
syâdvâda-śuddha-siddhânta-vêdî vâdi-gajâṅkuśaḥ ‖
siddhântâmṛita-vârddhi-varddhana-vidhuḥ sâhitya-vidyâ-nidhiḥ
Bauddhâdi-pravitarkka-karkkaśa-matiḥ śabdâgamê Bhâratiḥ
satyâdy-uttama-dharmma-harmya-niḷayas sad-vṛitta-bôdhôdayaḥ
sthêyâd viśruta-Mâghanandi-munipa śrî-Vakragachchhâdhipaḥ ‖

avara sadharmmar ‖

Jainêndrê Pujya [pâdas] sakaḷa-samaya-tarkkê cha Bhaṭṭâkaḷaṅkaḥ ।
sâhityê Bhâravis syât kavi-gamaka-mahâ-vâda-vâgmitva-rundraḥ

gîtê vâdyê cha nṛityê diśi vidiśi cha saṃvartti-sat-kîrtti-mûrttiḥ
sthêyâś chhrî-yôgi-bṛindârchchita-pada-Jinachandrô vitandrô munîndraḥ ||

avara sadharmmar ||

(West face).

Vaṅkâpura-munîndrô'bhûd Dêvêndrô rundra-sad-guṇaḥ
siddhântâdy-âgamârtthajñô sa jñânâdi-guṇânvitaḥ ||

avara sadharmmaru ||

Vâsavachandra-munîndrô rundra-syâdvâda-tarkka-karkkaśa-dhishaṇaḥ
Châḷukya-kaṭaka-madhyê Bâḷa-Sarasvatir iti prasiddhiṃ prâptaḥ ||

ivargge sahôdara-sadharmmaru ||

śrîmân Yaśaḥkîrtti-viśâla-kîrttis syâdvâda-tarkkâbja-vibôdhanârkkaḥ
Bauddhâdi-vâdi-dvipa-kumbha-bhêdî śrî-Siṃhalâdhîśa-kṛitârgghya-pâdyaḥ ||

avara sadharmmaru ||

mushṭi-traya-pramitâśana-tushṭaḥ śishṭa-priyas Trimushṭi-munîndraḥ
dushṭa-para-vâdi-mallôtkṛishṭa-śrî-Gôpanandi-yati-pati-śishyaḥ ||

avara sadharmmaru ||

Maladâri-Hêmachandrô Gaṇḍavimuktaś cha Gauḷa-muni-nâmâ
śrî-Gôpaṇandi-yati-pati-śishyô'bhûś chhuddha-darśana-jñânâdyâḥ ||

kanda ||

dhâriṇiyoḷ Manasija-saṃhârigaḷaṃ neneyal ugra-pâpaṃ kiḍuguṃ
sûrigaḷan amaḷa-guṇa-sandhârigaḷaṃ Gauḷa-dêva-Maladhârigaḷaṃ ||

avara sadharmmaru ||

śrî-Mûlasaṅghê gata-dôsha-mêghê Dêśîgaṇê sach-charitâdi-sad-guṇê
bhâraty-atuchchhê vara-Vakragachchhê jâtas subhâvaḥ Śubhakîrtti-dêvaḥ||

a(â)jirage kîrtti-narttakig âjira bhû-gôḷav âge Śubhakîrtti-budhaṃ
râjâvaḷi-pûjitan êṃ râjisidano Vakragachchha-Dêśîyagaṇaṃ ||

avara sadharmmaru ||

śrî-Mâghanandi-siddhântâmṛitanidhi-jâta-Mêghachandrasya
Śrî-sôdarasya bhuvana-khyâtâbhayachandrikâ sutâ jâtâ ||

avara sadharmmaru ||

Kalyâṇakîrtti-nâmâbhûd bhavya-kalyâṇa-kârakaḥ |
Śâkiny-âdi-grahâṇâṃ cha nirddhâṭana-durddharaḥ ||

avara sadharmmaru ||

siddhâ[ntâ]mṛita-vârddhi-sûta-suvachô-Lakshmî-lalâṭêkshaṇaḥ
śabda-vyâhṛiti-nâyikâmba[. .]-chakôrânanda-chandrôdayaḥ
sâhitya-pramadâ-kaṭâksha-viśikha-vyâpâra-śikshâ-guruḥ

sthêyâḍ viśruta-Bâḷachandra-munipaḥ śrî-Vakragachchhâdhipaḥ ı
śrî-Mûlasaṅgha-kamaḷâkara-râjahaṃsô
Dêśîya-sad-gaṇa-guṇa-pravarâvataṃsaḥ
jîyâj Jinâgama-sudhârṇnava-pûrṇna-chandraḥ
śrî-Vakragachchha-tiḷakô muni-Bâḷachandraḥ ॥
siddhântâdy-akhiḷâgamârttha-nipuṇa-vyâkhyâna-saṃśuddhiyiṃ
śuddhâdhyâtmaka-tatva-nirṇnaya-vachô-vinyâsadiṃ prauḍhi-saṃ-
baddha-vyâkaraṇârtthaśâstra-Bharatâḷaṅkâra-sâhityadiṃ
râddhântôttama-Bâḷachandra-muniyant âr khyâtar î-lôkadoḷ ॥
viśvâśâ-bharita-sva-śîtaḷa-kara-prabhrâjitas sâgara-
prôdbhûtas sakaḷânataḥ kuvaḷayânandas satâm îśvaraḥ
Kâma-dhvaṃsana-bhûshitaḥ kshiti-taḷê jâtô yathârtthâhvayas
sô'yaṃ viśruta-Bâḷachandra-munipas siddhânta-chakrâdhipaḥ ॥

(North face.)

śrî-Mûlasaṅghada Dêśîyagaṇada Vakragachchhada Koṇḍakundânvayada pari-yaḷiya Vaḍḍa-dêvara baḷiya ı Dêvêndra-siddhânta-dêvaru avara śishyaru Vṛishabha-nandy-âchâryyar emba Chaturmmukha-dêvaru ı avara śishyaru ı Gôpanandi-paṇ-ḍita-dêvaru ı avara sadharmmaru Mahêndrachandra-paṇḍita-dêvaru Dêvêndra-siddh-ânta-dêvaru ı Śubhakîrtti-paṇḍita-dêvaru ı Mâghanandi-siddhânta-dêvaru ı Jina-chandra-paṇḍita-dêvaru ı Guṇachandra-Maladhâri-dêvaru ı avaroḷage Mâghanandi-siddhânta-dêvara śishyaru Triratnanandi-bhaṭṭâraka-dêvaru ı avara sadharmmaru Kalyâṇakîrtti-bhaṭṭâraka-dêvaru ı Mêghachandra-paṇḍita-dêvaru ı Bâḷachandra-siddhânta-dêvaru ı â-Gôpanandi-paṇḍita-dêvara śishyaru Jasakîrtti-paṇḍita-dêvaru ı Vâsavachandra-paṇḍita-dêvaru ı Chandanandi-paṇḍita-dêvaru ı Hêmachandra-Mala-dhâri Gaṇḍavimuktar emba Gauḷa-dêvaru ı Trimushṭi-dêvaru ı

70 (64).

At the same basti, on the pîṭha of Âdîśvarasvâmi.

bhadram astu śrî-Mûlasaṅghada Dêśikagaṇada śrî-Śubhachandra-siddhânta-dê-vara guḍḍaṃ daṇḍanâyaka Ga . . . . . . yyanu tamma tâyi Pôchavvege mâḍisid î-basadi maṅgaḷaṃ ॥

71.

At Chandragupta-basti, on the pîṭha of the small image in front of Pârśvanâthasvâmi.

(Front.)

śrîmad-râja-tirîṭa-kôṭi-ghaṭita . . . pâda-padma-dvayô
dêvô Jaina . . . ravinda-dinakṛid Vâg-dêvatâ-vallabha

. . . . bâ . . ta-samanvitô yati-pati . . . . tra-ratnâkaraḥ
sô'yaṃ nirjjita . . . . tô vijayatâm śrî-Bhânukîrttir bbhuvi ||
śrî-Bâḷachandra-muni-pâda-payôja . . . . .
Jainâgamâmbunidhi-varddhana-pû . . . . . . draḥ
dugdhâmburâśi-Hara-hâ

(*Back.*)

. . maḷa-śritaṃ [bahu] kaivallyam emba sa . . . ḷpam inite nêrggiṛiyaṃ viśvaṃa . . ṛiva mahimeyiṃ Varddhamâ . . Jina-patige Varddhamâna-munîṃ
. . . .
Suranadiya târa-hâ . . ra sura-dantiya rajata-giriya chandrana beḷpiṃ piridu vara . . rddhamânara parama-tapô-dha . . ra kîrtti mûṛuṃ jagadoḷu ||
. . ch-chhishyaru ||

tîrtthâdhîśvara-va

72.

At the same basti, on the pîṭha of Kshêtrapâla in the hall in front of Pârśvanâthasvâmi.

. . . .
. . janishṭa . . . . ritra . . r akhiḷâ . . . . . . mâḷâ-śiḷîmukha-virâjita-pâ . . . .
tach-chhishyô Guṇa . . . . ta-yatiś châritra-chakrêśvaraḥ
tarkka-vyâ . . . . . . di-śâstra-nipu . . . sâhitya-vidyâ-ni . . . .
mithyâ-vâdi-madândha-sindhura-ghaṭâ-saṅ . . . . ravô
bhavyâmbhôja

(*The stone is scooped out in the middle.*)

(*On the left side of the same pîṭha.*)

. . rjjanê Śubhakîrtti-dêva-vidushâ vidvêshi-bhâshâ-visha-
jjvâḷâ-jâṅguḷikêna jihmita-matir vvâdî varâkas svayaṃ ||
ghana-darppônnaddha-Bauddha-kshitidhara-paviy î bandan î bandan î bandane san-Naiyyâyikôdyat-timira-taraṇiy î bandan î bandan î bandane san-Mîmâṃsakôdyat-kari-kariripu yî bandan î bandan î bandane pô pô vâdi pôg end ulivudu Śubhakîrttiddha-kîrtti-praghôshaṃ ||
vitathôktiy alt Ajaṃ Paśupati Sâṛṅgiy enippa mûvaruṃ Śubhakîrtti-vrati-sannidhiyoḷu nâmôchita-charitare toḍarddaḍ itara-vâdigaḷ aḷavê ||
siṅgada saramaṃ kêḷda mataṅgajadant aḷukal allade sabheyoḷu poṅgi Śubhakîrtti-munipanoḷ êṅ gaḷa nuḍiyalke vâdigaḷg eṇṭ-eḷdeyê ||
pô . . lvudu vâdi vṛithâyâsaṃ vibudhôpahâsam anumânôpa-
nyâsaṃ ninn î . . . . vâsaṃ sandapude vâdi-vajrâṅkuśanoḷ ||

sat-sadharmmigaḷ ॥

(*The right side cannot be seen.*)

73 (59).

On stone at Śâsana-basti.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
bhadram astu Jina-śâsanâya sampadyatâṃ prati-vidhâna-hêtavê
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭîyasê ॥

namô vîta-râgâya namas siddhêbhyaḥ ॥ svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Dvâravatî-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷ-gaṇḍâdy-anêka-nâmâvaḷî-samâḷaṅkritar-appa śrî-man-mahâ-maṇḍaḷêśvaraṃ Tribhuvanamalla Taḷakâḍu-goṇḍa bhuja-baḷa-Vîra-Gaṅ-ga-Vishṇuvarddhana-Hoysaḷa-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravard-dhamânam âchandrârkka-târaṃ saluttam ire[1] tat-pâda-padmôpajîvi ॥

vṛitta ॥

janatâdhâran udâran anya-vanitâ-dûraṃ Vachas-sundarî-
ghana-vṛitta-stana-hâran ugra-raṇa-dhîraṃ Mâran ên endapai
janakaṃ tân ene Mâkaṇabbe vibudha-prakhyâta-dharmma-prayu-
kta-nikâmâtta-charitre tây enal idên Êchaṃ mahâ-dhanyanô ॥

kanda ॥

vitrasta-maḷaṃ budha-jana-mitraṃ dvija-kuḷa-pavitran Êchaṃ jagadoḷu
pâtraṃ ripu-kuḷa-kanda-ghanitraṃ Kauṇḍinya-gôtran amaḷa-charitraṃ ॥
Manu-charitan Êchigâṅkana maneyoḷu muni-jana-samûhamuṃ budha-janamuṃ
Jina-pûjane Jina-vandane Jina-mahimegaḷ âva kâlamuṃ sôbhisuguṃ ॥
uttama-guṇa-tati vanitâ-vṛittiyan oḷakoṇḍud endu jagam ellam kayy-
ettuvinam amaḷa-guṇa-sampattige jagadoḷage Pôchikabbeye nôntaḷu ॥

ant enisid Êchi-Râjana Pôchikabbeya putran akhiḷa-tîrtthakara-parama-dêva-parama-charitâkarṇṇanôdîrṇa-vipuḷa-puḷaka-parikaḷita-vârabâṇanuv asama-sama-ra-rasa-rasika-ripu-nṛipa-kaḷâpâvalêpa-lôpa-lôlupa-kṛipâṇanuv âhârâbhaya-bhaiśa-jya-śâstra-dâna-vinôdanuṃ sakaḷa-lôka-śôkâpanôdanuṃ ॥

vṛitta ॥

vajraṃ Vajrabhṛitô haḷaṃ Haḷabhṛitaś chakraṃ tathâ Chakriṇaś
śaktiś Śaktidharasya Gâṇḍiva-dhanur gGâṇḍîva-kôdaṇḍinaḥ
yas tadvat vitanôti Vishṇu-nṛipatêsh kâryyaṃ kathaṃ mâdṛiśair
gGaṅgô Gâṅga-taraṅga-rañjita-yaśô-râśis sa-varṇṇyô bhavêtu ॥

int enipa śrîman-mahâ-pradhânaṃ daṇḍanâyakaṃ drôha-gharaṭṭaṃ Gaṅga-Râjaṃ Châḷukya-chakravartti Tribhuvanamalla-Permmâḍi-Dêvana daḷaṃ pann-irvvar ssâmantar vverasu Kaṇṇegâla-bîḍinalu biṭṭ-ire ॥

kanda ||

tege vâruvamaṃ hâruva bageyaṃ tanag iruḷa bavaraṃ enuta savangaṃ-
bunguva kaṭakigaran aḷiraṃ pugisidudu bhujâsi Ganga-daṇḍâdhipana ||

vacha ||

embinam avaskanda-kêḷiyindam anibaruṃ sâmantarumaṃ bhangisi tadîyâ-
vastu-vâhana-samûhamaṃ nija-svâmige tandu koṭṭu nija-bhujâvashṭambhakke
mechchi mechchideṃ bêḍikoḷḷim ene ||

kanda ||

parama-prasâdamaṃ paḍedu râjyamaṃ dhanaman ênumaṃ bêḍad ana-
svaram âge bêḍikoṇḍaṃ Paramanan idan Arhad-archchanâñchita-chittaṃ ||

antu bêḍikoṇḍu ||

vṛitta ||

pasarise kîrttanaṃ janani Pôchala-dêviyar artthi-vaṭṭu mâ-
ḍisida Jinâlayakkam osed âtma-manôrame Lakshmi-dêvi mâ-
ḍisida Jinâlayakkam idu pûjana-yôjitam endu koṭṭu san-
tosaman ajsram âmpan ene Ganga-chamûpan id ên udâttanô ||

akkara ||

âdiy âg irppud Ârhata-samayakke Mûlasanghaṃ Koṇḍakundânvayaṃ
bâdu vêḍ adaṃ baḷayipud alliya Dêsigagaṇada Pustakagachchhada
bôdha-vibhavada Kukkuṭâsana-Maladhâri-dêvara śishyar enipa pempiṅg
âdam esed irppa Śubhachandra-siddhânta-dêvara guḍḍa Ganga-chamûpati ||
Gangavâḍiya basadigaḷ enit oḷav anitaṃ tân eyde posayisidaṃ |
Gangavâḍiya Gommaṭa-dêvargga sutt-âlayaman eyde mâḍisidaṃ |
Gangavâḍiya Tiguḷaraṃ beṅkoṇḍu Vîra-Gangange nimirchchi koṭṭaṃ |
Ganga-Râjan â-munnina Gangara Râyangaṃ nûrmmaḍi dhanyan altê ||
ettidan ellig alli nelevîḍane mâḍidan ellig alli kaṇ
pattidud ellig alli manam âv-eḍey-eydidud ellig alli sam-
pattina Jaina-gêhamane mâḍise dêśadoḷ ellig allig ett-
ettalum âvagaṃ paḷeya mâḷkevol âdudu Ganga-Râjaniṃ ||
Jina-dharmmâgraṇiy Attimabb-arasiyaṃ lôkaṃ guṇaṃ-goḷvud êk
ene Gôdâvari ninda kâraṇadin îgaḷu Ganga-daṇḍâdhinâ-
thanumaṃ Kâveri perchchi sutti piriduṃ nîr-ottiyuṃ muṭṭit ill
ene samyaktvada pempan iṃ nereye baṇṇipp-aṇṇan â-vaṇṇipaṃ ||

int enipa daṇḍanâyaka Ganga-Râjaṃ Saka-varshaṃ 1039 neya Hêmaḷambi-
saṃvatsarada Phâlguṇa-śuddha 5 Sômavâradandu tamma gurugaḷu Śubhachandra-
siddhânta-dêvara kâlaṃ karchchi Paramanaṃ koṭṭar | daṇḍanâyaka Êchi-Râjanuṃ
tanag abhivṛiddhiy âge salisidaṃ | Paramana sîmântaraṃ mûḍalu Sallyada kalla-
haḷḷave gaḍi | teṅkalu kaḍida kummari horag âgi | haḍuvalu Berkkan oḷa-gereya Mâ-
vinakereya gaddeyoḷag âgi | Beḷugoḷakke hôda baṭṭe gaḍi | baḍagalu mêre | Nêrila-

kereya mûḍaṇa kôḍiyiṃ teṅkaṇa Hosagerey achchugaṭṭ âdud ellaṃ ¦ â-Hosagereya-baḍagaṇa kôḍiyindaṃ mûḍa hôda nîru-vakkeyindaṃ ¦ Aykanakaṭṭada tâï-vaḷḷadindaṃ ¦ teṅkal âdud ella ¦ v inituṃ Paramaṅge sîmey-âgi biṭṭa datti ‖ î-dharmmamaṃ pratipâḷisidargge mahâ-puṇyam akkuṃ ‖

vrittaṃ ‖

priyadind int idan eyde kâva purushargg âyuṃ mahâ-śrîyum a-
kkey idaṃ kâyade kâyva pâpige Kurukshêtrôrvviyoḷ Bâṇarâ-
siyoḷ êḷ-kôṭi-munîndraraṃ kavileyaṃ vêdâḍhyaraṃ kondud ond
ayasaṃ sârggum id endu sâridapuv î-śaiḷâksharaṃ santataṃ ‖

ślôka ‖

sva-dattâṃ para-dattâṃ vâ yô harêd vasundharâṃ
shashṭir vvarsha-sahaśrâṇi vishṭhâyâṃ jâyatê krimiḥ ‖
bahubhir vvasudhâ dattâ râjabhis Sagarâdibhiḥ
yâni yâni yathâ dharmma tâni tâni tathâ phalaṃ ‖

biruda-rûvâri-mukha-tiḷakaṃ Varddhamânâchâri khaṇḍarisidaṃ ‖

74 (65).

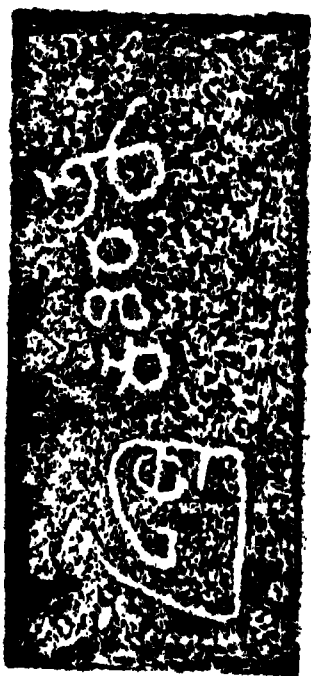
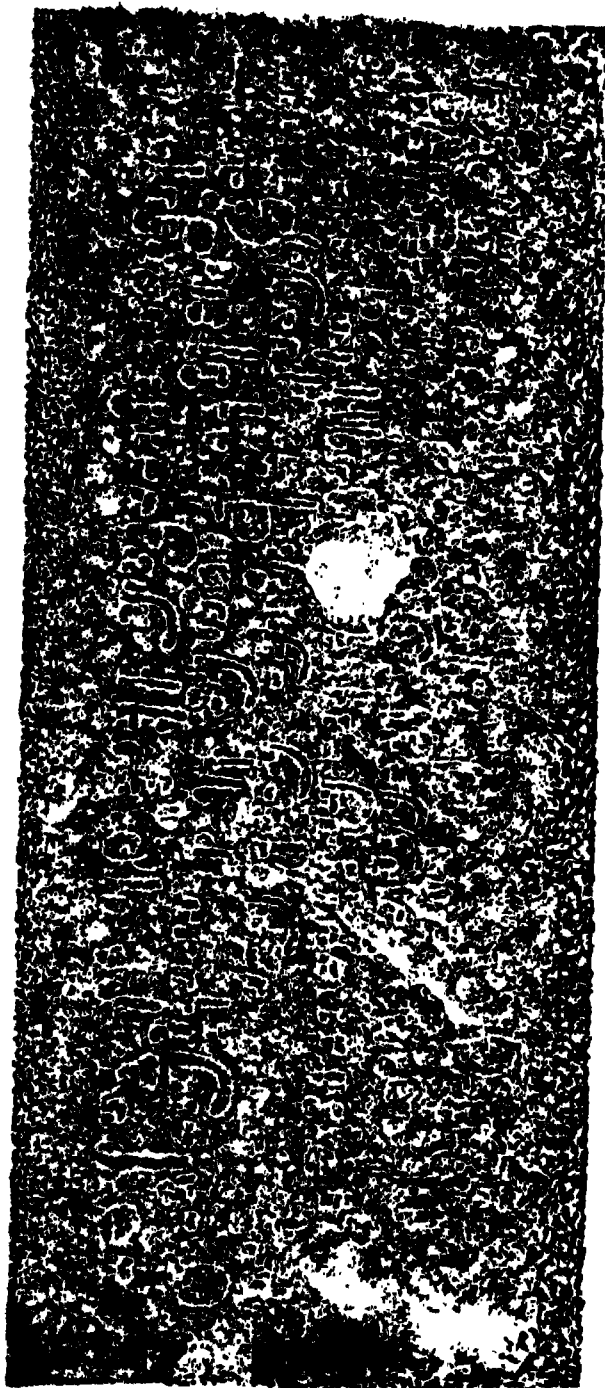
At the same basti, on the siṃha-pîṭha of Âdîśvarasvâmi.

âchâryaś Śubhachandra-dêva-yatipô râddhânta-ratnâkaras
tâtô'sau Budhamitra-nâma-gaditô mâtâ cha Pôchâmbikâ
yasyâsau Jina-dharmma-nirmmaḷa-ruchiś śrî-Gaṅga-sênâpatir
jJainaṃ mandiram Indirâ-kuḷa-gṛihaṃ sad-bhaktitô'chîkarat ‖

75.

On rock in front of Kattale-basti.

mamâstûpânva . . . . . . sa kalê . . . . gad-guruḥ
khyâtô Vṛishabhanandîti tapô-jñânâbdhi-pâragaḥ ‖
antêvâsî cha tasyâsîd upavâsa-parô guruḥ
vidyâ-salila-nirddhûta-śêmushîkô jitêndrïyaḥ ‖
. . sa . . ta tapô . . . . . . tapasair yyôga-prabhâvô'sya tu
vandyô'nâhita-kâmanô nirupamaḥ khyâtyâ sa . . nâ . . . .
drashṭâ jñâna-vilôchanêna mahatâ svâyushyam êvaṃ punaḥ
pû . . . . gṛihaṃ gurur asau yô . . sthita . . vaśaḥ ‖
. . . . . . Kaṭavappra-śaila-śikharê sanyasya śâstra-kramât
dhyâna . . . . . . dâ . . . . maṇi-mukhê prakshipya karmmêndhanaṃ ‖
. . . . divya-sukhaṃ praśastaka-dhiyâ samprâpya sarvvêśvara-
jñânaṃ . . ntam idaṃ kim atra tapasâ sarvvaṃ sukhaṃ prâpyatê ‖

No. 40.

No. 75

Mysore Archaeological Survey.

76 (35).

At the same place, to the north-east of No. 75.

*Siddham

neṟed âda vrata-śîla-nônpi-guṇadiṃ svâdhyâya-sampattinim
kaṟeil-nal-tapa-dharmmad â-Sasimati-śrî-gantiyar vvandu mêl
'aṟid âyushyaman entu nôḍ enage tân int endu Kaḷvappinaḷ
toṟad ârâdhane-nôntu tîrttha-giri-mêl Svarggâlayakk êṟidâr ||

77.

At the same place, to the north of No. 76.

†Siddham

śrî

gati-chêshṭâ-virahaṃ śubhâṅgade ghanam mâṟ-iṭṭamân viṭṭu vaḷ
yatiyaṃ pêḷda vidhânad indu toṟadê Kaḷbappinâ śailaduḷ
prathitârtthappade nônta nisthita-yaśâ svâyuḥ-pramâ . . . . yak
sthiti-dêhâ Kamalôpamaṅga subhamum Svarllôkadiṃ niśchitam

78.

At the same place, below No. 77.

Sahadêva-mâṇi

79.

At the same place, to the north-east of No. 78.

sundara-pemp ad ugra-tapad ôgida . . . . vârddhad anindyam endu pin
band anurâgav indu balago . . ṇḍu mahôtsavad êṟi śailamân
sundari sauchad âryyad eṟade . . du vimânam oḍippi chittadim
Indra-samânam appa sukha . . . . ṇḍade . . kshaṇad eydi Svarggavâ ||

80.

At the same place, to the south-east of No. 79.

Mahâdêvan muni-puṅgavann adarppi kaḷu per-ddapaṃ
mahâtavan maraṇam appe tanag â . . kamu kaṇḍe
mahâ-giri ma . . gaḷe salisi satyâ . . nav int î-
mahâ-tavad ontu male-mêl valav adu Divaṃ pokka

* This is separately inscribed opposite the 3rd line, at the commencement.

† This is separately inscribed opposite the 2nd line, at the commencement.

81.

At the same place, to the south-east of No. 80.

bôdhyâtirêchya-kaivalya-bôdha-prârdvi-mahaujasê
Îśânâya namô yôgi-nishṭhâyâṛ Paramêshṭhinê
. . rê Kittûra-saṅghasya gaganasya mahaspatiḥ
paripû . . châri . . . . . . dha . . . . vâṇa . . . . . .
khyayâ . . . .

82.

At the same place, to the north-east of No. 81.

Baladêvâchâryyara pâüggamaṇa

83.

At the same place, to the north of No. 82.

svasti śrî Padmanandi-munipa . . . . atuḷa . . . . danimâ
kṛita-dêvâ . . . . abhava . . . . . . depa . . . . mâ . . . .
llava . . . .

84 (34).

At the same place, to the north of No. 83.

svasti śrî
anavadyan Nadi-râshṭraduḷḷe prathita-yaśô . . ndakân vandu . . lâm
vinayâchâra-prabhâvan tapadinn adhikan Chandra-dêvâchâryya-nâman
udita-śrî-Kaḷvappinuḷḷê rishi-giri-śile-mêl nônta tan dêham-ikki
niravadyann êṛi Svarggam Śiva-nile-paḍedân sâdhugaḷ-pûjyamânan

85.

At the same place, to the north-west of No. 84.

śrî-Pushpaṇandi-nisidhige

86.

At the same place, to the south-west of No. 85.

. . . . kra . . . . . . na tamma . . . . ge

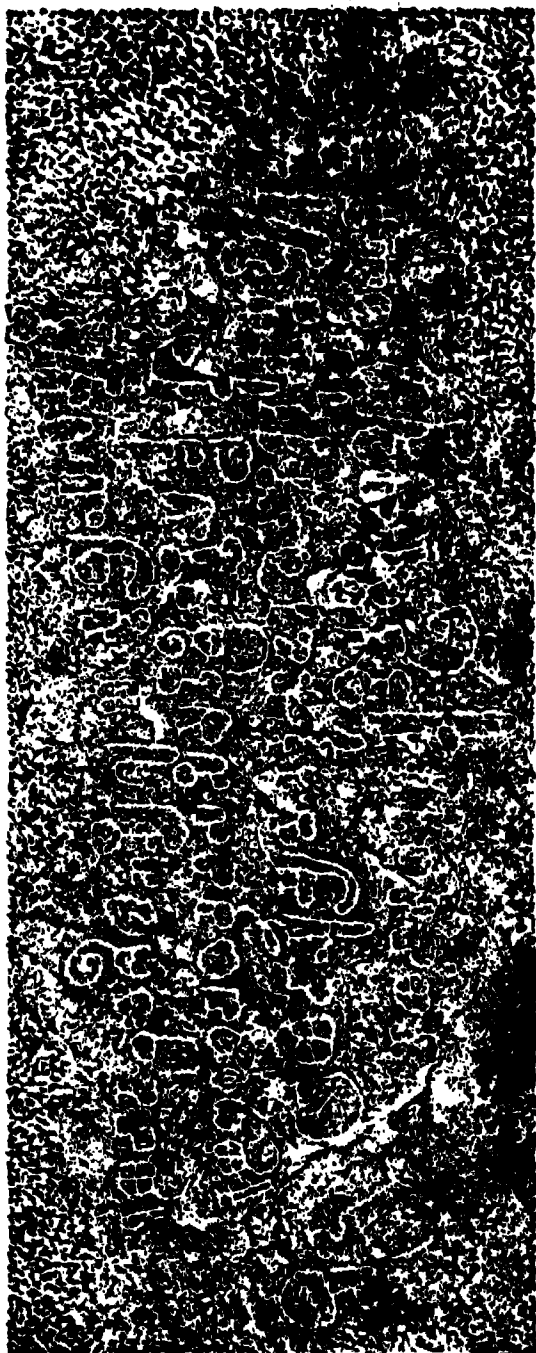
87.

At the same place, to the south-west of No. 86.

śrî-Bâṭa

No. 76.

No. 82.

Mysore Archæological Survey.

88 (26).

At the same place, to the west of No. 87, to the north- east of Śâsana-basti.

sura-châpambôle vidyul-lategaḷa teṟavôl mañjuvôl tôṟi bêgaṃ
pirigum śrî-rûpa-lîlâ-dhana-vibhava-mahâ-râśigaḷ nillav ârggaṃ
paramârtthaṃ mechchen ân î-dharaṇiyuḷ iravân endu sanyâsanaṃ-geyd
uru-satvan Nandisêna-pravara-muni-varan dêva-lôkakke sandân

89.

At the same place, below No. 88.

. . kanâdo . . . . ṇa-vaṃśâ . . . . Kaḷvappin durgga . . . .

90.

On rock to the right of Châmuṇḍarâya-basti, to the west of No. 89.

śrî-Bamma

91.

At the same place, to the north of No. 90.

Dallaga pêḻ dayvan pâ'a . .

92.

At the same place, to the north of No. 85.

svasti Koḷâttûr-saṅghadi Viśôka-bhaṭârara nisidhige

93 (33).

At the same place, to the east of No. 92.

eḍepaṟeg î-naḍe keydu tapaṃ sayyamamân Koḷattûra-saṅgha . .
vaḍe koṟed intu vâḻvud arid inn enag endu samâdhi kûḍië
eḍe-viḍiyal kavaḍiṃ Kaṭavapravaṃ êṟiye nilladan andhan
paḍegam oḻippa . . . . . . nd î-sura-lôka-mahâ-vibhavasthanan âdaṃ

94.

At the same place, to the south-east of No. 93.

śrîmad-Gauḍa-dêvara pâda

95.

At the same place, to the north-east of No. 95, to the south of Eraḍukaṭṭe-basti.

. . . . . . ba sâdhu-gra . . ra dhîran nata-saṃyatâ . . . . . man Indranandi-
âchâryya . . . .

. . me . . . . rmma âm edda . . . . . . ntûr id erppa **pravalântari** . . . .
bhâvyaman varppin
. . ṇḍe . . . . . . ddi môham agald i-val-vishayaṅgaḷan **âtma-vaśa-kkramav**
idu Kaṭa . . . . sthitârâdhitâ . . . .
vimu . . . . śvarar i . . . . . . nana . . . . **rêndra-râjya-vibhûti**
sâsvatam eydidân

96.

At the same place, to the south of No. 95.

svasti śrî-Koḷattûra saṅghadâ Dêva . . . . khantiyar nnisi . .

97.

At the same place, to the south of No. 96.

Namilûrâ sirisaṅghad Âjigaṇadâ Râjñîmatî-gantiyâr
amalam naltada śîladiṃ guṇadin â-mikkôttamar mmtîḷedor
namag ind oḷt idu endu êṟi giriyân sanyâsanaṃ yôgadoḷ
namo chint ayd use mantram aṇmaṟi . . e Svarggâlayaṃ êṟidâr

98.

At the same place, to the west of No. 97.

śrî

tapamân dvâdaśadâ vidhâna-mukhadin keyd ondut â-dhâtri-mêl
chapal ill â-Navilûra-saṅghada mahânantâmatî-khantiyâr
vipula-śrî-Kaṭavapra-nal-giriya mêl nônt ondu san-mârggadin
upamîlyâ Suralôka-saukhyad eḍeyân tâm eydi iḷdâḷ manam

99.

At the same place, to the south of No. 98, to the north of Majjigaṇṇana-basti.

śrî-svasti

tanage mṛityu-varavân aṟide Pertvâṇa-vaṃśadon
Kâlanig êk asude . . ppina râjya vîvatin
ghâ . . ka . . modasu . . to . . . . matâ kachchi ni-
dhânama . . . . sura . . ga-gatiyuḷ nele-koṇḍan

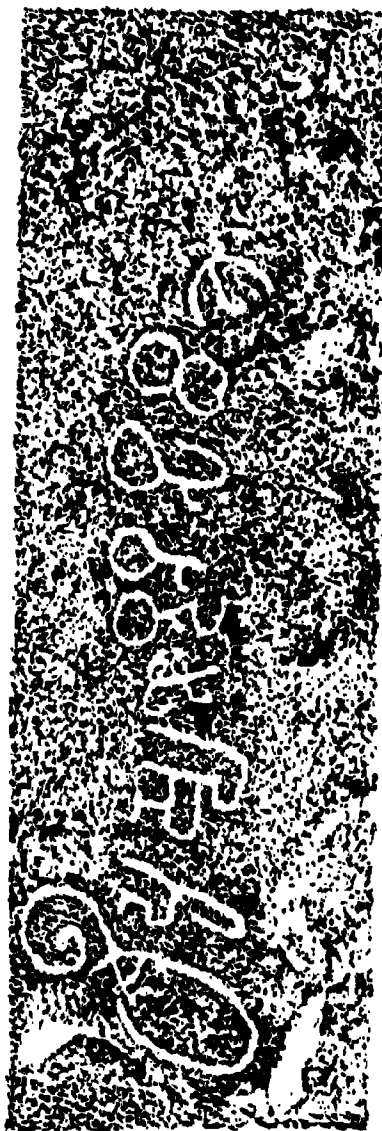
100.

At the same place, to the east of No. 99.

Paravatimala

No. 84.

No. 85.

Mysore Archaeological Survey.

101.

At the same place, to the north of No. 100.

. . . . male-mêl acha . . . . mahâ . . . . bola . .

102.

At the same place, to the north-east of No. 101.

. . . . jannal Navilûr anêka-guṇadâ śrîsaṅgha . . . . du . .
. . . . m enal tilakaṃ . . . . śrî . . . . r âchâryyara
. . . . bhinnânam eyde toṟad endô râga-saukhyâgati
. . . . dad ondu pañcha-padadê dôshaṃ nirâsaṃ . . . .

103.

At the same place, to the east of No. 102.

svasti śrîmat-Navilûr-saṅghada Pushpasênâchâri . . . . . . ya nisidhige

104.

At the same place, to the south-east of No. 103.

śrî-Dêvâchâryya . . nisidhige

105.

At the same place, to the east of No. 104.

śrî

aṅgâdi nâman anekaṃ guṇa-kîrtt id entân
tuṅgôchcha-bhakti-vaśadin toṟad illi dêham
poṅgoḷ vichitra-giri-kûṭamayaṃ ku-chêlam

106 (31).

At the same place, to the north-east of No. 105.

*svasti śrî
Navilûrâ śrî-saṅghaduḷḷe guravaṃ nam Mauniy-âchâriyar
avarâ śishyar aninditâr gguṇa-mi . . Vṛishabhanandî munî
bhava-vij Jaina-su-mârggaduḷḷe naḍad ond ârâdhanâ-yôgadin
avaruṃ sâdhisi Svargga-lôka-sukha-chittaṃ . . . . . . mâdhigaḷ

107.

At the same place, to the east of No. 106.

śr

vand anurâgadin eṟadu granthegaḷa kkramad aṟi śaila . .

---

* Opposite the third line.

vandanu mârggadinê timirâ vidhiye Navilûra saṃ . . . .
chendade buddhiya hâraman i . . tiyuṃ . . yamâvi-abbegaḷ
. . . . . . ḷippi nal Surara saukhyaman imm oḍagoṇḍar âṭṭamum

108 (29).

At the same place, to the south-east of No. 107.

śrî

anavaratan nâḷampi bhṛita-sayyamam ente vichchheyaṃ
vanadoḷ ayôgya . . . . nakkum ad i . . . . gaḷo . . . .
manavam ikkuta· . . . . . . radi . . . . . . nôntu samâdhi kûḍidoṃ
anupama divy appaḍu Suralôkada mârggadoḷ iḷdar inbinim ||
Mayûra-ggrâma-saṅghasya saundaryyâ Âryya-nâmikâ
Kaṭapragiriśailê cha sâdhitasya samâdhitaḥ ||

109.

At the same place, to the south-east of No. 108.

śrî

Mêghanandi-muni tân Namilûr-vvara-saṅghadâ
. . . . tîrtthadi siddhiyân . .
da . . . .
. . . .

110.

At the same place, to the south-east of No. 109.

Śrîkaṇṭhayya

111.

At the same place, to the west of No. 110.

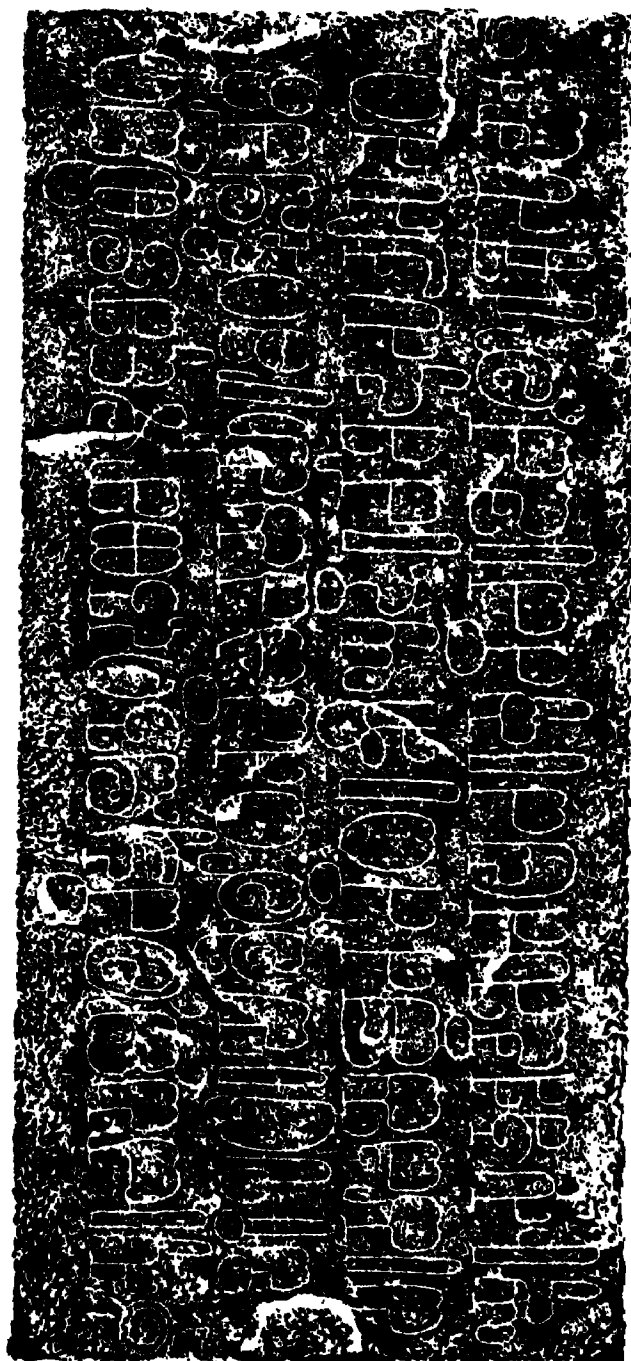
śrî

sa . . . . nâ . . . . negarteyaguṃ sed eṇe-vaḍesi dal
mugiva . . . . . . nôntum mevola . . tapamaṃ
. . . . ni . . . . pautra Nandimunipa . . . .
. . mâryyana . . . . . . yu . . . .ḷ mâlô tala idaruḷ nôntu siddhisthan âdam

112.

At the same place, to the west of No. 111.

śrî-Navilûr-saṅghadâ Guṇamati-avvegaḷâ nisidhige

No. 88.

Mysore Archaeological Survey.

113 (32).

At the same place, to the north of No. 112.

tanage mṛityu-varavân aṟid endu su-paṇḍitan
anêka-śîla-guṇa-mâlegaḷin sagid oppidon
vinaya-Dêvasêna-nâma-mahâ-muni nôntu pin
inadaṟ iḻdu paḷi tankade tân divam êṟidân

114 (27).

At the same place, to the east of No. 113.

śrî
śubhânvita-śrî-Namilûra-sanghadâ
prabhâvatî . . . .
prabhâkhyam î-parvvataduḷḷe nôntu tâm
svabhâva-saundaryya-karâṅgarâdhipar
grâmê Mayûrasaṅghê'sya âryyikâ Damitâmatî
Kaṭvapra-giri-madhyasthâ sâdhitâ cha samâdhitâ ॥

115.

At the same place, to the north of No. 114.

anêka-śîla-guṇad oppidor intu lekkisadum
nenegend oru muniyindaḷ tapa-chchalc nôntu tâm
tamage mṛityu-varavân aṟidaṃ śrî-Purttiya . . . .

116.

At the same place, to the north-east of No. 115.

î-pûjyâ . . lamânsarêti varadôr êḷ-nûrvvaraṃ lakshyam î-
Śrîpûrânvaya-Gandhavarmman amita-Śrîsaṅghadâ puṇyad î-
san-paurâ . . nidê . . . . ṟivalaghaṃ . . r î-śilâ-tala . . . .
. . . . mân neṟad upa . . . . i . . . .

117 (43).

On the first pillar in the maṇṭapa to the south of Châmuṇḍarâja-basti.
(East face).

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
śrîman-Nâbhêya-nâthâdy-amaḷa-Jina-varânîka-saudhôru-vârddhiḥ ।
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhôru-vêdiḥ ।
śasta-syâtkâra-mudrâ-śabaḷita-janatânanda-nâdôru-ghôshaḥ ।
sthêyâd â-chandra-târaṃ parama-sukha-mahâ-vîryya-vîchî-nikâyaḥ ॥

śrîman-munîndrôttama-ratna-varggâś śrî-Gautamâdyâḥ prabhavishṇavas tê
tatrâmbudhau sapta-maharddhi-yuktâs tat-santatau Nandigaṇê babhûva ‖
śrî-Padumaṇandîty-anavadya-nâmâ hy âchâryya-śabdôttara-Koṇḍakundaḥ ।
dvitîyam âsîd abhidhânam udyach-charitra-sañjâta-su-châraṇarddhiḥ ‖
abhûd Umâsvâti-munîśvarô'sâv âchâryya-śabdôttara-Griddhapiñchchhaḥ ।
tad-anvayê tat-sadriśô'sti nânyas tâtkâlikâśêsha-padârttha-vêdî ‖
śrî-Grirddhapiñchha-munipasya Baḷâkapiñchhaś
śishyô'janishṭa bhuvana-traya-vartti-kîrttiḥ ।
châritra-chuñchur akhiḷâvanipâḷa-mauḷi-
mâḷâ-śiḷîmukha-virâjita-pâda-padmaḥ ‖
tach-chhishyô Guṇanandi-paṇḍita-yatiś châritra-chakrêśvaraḥ ।
tarkka-vyâkaraṇâdi-śâstra-nipuṇas sâhitya-vidyâ-patiḥ ।
mithyâ-vâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kaṇṭhîravô
bhavyâmbhôja-divâkarô vijayatâṃ Kandarppa-darppâpahaḥ ‖
tach-chhishyâs tri-śatâ vivêka-nidhayaś śâstrâbdhi-pâraṅgatâs
têshûtkṛishṭatamâ dvi-saptati-mitâḥ siddhânta-śâstrârtthaka-
vyâkhyânê paṭavô vichitra-charitâs têshu prasiddhô muniḥ ।
nânânûna-naya-pramâṇa-nipuṇô Dêvêndra-saiddhântikaḥ ‖
ajani mahipa-chûḍâ-ratna-râràjitâṅghrir
vvijita-Makarakêtûddaṇḍa-dôrddaṇḍa-garbbaḥ ।
ku-naya-nikara bhûdhrânîka-dambhôḷi-daṇḍaḥ ।
sa jayatu vibudhêndrô Bhâratî-bhâḷa-paṭṭaḥ ‖

(*South face.*)

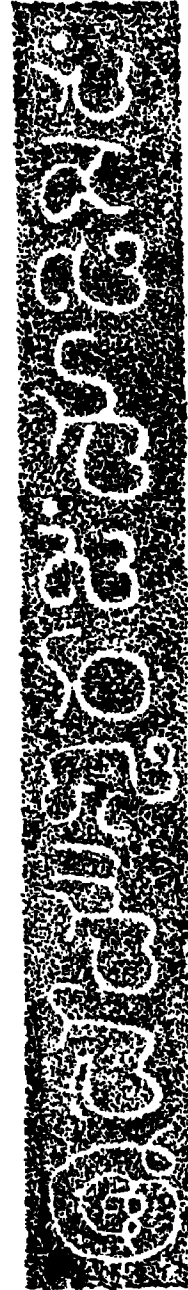
tach-chhishyaḥ Kaḷadhautanandi-munipaḥ saiddhânta-chakrêśvaraḥ ।
pârâvâra-parîta-dhâriṇi-kuḷa-vyâptôru-kîrttîśvaraḥ ।
pañchâkshônmada-kumbhi-kumbha-daḷana-prônmukta-muktâphaḷa-
prâṃśu-prâñchita-kêsarî budha-nutô Vâk-kâminî-vallabhaḥ ‖
avargge Ravichandra-siddhânta-vidar Sampûrṇachandra-siddhânta-muni-
pravarar avar avargge śishya-pravarar śrî-Dâmanandi-san-muni-patigaḷu ‖
bôdhita-bhavyar asta-Madanar mmada-varjjita-śuddha-mânasar
Śrîdhara-dêvar embar avarg agra-tanûbhavar âdar â-yaśaś-
śrî-dhararg âda śishyar avaroḷ negaḷdar mMaḷadâri-dêvaruṃ
Śrîdhara-dêvaruṃ nata-narêndra-tirîṭa-taṭârchchita-kramar ‖
Maḷadhâri-dêvarindaṃ beḷagidudu Jinêndra-śâsanaṃ munnaṃ nir-
mmaḷam âgi mattam îgaḷ beḷagidapudu Chandrakîrtti-bhaṭṭârakariṃ ‖

avara śishyar ‖ •

paramâptâkhiḷa-śâstra-tatva-niḷayaṃ siddhânta-chûḍâmaṇi-
sphuritâchâra-paraṃ vinêya-janatânandaṃ guṇânîka-sun-

No. 98.

No. 122.

Mysore Archaeological Survey.

daran emb unnatiyiṃ samasta-bhuvana-prastutyan âdaṃ Divâ-
karaṇandi-brati-nâthan ujvaḷa-yaśô-vibhrâjitâśâ-taṭaṃ ॥
vidita-vyâkaraṇada tarkkada siddhântada viśêshadiṃ traividyâ-
spadar end î-dhare baṇṇipudu Divâkaraṇandi-dêva-siddhântigaraṃ ॥
vara-râddhântika-chakravartti durita-pradhvaṃsi Kandarpa-si-
ndhura-siṃhaṃ vara-śîḷa-sad-guṇa-mahâmbhôrâśi paṅkêja-pu-
shkara-dêvêbha-śaśâṅka-sannibha-yaśa-śrî-rûpan ôhô Divâ-
karaṇandi-brati nirmmadaṃ nirupamaṃ bhûpêndra-bṛindârchchitaṃ ॥

(West face.)

vara-bhavyânana-padmam uḷḷalaral ajñânika-nêtrôtpaḷaṃ
koragal pâpa-tamas-tamaṃ parayal ettaṃ Jaina-mârggâmaḷâm-
baram aty-ujvaḷam âgal êṃ beḷagitô bhû-bhâgamaṃ śrî-Divâ-
karaṇandi-brati-vâk divâkara-karâkârambol urbbî-nutaṃ ॥
yad-vaktra-chandra-viḷasad-vachanâmṛitâmbhaḥ-
pânêna tushyati vinêya-chakôra-brindaḥ
Jainêndra-śâsana-sarôvara-râjahaṃsô
jîyâd asau bhuvi Divâkaraṇandi-dêvaḥ ॥

avara śishyaru ॥

Gaṇḍavimukta-dêva-Maḷadhâri-munîndrara pâda-padmamaṃ
kaṇḍoḍ asâdhyam êṃ neneda bhavya-janakk ama koṇḍa chaṇḍa-
daṇḍa-virôdhi-daṇḍa-nṛipa-daṇḍa-patat-pṛithu-vajra-daṇḍa-kô-
daṇḍa-karâḷa-Daṇḍadhara-daṇḍa-bhayaṃ pera-piṅgi pôgavê ॥
baḷa-yutaraṃ baḷalchuva Latânta-śaraṅg idirâgi tâgi sañ-
chaḷise paḷañchi tûḷd avanan ôḍisi mey-vagey âda dûsariṃ
kaḷeyade ninda karbbunada karggida sippina makke-vetta ka-
ttaḷam enisittu putt aḍardda meyya maḷaṃ Maḷadhâri-dêvaraṃ ॥
maṟedum ad omme laukikada vârtteyan âḍada ketta bâgilaṃ
teṟeyada bhânuv astamitam âgire pôgada meyyan ommeyuṃ
tuṟisada kukkuṭâsanake sôlada gaṇḍa-vimukta-vṛittiyaṃ
maṟeyada ghôra-duśchara-tapaś-charitaṃ Maḷadhâri-dêvara ॥

â-châritra-chakravarttigaḷa śishyaru ॥

pañchêndriya-prathita-sâmaja-kumbha-pîṭha-
nirllôṭa-lampaṭa-mahôgra-samagra-siṃhaḥ ।
siddhânta-vârinidhi-pûrṇna-niśâdhinâthô
bâbhâti bhûri bhuvanê Śubhachandra-dêvaḥ ॥
śubhrâbhrâbha-sura-dvipâmara-sarit-târâpatis-prasphuṭa-
jyôtsnâ-kundâ-śaśîddha-kambu-kamaḷâbhâśâ-taraṅgôtkaraḥ
prakhya-prajvaḷa-kîrttim anvaham imâṃ gâyanti dêvâṅganâ
dik-kanyâḥ Śubhachandra-dêva bhavataś châritra-bhûṃ bhâmini

Śubhachandra-munîndra-yaśas-prabheyoḷ sariy âgalârad int î-chandraṃ ।
prabhuteg ide kandi kundidan abhava-śirômaṇig ad êke kanduṃ kunduṃ ॥
ettalu bijayaṅ-gayvadam attale dharmma-prabhâvam adhikôtsavadiṃ
bittaripud enale pôlvare mattinavaru śrî-Śubhêndu-saiddhântigaraṃ ॥
Kantu-madâpahar ssakaḷa-jîva-dayâ-para-Jaina-mârgga-râ-
ddhânta-payôdhigaḷ vishaya-vairigaḷ uddhata-karmma-bhañjanar
ssantata-bhavya-padma-dinakṛit-prabharaṃ Śubhachandra-dêva-si-
ddhânta-munîndraraṃ pogaḷvud ambudhi-vêshṭita-bhûri-bhûtaḷaṃ ॥

(North face.)

khyâta-śrî-Maladhâri-dêva-yaminaś śishyôttamê Svar-ggatê
hâ hâ śrî-Śubhachandra-dêva-yatipê siddhânta-chûḍâmaṇau
lôkânugrahakâriṇi kshiti-nutê Kandarppa-darppântakê
châritrôjvaḷa-dîpikâ pratihatâ vâtsalya-vallî gatâ ॥
Śubhachandrê mahas-sândrê'nvikritê kâla-Râhuṇâ ॥
sândhakâraṃ jagaj-jâlaṃ jâyatêttyêti nâdbhutaṃ ॥
bâṇâmbhôdhi-nabhaś-śaśâṅka-tuḷitê jâtê Śakâbdê tatô
varshê Sôbhakṛit-âhvayê vyupanatê mâsê puna Śrâvaṇê
pakshê krishṇa-vipaksha-varttini sitê vârê daśamyâṃ tithau
Śvar yâtas Śubhachandra-dêva-gaṇabhṛit siddhânta-vârânnidhiḥ ॥

śrîmad avara guḍḍaṃ ॥ samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ vairi-bhaya-dâyaka । gôtra-pavitra । budha-jana-mitra । svâmi-drôha-gôdhûma-gharaṭṭa । saṅgrâma-jattuṭṭa । Vishṇuvarddhana-Poysaḷa-mahârâja-râjya-samuddharaṇa kaligaḷ-âbharaṇa śrî-Jaina-dharmmâmṛitâmbudhi-pravarddhana-sudhâkara samyakta-ratnâkarâdy-anêka-nâmâvaḷî-samâḷaṅkrita-rappa śrîman-mahâ-pradhâna-daṇḍanâyaka-Gaṅga-Râjaṃ tamma gurugaḷ śrî-Mûla-saṅghada Dêsiyagaṇada Pustakagachchhada Śubhachandra-siddhânta-dêvargge parôksha-vinayakke nisidhigeya nilisi mahâ-pûjeyaṃ mâḍi mahâ-dânamaṃ geydaru ॥ â-mahânubhâvan attige ॥ Śubhachandra-siddhânta-dêvara guḍḍi ॥

vara-Jina-pûjeyan atty-âdaradindaṃ Jakkaṇabbe mâḍisuvaḷu sach-
charite guṇânvitey end î-dharaṇîtaḷa mechchi pogaḷutirppudu nichchaṃ ॥
doreyê Jakkaṇikabbeg î-bhuvanadoḷ châritradoḷ śîḷadoḷ
parama-śrî-Jina-pûjeyoḷ sakaḷa-dânâścharyyadoḷ satyadoḷ
guru-pâdâmbuja-bhaktiyoḷ vinayadoḷ bhavyarkkaḷaṃ kandad â-
daradiṃ mannisutirppa pempin eḍeyoḷ matt anya-kântâ-janaṃ ॥

śrîmat-Prabhâchandra-siddhânta-dêvara guḍḍa heggaḍe Marddimayyaṃ baredaṃ ॥ biruda-rûvâri-mukha-tiḷakaṃ Varddhamânâchâri khaṇḍarisida maṅgaḷa-mahâ śrî śrî ॥

No. 118.

No. 138.

118 (44).

On the second pillar in the same maṇṭapa.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanam
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
bhadram astu Jina-śâsanâya sampadyatâṃ pratividhâna-hêtavê
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭîyasê ||

namas siddhêbhyaḥ ||

janatâdhâran udâran anya-vanitâ-dûraṃ Vachas-sundarî-
ghana-vṛitta-stana-hâran ugra-raṇa-dhîraṃ Mâran ên endapai
janakaṃ tân ene Mâkaṇabbe vibudha-prakhyâta-dharmma-prayu-
kte nikâmâtta-charitre tây enal idên Êchaṃ mahâ-dhanyanô ||

kanda ||

vitrasta-malaṃ budha-jana-mitraṃ dvija-kuḷa-pavitran Êchaṃ jagadoḷu
pâtraṃ ripu-kuḷa-kanda-khanitraṃ Kauṇḍinya-gôtran amaḷa-charitra |

vṛi ||

parama-Jinêśvaraṃ tanage deyvam aḷurkkeyin oḷpu-vetta Muḷḷ-
ura durita-kshayar kKanakanandi-munîśvarar uttamôttamar
ggurugaḷ udâtta-vittan avadâtta-yaśaṃ Nṛipakâma-Voysaḷaṃ
poreda mahîśan endoḍ ele baṇṇipar âr negaḷd Êchigâṅkana ||

kaṃ ||

Manu-charitan Êchigâṅkana maneyoḷ muni-jana-samûhamuṃ budha-
janamuṃ
Jina-pûjane Jina-vandane Jina-mahimegaḷ âva kâlamuṃ sôbhisuguṃ ||

â-mahânubhâvan arddhâṅgiy ent appaḷ endoḍe ||

uttama-guṇa-tati vanitâ-vṛittiyan oḷakoṇḍud endu jagam ellaṃ kayy-
ettuvinam amaḷa-guṇa-sampattige jagadoḷage Pôchikabbeye nôntaḷu ||
tanuvaṃ Jina-pati-nutiyiṃ dhanamaṃ muni-janada tṛiptiyiṃ sa-phaḷam
id inn
enag emb î-nambugeyoḷ manamaṃ jagadoḷage Pôchikabbeye niṛipaḷu ||
jana-vinutan Êchigâṅkana manas-sarô-haṃsi Gaṅga-Râja-chamû-nâ-
thana janani janani bhuvanakk ene negaḷdaḷ Pôchikabbe guṇad unnatiyiṃ |
enisida Pôchâmbike parijanamuṃ budha-janamum ormmeg ormme manaṃ
ta-
ṇṇane taṇidu parase puṇyam [an] anantamaṃ nerapi parapi jasamaṃja-
gadoḷu ||

va ||

int enisid â-Pôchâmbike Beḷgoḷada tîrthaṃ modalâg anêka-tîrthagaḷoḷu
palavuṃ chaityâlayaṅgaḷa mâḍisi mahâ-dâna-geydu ||

vṛi ॥

adan inn ên embe nân ond amaḷda sukṛitamaṃ nôḍa rômâñchaṃ âḍappudu pêḷv udyôgadindaṃ smariyipade namô vîtarâgâya gârhasthyada yôshid-bhâvad î-kâlada pariṇatiyiṃ geldu sallêkhanâ-sampadadindaṃ dêvi Pôchâmbike Sura-padamaṃ lîleyiṃ sûregoṇḍaḷ ॥

Saka-varsha 1043 ṇeya Sârvvari-saṃvatsarad Âshâḍha-suddha 5 Sôma-vâradandu sanyasanamaṃ kaikoṇḍu êka-pârsva-niyamadiṃ pañcha-padaman uchchârisuttaṃ Dêvalôkakke sandaḷu ॥ â-jagaj-jananiya putraṃ ॥ samadhigata-pañcha-mahâsabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ vairi-bhaya-dâyakaṃ gôtra-pavitraṃ budha-jana-mitra srî-Jaina-dharmmâmṛitâmbudhi-pravarddhana-sudhâkaraṃ । samyaktva-ratnâkaran âhârâbhaya-bhaisajya-sâstra-dâna-vinôda । bhavya-jana-hṛidaya-pramôda । Vishṇuvarddhana-bhûpâḷa-Hoysaḷa-mahârâja-râjyâbhishêka-pûrṇa-kumbha । dharmma-harmyôddharaṇa-mûḷa-stambha । nuḍidante gaṇda pagevaraṃ beṅkoṇḍa । drôha-gharaṭṭâdy-anêka-nâmâvaḷî-samâḷaṅkṛitan appa srîman-mahâ-pradhânaṃ daṇḍanâyakaṃ Gaṅga-Râjaṃ tann âtmâmbike Pôchaladêviyaru Divakke salalu parôksha-vinayakk end î-nisidhigeyaṃ nilisi pratishṭhegeydu mahâ-dâna-pûjârchchanâbhishêkaṅgaḷaṃ mâḍida maṅgaḷa-mahâ srî srî ॥ srî-Prabhâchandra-siddhânta-dêva-guḍḍaṃ । perggaḍe-Châvarâjaṃ baredaṃ ॥ rûvâri-Hoysaḷâchâriya magaṃ Varddhamânâchâri biruda-rûvâri-mukha-tiḷakaṃ kaṇḍarisida ॥

119.

On rock to the right of the entrance to Châmuṇḍarâya-basti.

srîmat-Lakkhaṇa-dêvara pâda ॥

120 (66).

At the same basti, on the siṃhapîṭha of Nêmisvara-svâmi.

Gaṅga-sênâpatês sûnur Êchaṇô bhâratî-chaṇaḥ
trailôkya-rañjanaṃ Jaina-chaityâlayam achîkarat ।
budha-bandhus satâṃ bandhur Êchaṇaḥ kamaḷâ-chaṇaḥ
Boppaṇâpara-nâmâṅka-chaityâlayam achîkarat ॥

121 (67).

At the same basti, on the pedestal of Pârsvanâtha in the upper storey.

Jina-gṛihamaṃ Beḷgoḷadoḷ janam ellam pogaḷe mantri-Châmuṇḍana nandanan olaviṃ mâḍisidaṃ Jinadêvaṇan Ajitasêna-munipara guḍḍaṃ ॥

122.

At the same basti, on the basement on both sides of the entrance.

srî-Châmuṇḍa-Râjaṃ mâḍisidaṃ.

123.

On rock to the left of the porch of the same basti.

(Nâgari characters).

Sântaṇandi-dêvara pâda.

124.

At the same place, to the north of No. 123.

(Nâgari characters).

śrîmatu Chandrakîrtti-dêvara pâda

125 (45).

On a stone to the right of Eraḍukaṭṭe-basti.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖
bhadram astu Jina-śâsanâya sampadyatâṃ prati vidhâna-hêtavê
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭîyasê ‖

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Dvâravatîpura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷ-gaṇḍâdy-anêka-nâmâvaḷî-samâḷaṅkritar appa śrîman-mahâ-maṇḍaḷêśvaraṃ Tri-bhuvana-malla Taḷakâḍu-goṇḍa bhuja-baḷa-Vîra-Gaṅga Vishṇuvarddhana-Hoysaḷa-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttaṃ ire tat-pâda-padmôpajîvi ‖

vṛitta ‖

janatâdhâran-udâran anya-vanitâ-dûraṃ Vachas-sundarî-
ghana-vṛitta-stana-hâran ugra-raṇa-dhîraṃ Mâran ên endapai
janakaṃ tân ene Mâkaṇabbe vibudha-prakhyâta-dharmma-prayu-
kte nikâmâtta-charitre tây enal idên Êchaṃ mahâ-dhanyanô ‖

kanda ‖

vitrasta-maḷaṃ budha-jana-mitraṃ dvija-kuḷa-pavitran Êcham jagadoḷu
pâtram ripu-kuḷa-kanda-ghanitraṃ Kauṇḍinya-gôtran amaḷa-charitra ‖
Manu-charitan Êchigâṅkana maneyoḷu muni-jana-samûhamuṃ budha-janamuṃ
Jina-pûjane Jina-vandane Jina-mahimegaḷ âva kâlamuṃ śôbhisuguṃ ‖
uttama-guṇa-tati vanitâ-vṛittiyan oḷakoṇḍud endu jagam ellaṃ kaiyy-ettuvinam amaḷa-guṇa-sampattige jagadoḷage Pôchikabbeye nôntaḷu ‖

ant enisid Échi-Râjana Pôchikabbeya putran akhiḷa-tîrtthakara-parama-dêva-parama-charitâkarṇnanôdîrṇna-vipuḷa-puḷaka-parikaḷita-vârabâṇanuv asama-samara-rasa-rasika-ripu-nṛipa-kaḷâpâvalêpa-lôpa-lôlupa-kṛipâṇanuv âhârâbhaya-bhaiśajya-śâstra-dâna-vinôdanuṃ sakala-lôka-śôkâpanôdanuṃ ॥

vṛitta ॥

vajraṃ Vajrabhṛitô haḷaṃ Haḷabhṛitaś chakraṃ tathâ Chakriṇaś
śaktiś Śaktidharasya Gâṇḍiva-dhanur gGâṇḍîvakôdaṇḍinaḥ
yas tadvat vitanôti Vishṇu-nṛipatêsh kâryyaṃ kathaṃ mâdṛiśair
gGaṅgô Gâṅga-taraṅga-rañjita-yaśô-râśis sa varṇnô bhavêt ॥

int enipa śrîman-mahâ-pradhânaṃ daṇḍanâyakaṃ drôha-gharaṭṭa Gaṅga-Râjaṃ Châḷukya-chakravartti-Tribhuvanamalla-Permmâḍi-dêvana daḷaṃ pan-nirvvar ssâmantar-vverasu Kaṇnegâla-bîḍinalu biṭṭ ire ॥

kanda ॥

tege vâruvamaṃ hâruva bageyaṃ tanag iruḷa bavarav enuta savaṅgaṃ-
buguva kaṭakigaran aḷiraṃ pugisidudu bhujâsi Gaṅga-daṇḍâdhipana ॥

vachana ॥

embinaṃ avaskanda-kêḷiyindaṃ anibaruṃ sâmantarumaṃ bhaṅgisi tadîya-vastu-vâhana-samûhamaṃ nija-svâmige tandu koṭṭu nija-bhujâvashṭambhakke mechchi mechchidem bêḍikoḷḷ ene ॥

kanda ॥

parama-prasâdamaṃ paḍedu râjyamaṃ dhanaman ênumaṃ bêḍad ana-
svaram âge bêḍikoṇḍaṃ Paramanan idan Arhad-archchanâñchita-chitta ॥

antu bêḍikoṇḍu ॥

vṛitta ॥

pasarise kîttanaṃ janani Pôchala-dêviyar artthivaṭṭu mâ-
ḍisida Jinâlayakkam osed âtma-manôrame Lakshi-dêvi mâ-
ḍisida Jinâlayakkaṃ idu pûjane-yôjitaṃ endu koṭṭu san-
tosaman ajasraṃ âmpan ene Gaṅga-chamûpan id ên udâttanô ॥

akkara ॥

âdiyâg irppud Ârhata-samayakke Mûlasaṅghaṃ Koṇḍakundânvayaṃ
bâdu vêḍ adaṃ baḷayipud alliya Dêsigagaṇada Pustakaga chchhada
bôdha-vibhavada Kukkuṭâsana-Maladhâri-dêvara śishyar enipa-pempiṅg
âdam esed irppa Śubhachandra-siddhânta-dêvara guḍḍaṃ Gaṅga-chamû-
pati ॥

Gaṅgavâḍiya basadigaḷ enit oḷav anitumaṃ tân eyde posayisidaṃ ।
Gaṅgavâḍiya Gommaṭa-dêvargge sutt-âlayaman eyde mâḍisidaṃ ।
Gaṅgavâḍiya Tiguḷaraṃ beṅkoṇḍu Vîra-Gaṅgaṅge nimirchchi koṭṭa ।
Gaṅga-Râjan â-munnina Gaṅgara Râyaṅgaṃ nûrmmaḍi dhanyan altê ॥

126 (46).

On the 1st pillar in the mantapa to the right of the same basti.

(North face.)

bhadram astu Jina-śâsanasya ॥

jayatu durita-dûraḥ kshîra-kûpâra-hâraḥ
prathita-prithuḷa-kîrttiś śrî-Śubhêndra-bratîśaḥ
guṇa-maṇi-gaṇa-sindhuś śishṭa-lôkaika-bandhuḥ
vibudha-madhupa-phullaḥ pulla-bâṇâdi-sallaḥ ॥
Śrî-vadhu chandra-lêkhe sura-bhûruhad udbhavadiṃ payôdhi-vê-
ḷâ-vadhu pempu-vettavol anindite Nâgale châru-rûpa-lî-
lâvati daṇḍanâyakiti Lakkale Dêmati Bûchi-râjan emb
î-vibhu puṭṭe pempu-vaḍed ârjjisidaḷu piridappa kîttiya ॥

va ।

ây-abbeya magan entappan endaḍe । svasti samasta-bhuvana-bhavana-vikhyâta-khyâti-kântâ-nikâma-kamanîya-mukha-kamaḷa-parâga-parabhâga-subhagîkritât-mîya-vaktranuṃ । svakîya-kâya-kânti-paribhasita-Kusumachâpa-gâtranuṃ । âhârâbhaya-bhaishajya-śâstra-dâna-vinôdanuṃ । sakaḷa-lôka-śôkâpanôdanu । nikhiḷa-guṇa-gaṇâbharaṇanuṃ । Jina-charaṇa-śaraṇanuṃ enisida Bûchanaṃ ।

vritta ॥

vinayada sîme satyada tavarm mane śauchada janma-bhûmiy end
anavarataṃ pogaḷvudu janaṃ vibudhôtkara-kairava-prabô-
dhana-himarôchiyaṃ negardda Bûchiyan udgha-parârttha-sad-guṇâ-
bhinava-Dadhîchiyaṃ su-bhaṭa-bhîkara-vikrama-Savyasâchiyaṃ ॥

ây-aṇṇaṃ Saka-varsha 1037 neya Vijaya-saṃvatsarada Vaiśâkha-suddha 10 Âditya-vâradandu sarvva-saṅga-parityâ-(*West face*)ga-pûrvvakaṃ muḍipidaṃ ॥

padya ॥

tyâgaṃ sarvva-guṇâdhikaṃ tad-anujaṃ śauryyaṃ cha tad-bândhavaṃ
dhairyyaṃ garbba-guṇâtidâruṇa-ripuṃ jñânaṃ manô'nyaṃ sataṃ
śêshâśêsha-guṇaṃ guṇaika-śaraṇaṃ śrî-Bûchaṇô'tyâhitaṃ
satyaṃ satya-guṇîkarôti kurutê kiṃ vâ na châturyya-bhâk ।
yô vîryyê gaja-vairi-bhûyam atuḷê dâna-kramê Bûchaṇô
yas sâkshât sura-bhûja-bhûyam avanau gambhîratâyâ vidhau
yô ratnâkara-bhûyam unnati-guṇê yô Mêru-bhûyaṃ gatas
sô'ntê sânta-manâ manîshi-lashitaṃ Gîrvvâṇa-bhûyaṃ gataḥ ॥
Mârâkâra iti prasiddhatara ity atyûrjjita-śrîr iti
prâpta-Svarggapati-prabhutva-guṇa ity uchchair mmanîshîti cha
śrîmad-Gaṅga-chamûpatê priyatamâ Lakshmî-sadrikshâ śilâ-
'stambhaṃ sthâpayati sma Bûchaṇa-guṇa-prakhyâti-vriddhi prati ॥

dhare laghuv âytu viśruta-vinêya-nikâyam anâtham âytu Vâk-
taruṇiyum îgaḷ î-jagadoḷ ârggam anâdaraṇîyey âdaḷ end
irade vishâdam âdam odavuttire bhavya-janânta [raṅga] doḷu
nirupaman eydidaṃ negardda Bûchiyaṇaṃ Divijêndra-lôkamaṃ ‖
śrî-Mûlasaṅghada Dêsigagaṇada Pustakagachchhada Subhachandra-sid-
dhânta-dêvara guḍḍam Bûchaṇana niśidhige ‖

127 (47).

On the 2nd pillar in the same maṇṭapa.

(South face.)

bhadraṃ bhûyâj Jinêndrâṇâṃ śâsanâyâgha-nâśinê
ku-tîrttha-dhvânta-saṅghâta-prabhinna-ghana-bhânavê ‖
śrîman-Nâbhêya-nâthâdy-amaḷa-Jina-varânîka-saudhôru-vârddhiḥ ।
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhôru-vêdiḥ ।
śasta-syâtkâra- mudrâ-śabaḷita-janatânanda-nâdôru-ghôshaḥ
sthêyâd â-chandra-târaṃ parama-sukha-mahâ-vîryya-vîchî-nikâyaḥ ‖
śrîman-munîndrôttama-ratna-varggâḥ
śrî-Gautamâdyâḥ prabhavishṇavas tê
tatrâmbudhau sapta-maharddhi-yuktâs
tat-santatau Nandigaṇê babhûva ‖
śrî-Padmanandîty-anavadya-nâmâ
hy âchâryya-śabdôttara-Koṇḍakundaḥ ।
dvitîyam âsîd abhidhânam udyach-
charitra-sañjâta-suchâraṇarddhiḥ ।
abhûd Umâsvâti-munîśvarô'sâv
âchâryya-śabdôttara-Gṛiddhapiñchhaḥ
tad-anvayê tat-sadṛiśô'sti nânyas
tâtkâḷikâśêsha-padârttha-vêdî ‖
śrî-Gṛiddhapiñchha-munipasya Baḷâkapiñchhaḥ ।
śishyô'janishṭa-bhuvana-traya-vartti-kîrttiḥ ।
châritra-chuñchur akhiḷâvanipâḷa-mauḷi-
mâḷâ-śiḷîmukha-virâjita-pâda-padmaḥ ‖
tach-chhishyô Guṇanandi-paṇḍita-yatiś châritra-chakrêśvaras
tarkka-vyâkaraṇâdi-śâstra-nipuṇas-sâhitya-vidyâ-patiḥ
mithyâvâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kaṇṭhîravô
bhavyâmbhôja-divâkarô vijayatâṃ Kandarppa-darppâpahaḥ ।
tach-chhishyâs tri-śatâ vivêka-nidhayaś śâstrâbdhi-pâraṅgatâs
têshûtkṛishṭatamâ dvi-saptati-mitâs siddhânta-śâstrârtthaka-
vyâkhyânê paṭavô vichitra-charitâs têshu prasiddhô muniḥ

nânânûna-naya-pramâṇa-nipuṇô Dêvêndra-saiddhântikaḥ ǀ
ajani mahipa-chûḍâ-ratna-rârâjitâṅghrir
vvijita-Makarakêtûddaṇḍa-dôr-ddaṇḍa-garvvaḥ ǀ
ku-naya-nikara-bhûdhrânîka-dambhôḷi-daṇḍas
sa jayatu Vibudhêndrô Bhâratî-bhâḷa-paṭṭaḥ ǁ
tach-chhishyaḥ Kaḷadhauta-nandi-munipas saiddhânta-chakrêśvaraḥ
pârâvâra-parîta-dhâriṇi-kuḷa-vyâptôru-kîrttîśvaraḥ
pañchâkshônmada-kumbhi-kumbha-daḷana-prônmukta-muktâphaḷa-
prâṃśu-prâñchita-kêsarî budha-nutô vâk-kâminî-vallabhaḥ ǁ
tat-putrakô Mahêndrâdi-kîrttir mMadana-Śaṅkaraḥ
yasya Vâgdêvatâ śaktâ śrautîṃ mâḷâm ayûyujat ǁ
tach-chhishyô Vîraṇandî kavi-gamaka-mahâ-vâdi-vâgmitva-yuktô
yasya śrî-Nâkasindhu-Tridaśapati-gajâkâśa-saṅkâśa-kîrttiṃ
gâyanty uchchair ddigantê tridaśa-yuvatayaḥ prîti-râgânubandhât
sô'yaṃ jîyât pramâda-prakara-mahîdharâbhîla-dambhôḷi-daṇḍaḥ ǁ
śrî-Gollâchâryya-nâmâ samajani munipaś śuddha-ratna-trayâtmâ
siddhâtmâdy-arttha-sârttha-prakaṭana-paṭu-siddhânta-śâstrâbdhi-vîchî-
saṅghâta-kshâḷitâhaḥ pramada-mada-kaḷâlîḍha-buddhi-prabhâvaḥ
jîyâd bhûpâḷa-mauḷi-dyumaṇi-vidaḷitâṅghryabja-lakshmî-viḷâsaḥ ǁ
perggaḍe Châvarâjaṃ baredaṃ maṅgaḷa ǁ

(West face.)

Vîraṇandi-vibudhêndra-santatau
nûtna-Chandila-narêndra-vaṃśa-chû-
ḍâmaṇiḥ prathita-Golla-dêśa-bhû-
pâḷakaḥ kim api kâraṇêna saḥ ǁ
śrîmat-Traikâlya-yôgî samajani mahikâ kâya-lagnâ tanutraṃ
yasyâbhûd vṛishṭi-dhârâ niśita-śara-gaṇâ grîshma-mârttaṇḍa-bimbaṃ
chakraṃ sad-vṛitta--châpâkaḷita-yati-varasyâgha-śatrûn vijêtuṃ
Gollâchâryyasya śishyas sa jayatu bhuvanê bhavya-sat-kairavênduḥ ǁ
tapas-sâmartthyatô yasya chhâtrô'bhûd brahma-râkshasaḥ ǀ
yasya smaraṇa-mâtrêṇa muñchanti cha mahâ-grahâḥ ǁ
prâjyâjyatâṃ gataṃ lôkê karañjasya hi tailakaṃ ǀ
tapas-sâmartthyataḥ tasya tapaḥ kiṃ varṇṇituṃ kshamaṃ ǁ
Traikâlya-yôgi-yatipâgra-vinêya-ratnas
siddhânta-vârddhi-parivarddhana-pûrṇa-chandraḥ ǀ
dig-nâga-kumbha-likhitôjvaḷa-kîrtti-kântô
jîyâd asâv Abhayanandi-munir jjagatyâṃ ǁ
yênâśêsha-parîshahâdi-ripavas samyag jitâṛ prôddhatâḥ ǀ
yênâptâ daśa-lakshaṇôttama-mahâ-dharmmâkhya-kalpadrumâḥ ǀ

yênâśêsha-bhavôpatâpa-hanana svâdhyâtma-saṃvêdanaṃ
prâptaṃ syâd Abhayâdi-nandi-munipas sô'yaṃ kṛitârtthô bhuvi ||
tach-chhishyas sakaḷâgamârttha-nipuṇô lôkajñatâ-saṃyutas
sach-châritra-vichitra-châru-charitas saujanya-kandâṅkuraḥ |
mithyâtvâbja-vana-pratâpa-hanana-śrî-sôma-dêva-prabhur
jjîyât sat-Sakaḷêndu-nâma-munipaḥ kâmâṭavî-pâvakaḥ ||
api cha Sakaḷachandrô viśva-viśvambharêśa-
praṇuta-pada-payôjaḥ kunda-hârêndu-rôchiḥ |
tridaśa-gaja-su-vajra-vyôma-sindhu-prakâśa-
pratima-viśada-kîrttir vVâg-vadhû-karṇapûraḥ |
śishyas tasya dṛiḍha-vrataś śama-nidhis sat-saṃyamâmbhônidhiḥ |
śîḷânâṃ vipuḷâlayas samitibhir yyuktis tri-gupti-śritaḥ
nânâ-sad-guṇa-ratna-rôhaṇa-girir prôdyat-tapô-janma-bhûḥ
prakhyâtô bhuvi Mêghachandra-munipas traividya-chakrâdhipaḥ ||
traividya-yôgîśvara-Mêghachandrasyâbhût Prabhâchandra-munis su-
śishyaḥ |
śumbhad-vratâmbhônidhi-pûrṇa-chandrô nirddhûta-daṇḍa-tritayô viśa-
lyaḥ |
Pushpâstrânûna-dânôtkaṭa-kaṭa-karaṭi-chchhêda-dṛipyan-mṛigêndraḥ |
nânâ-bhavyâbja-shaṇḍa-pratati-vikasana-śrî-vidhânaika-bhânuḥ |
saṃsârâmbhôdhi-madhyôttaraṇa-karaṇa-tau-yâna-ratna-trayêśaḥ |
samyag-Jainâgamârtthânvita-vimaḷa-matiḥ śrî-Prabhâchandra-yôgî ||

(*North face.*)

śrî-bhûpâḷaka-mauḷi-lâlita-padas sa jñâna-Lakshmî-patiś
châritrôtkara-vâhanaś śita-yaśaś-śubhrâtapatrâñchitaḥ
traiḷôkyâdbhuta-Manmathâri-vijayas sad-dharmma-chakrâdhipaḥ
pṛithvî-saṃstava-tûryya-ghôsha-ninadas traividya-chakrêśvaraḥ ||
śâbdaughasya śirômaṇiḥ praviḷasat-tarkkajña-chûḍâmaṇis
saiddhântêddha-śirômaṇiḥ praśamavad-brâtasya chûḍâmaṇiḥ
prôdyat-saṃyaminâṃ śirô-maṇir udañchad-bhavya-rakshâmaṇiḥ |
jîyât sannuta-Mêghachandra-munipas traividya-chûḍâmaṇiḥ ||
traividyôttama-Mêghachandra-yaminaḥ patyur mmamâsi priyâ
Vâgdêvî diśahâvahittha-hṛidayâ tad-vaśya-karmmârtthinî |
kîrttir vvâridhi-dik-kuḷâchaḷa-kuḷê svâdâtmâ prashṭum apy
anvêshṭuṃ maṇi-mantra-tantra-nichayaṃ sâ sambhramâ bhrâmyati |
tarkka-nyâya-su-vajra-vêdir amaḷârhat-sûkti-tan-mauktikaḥ
śabda-grantha-viśuddha-śaṅkha-kaḷitas syâdvâda-sad-vidrumaḥ
vyâkhyânôrjjita-ghôshaṇar pravipuḷa-prajñôdgha-vîchî-chayô
jîyâd viśruta-Mêghachandra-munipas traividya-ratnâkaraḥ ||

śrî-Mûlasangha-krita-Pustakagachchha-Dêśî-
yôdyad-gaṇâdhipa-su-târkkika-chakravarttî
saiddhântikêśvara-śikhâmaṇi-Mêghachandras
traividya-dêva iti sad-vibudhâ stuvanti ||
siddhântê Jina-Vîrasêna-sadṛiśaḥ śâsyâbja-bhâ-bhâskaraḥ |
shaṭ-tarkkêshv Akaḷanka-dêva-vibudhaḥ sâkshâd ayaṃ bhûtaḷê |
sarvva-vyâkaraṇê vipaśchid-adhipaḥ śrî-Pûjyapâdas svayaṃ
traividyôttama-Mêghachandra-munipô vâdîbha-pañchânanaḥ ||
Rudrâṇîśasya kaṇṭhaṃ dhavaḷayati hima-jyôtishô jâtam aṅkaṃ
pîtaṃ sauvarṇṇa-śaiḷaṃ śiśu-dinapa-tanuṃ Râhu-dêhaṃ nitântaṃ
Śrî-kântâ-vallabhâṅgaṃ Kamaḷabhava-vapur m Mêghachandra-vratîndra-
traividyasyâkhiḷâśâ-vaḷaya-niḷaya-sat-kîrtti-chandrâtapô'sau ||
muni-nâthaṃ dasa-dharmma-dhâri dṛiḍha-shaṭ-triṃśad-guṇaṃ divya-bâ-
ṇa-nidhânaṃ ninag ikshuchâpam aḷinî-jyâ-sûtram ôr onde pû-
vina bâṇaṅgaḷum ayde hînan adhikaṅg âkshêpamaṃ mârppud â-
va nayaṃ Darppaka Mêghachandra-muniyoḷ mâṇ ninna dôr-ddarppamaṃ ||

mṛidu-rêkhâ-viḷâsaṃ Châvarâja baḷahadal bareduda || biruda-rûvâri |-mukha-
tiḷaka Gaṅgâchâri kaṇḍarisida | Subhachandra-siddhânta-dêvara guḍḍa ||

(*East face.*)

śravaṇîyaṃ śabda-vidyâ-pariṇati mahanîyaṃ mahâ-tarkka-vidyâ-
pravaṇatvaṃ ślâghanîyaṃ Jina-nigadita-saṃśuddha-siddhânta-vidyâ-
pravaṇa-prâgalbhyam end end upachita-puḷakaṃ kîrttisal kûrttu vidvan-
nivahaṃ traividya-nâma-praviditan esedaṃ Mêghachandra-vratîndra ||
kshameg îgaḷ jauvanaṃ tîvidud atuḷa-tapaś-śrîge lâvaṇyam îgaḷ
samasandirddattu tanniṃ śruta-vadhug adhika-prauḍhiy âyt îgaḷ end an-
de mahâ-vikhyâtiyaṃ tâḷdidan amaḷa-charitrôttamaṃ bhavya-chêtô-
ramaṇaṃ traividya-vidyôdita-viśada-yaśaṃ Mêghachandra-vratîndra ||
ide haṃsî-bṛindam îṇṭal bagedapudu chakôrî-chayaṃ chañchuvindaṃ
kadukal sârddappud Îśaṃ jaḍeyoḷ irisal end irddapaṃ sejjeg êṛal
padedappaṃ Kṛishṇan embant esedu bisa-lasat-kandaḷî-kanda-kântaṃ
pudidatt î-Mêghachandra-vrati-tiḷaka-jagad-vartti-kîrtti-prakâśa ||
pûjita-vidagdha-vibudha-sa-
mâjaṃ traividya-Mêghachandra-vrati râ-
râjsidaṃ vinamita-muni-
râjaṃ Vṛishabha-gaṇa-bha-gaṇa-târâ-râjaṃ |

Saka-varshaṃ 1037 neya Manmatha-saṃvatsarada Mârggasira-suddha 14 Bṛihavâraṃ Dhanu-lagnada pûrvvâṇhad âṛu-ghaḷigey appâgaḷu śrî-**Mûlasaṅghada**

Dêsigaganada Pustakagachchhada śrî-Mêghachandra-traividya-dêvar ttamm avasâna-kâlaman aridu palyankâśanadoḷ irddu । âtma-bhâvaneyaṃ bhâvisuttuṃ Dêvalôkakke sandar â-bhâvaney ent appud endoḍe ॥

ananta-bôdhâtmakam âtma-tatvaṃ
nidhâya chêtasy apahâya hêyaṃ
traividya-nâmâ muni-Mêghachandrô
Divaṃ gatô bôdha-nidhir vviśishṭâṃ ॥

avar agra-śishyar aśêsa-pada-padârttha-tatva-vidaru sakaḷa-śâstra-pârâvâra-pâragaruṃ gûru-kuḷa-samuddharaṇarum appa śrî-Prabhâchandra-siddhânta-dêvar ttamma gurugaḷge parôksha-vineyaṃ kâraṇam âgi śrî-Kabbappu-tîrtthadal tamma guḍḍaṃ । samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyaka । vairi-bhaya-dâyakaṃ । gôtra-pavitraṃ । budha-jana-mitra । svâmi-drôha-gôdhûma-gharaṭṭa । saṅgrâma-jattalaṭṭa । Vishṇuvarddhana-bhûpâḷa-Hoysaḷa-mahârâja-râjya-samuddharaṇa । kaligaḷ-âbharaṇa । śrî-Jaina-dharmmâmṛitâmbudhi-pravarddhana-sudhâkara । samyakta-ratnâkara । śrîman-mahâ-pradhânaṃ daṇḍanâyaka-Gaṅga-Râjanum âtana manas-sarôvara-râjahaṃse । bhavya-jana-praśaṃse gôtra-nidhâne । Rugmiṇî-samâne । Lakshmîmati-daṇḍanâyakitiyum ant avarindam atiśaya-mahâvibhûtiyiṃ subha-lagnadoḷu pratishṭheya mâḍisidar â-munîndrôttamar î-nisidhigeyan avara tapaḥ-prabhâvam ent appud endoḍe ॥

sa-madôdyan-Mâra-gandha-dviradana-baḷa-kaṇṭhîravaṃ krôdha-lôbha-
druma-mûḷa-chchhêdanaṃ durddhara-vishaya-śiḷâ-bhêda-vajra-pratâpaṃ
kamanîyaṃ śrî-Jinêndrâgama-jaḷanidhi-pâraṃ Prabhâchandra-siddhânta-munîndraṃ môha-vidhvaṃsana-karan esedaṃ dhâtriyoḷ yôgi-nâtha ॥

Châvarâjaṃ bareda ॥

mattina mât av ant irali jîrnna-Jinâśraya-kôṭiyaṃ kramaṃ-
bettire munninantir anit-ûrggaḷoḷaṃ nere mâḍisuttam aty
uttama-pâtra-dânad odavaṃ merevuttire Gaṅgavâḍi
tombattaru-sâsiraṃ Kopaṇam âdudu Gaṅgaṇa-daṇḍanâthaniṃ ॥
sôbheyan êṃ kaikoṇḍudo
saubhâgyada kaṇiy enippa Lakshmîmatiyind
î-bhuvana-taḷadoḷ âhâ-
râbhaya-bhaisajya-śâstra-dâna-vidhâna ॥

128. (48)

On the 3rd pillar in the same maṇṭapa.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

vri ॥

jayatu durita-dûraḥ kshîra-kûpâra-hâraḥ

prathita-prithuḷa-kîrtti śrî-Śubhêndu-bratîśaḥ
guṇa-maṇi-gaṇa-sindhuḥ śishṭa-lôkayka-bandhuḥ
vibudha-madhupa-pullaḥ phulla-bâṇâdi-sallaḥ ||

avara guḍḍi ||

parama-padârttha-nirnnayaman ânta vidagdhate durnnayaṅgaḷoḷ
parichayam endum illad ati-mugdhate tann iniyaṅge chittadoḷ
pirid-anurâgamaṃ paḍeva rûpu vinêya-janântaraṅgadoḷ
nirupama-bhaktiyaṃ paḍeva pemp ivu Lakshmaleg endum anvitaṃ ||
chaturateyoḷ lâvaṇyadoḷ
atiśayam ene negaḷda dêva-bhaktiyoḷ int î-
kshitiyoḷage Gaṅga-Râjana
sati Lakshmyambikeyoḷ itara-satiyar ddoreyê ||
saubhâgyadoḷ amardd âdaṃ
śôbhâspadam âda rûpin oḷpiṃ prattya-
kshîbhûta-Lakshmiyendapud
î-bhûtaḷam initum eyde Lakshmîmatiyaṃ ||
śôbheyan êṃ kaykoṇḍudo
saubhâgyada kaṇiy enippa Lakshmîmatiyind
î-bhuvana-taḷadoḷ âhâ-
râbhaya-bhaiśajya-śâstra-dâna-vidhânaṃ ||
vitaraṇa-guṇam ade vanitâ-
kritiyaṃ kaykoṇḍud enipa mahimeya Lakshmî-
matiy elavo dêvatâdhi-
shṭhitey allade kêvaḷaṃ manushyâṅganeyê ||
ibha-gamane hariṇa-lôchane
śubha-lakshaṇe Gaṅga-Râjan arddhâṅgane tân
abhinava-Rugmiṇiy enal î-
tri-bhuvanadoḷ pôlvar oḷare Lakshmîmatiyaṃ ||

śrî-Mûlasaṅghada Dêśiyagaṇada Pustakagachchhada śrîmat-Śubhachandra-siddhânta-dêvara guḍḍi daṇḍanâyakiti Lakkavve Saka-varśaṃ 1044 neya Plava-saṃvatsarada śuda 11 Śukra-vâradandu sanyasanaṃ-geydu samâdhi verasi muḍipi Dêvalôkakke sandaḷ || parôksha-vineyakke nishidhigeyaṃ śrîmad-daṇḍanâyaka-Gaṅga-Râjaṃ nilisi pratishṭhe-mâḍi mahâ-dâna-mahâ-pujegaḷaṃ mâḍidaru maṅgaḷa mahâ śrî śrî ||

129 (49).

On the 4th pillar in the same maṇṭapa.

(North face.)

bhadram astu Jina-śâsanasya ||

vri ॥

jayatu durita-dûraḥ kshîra-kûpâra-hâraḥ
prathita-prithuḷa-kîrtti śrî-Subhêndra-bratîśaḥ
guṇa-maṇi-gaṇa-sindhuḥ śishṭa-lôkayka-bandhuḥ
vibudha-madhupa-pullaḥ phulla-bâṇâdi-sallaḥ ॥
Śrî-vadhu chandra-lêkhe sura-bhûruhad udbhavadiṃ payôdhi-vê-
ḷâ-vadhu pempu-vettavol anindite Nâgale châru-rûpa-lî-
lâvati daṇḍanâyakiti Lakkale Dêmati Bûchi-râjan emb
î-vibhu puṭṭe pempu-vaḍed ârjjisidaḷ piridappa kîrttiyaṃ ॥

va ॥

ây-abbeya magaḷ ent appaḷ endaḍe ǀ svasti nistushâtijita-vṛijina-bhâga-bhagavad-Arhad-arhaṇîya-châru-charaṇâravinda-dvandvânanda-vandana-vêḷâ-vilôkanîyâkshmâyamâṇa-Lakshmî-viḷâseyuṃ apahasanîya-svîya-jîvitêśa-jîvitânta-jîvana-vinôdânârata-rata-rati-viḷâseyuṃ ǀ kâlêya-kâla-râkshasa-rakshâ-vikaḷa-sakaḷa-vâṇija-trâṇati-prachaṇḍa-Châmuṇḍâti-śrêshṭha-râjaśrêshṭhi-mânasa-râjamâna-râjahaṃsa-vanitâ-kalpeyuṃ ǀ parama-Jina-mata-paritrâṇa-karaṇa-kâraṇîbhûta-Jina-śâsana-dêvatâkârâ-kalpeyuṃ ǀ abhirâma-guṇa-gaṇa-vaśîkaraṇîyatânukaraṇîya-Dharaṇîsuteyuṃ ǀ śrî-sâhitya-satyâpita-Kshîrôdasuteyuṃ ǀ sad-dhammânurâga-matiyuṃ enisida Dêmiyakka

padya ॥

śrî-Châmuṇḍa-manô-manôratha-ratha-vyâpâraṇaika-kriyâ ǀ
śrî-Châmuṇḍa-manas-sarôja-rajasâ râja-dvirêphâṅganâ
śrî-Châmuṇḍa-gṛihâṅgaṇôdgata-mahâ-śrî-kalpa-vallî svayaṃ
śrî-Châmuṇḍa-ma(*West face*) naḥ-priyâ vijayatâṃ śrî-Dêmavaty-aṅganâ ॥
âhâraṃ tri-jagaj-janâya vibhayaṃ bhîtâya divyaushadhaṃ
vyâdhi-vyâpad-upêta-dîna-mukhinê śrôtrê cha śâstrâgamâṃ
êvaṃ Dêvamatis sadaiva dadatî praprakshayê svâyushâṃ
Arhad-dêva-matiṃ vidhâya vidhinâ dîvyâ vadhû prôdabhû ॥
âsît para-kshôbhakara-pratâpâ-
śêshâvanîpâla-kṛitâdarasya
Châmuṇḍa-nâmnô vaṇijaḥ priyâ strî-
mukhyâ satî yâ bhuvi Dêmatîti ॥
bhûlôka-chaityâlaya-chaitya-pûjâ-
vyâpâra-kṛity-âdaratô' vatîrṇṇâ
Svarggât sura-strîti vilôkyamânâ
puṇyêna lâvaṇya-guṇêna yâtra ॥
âhâra-śâstrâbhaya-bhêshajânâṃ
dâyiny alaṃ varṇṇa-chatushṭayâya
paśchât samâdhi-kriyayâyur-antê
sva-sthânavat Svaḥ pravivêśa yêchchaiḥ

sad-dharmma-śatrum Kali-kâla-râjam
jitvâ vyavasthâpita-dharmma-vrittyâ ||
tasyâ jaya-stambha-nibham śilâyâ
stambham vyavasthâpayati sma Lakshmîh ||

śrî-Mûlasanghada Dêsigaganada Pustakagachchhada Śubhachandra-siddhânta-dêvara guḍḍi Saka-varsha 1042 neya Vikâri-samvatsarada Phâlguna-ba 11 Brihavâradandu sanyâsana-vidhiyim Dêmiyakka muḍipidaḷu ||

130 (63).

On the simhapîtha of Âdîśvarasvâmi in Eraḍukaṭṭe-basti.

Śubhachandra-munîndrasya siddhântê Siddhanandinah
pada-padma-yugê Lakshmîr Lakshmîr iva virâjatê ||
yâ Sîtâ pati-dêvatâ-vrata-vidhau kshântau kshitir yyâ punar
yyâ Vâchâ vachanê Jinârchchana-vidhau yâ Chêḷinî kêvalam
kâryyê nîti-vadhû ranê jaya-vadhûr yyâ Ganga-sênâpatêh
sâ Lakshmîr vvasatim gunaika-vasatir vyâtîtanan nûtanâm ||

śrî-Mûlasanghda Dêsigaganada Pustakânvaya ||

131 (62).

On the pedestal of Śântîśvarasvâmi in Gandhavârana-basti.

Prabhâchandra-munîndrasya pada-pankaja-shatpadâ
Śântalâ Śânti-Jainêndra-pratibimbam akârayat |

(On the simhapîtha of the same image.)

uktau vakra-gunam driśôs taraḷatâ sad-vibhramam bhrû-yugê
kâṭhinyam kuchayôr nnitamba-phalakê dhatsê'timâtra-kramam
dôshân êva gunîkarôshi subhagê saubhâgya-bhâgyam tava
vyaktam Śântala-dêvi vaktum avanau śaknôti kô vâ kavih ||
râjatê râja-simhîva pârśvê Vishnu-mahîbhritah
vikhyâtâ Śântalâkhyâ sâ Jinâgâram akârayat ||

132 (56).

At the side of the same basti.

traividyôttama-Mêghachandra-su-tapah-pîyûsha-vârâśijah
sampûrnnâkshaya-vritta-nirmmaḷa-tanuh ghushyad-budhânandanah
traiḷôkya-prasarad-yaśaś-śuchi-ruchir yyar prâsta-dôshâgamah
siddhântâmbudhi-varddhanô vijayatê' pûrvvah Prabhâchandramâh ||
Śrîśôdarâmbuja-bhavâd udito'trir Atri-
jâtêndu-putra-Budha-putra-Purûravastah
Âyus tataś cha Nahushô Nahushâd Yayâtih

tasmâd Yadur Yadu-kuḷê bahavô babhûvuḥ ‖
khyâtêshu têshu nṛipatiḥ kathitaḥ kadâchit
kaśchid vanê muni-varê śvachaḷaḥ karâḷaṃ
śârddûḷakaṃ prati ha poy Śaḷa ity atô'bhût
tasyâbhidhâ muni-vachô'pi chamûra-lakshmaḥ ‖
tatô Dvâravatî-nâthâ Poysaḷâ dvîpi-lâñchhanâ
jâtâś Śaśapurê têshu Vinayâditya-bhûpatiḥ ‖
sa śrî-vṛiddhikaraṃ jagaj-jana-hitaṃ kṛitvâ dharâṃ pâḷayan ।
śvêta-chhatra-sahasrapatra-kamaḷê Lakshmîṃ chiraṃ vâsayan ।
dôrddaṇḍê ripu-khaṇḍanaika-chaturê vîra-śriyaṃ nâṭayan ।
vikshêpâkhiḷa-dikshu śikshita-ripus têjaḥ-praśastôdayaḥ ‖
śrîmad-Yâdava-vaṃśa-maṇḍana-maṇiḥ kshôṇîśa-rakshâ-maṇir
Lakshmî-hâra-maṇiḥ narêśvara-śiraḥ-prôttuṅga-śumbhad-maṇiḥ
jîyân nîti-pathêksha-darppaṇa-maṇiḥ lôkaika-chûḍâmaṇiś
śrî-Vishṇur vvinayârchchitâ guṇa-maṇis samyaktva-chûḍâmaṇiḥ ‖

kanda ‖

ereda manujaṅge sura-bhû-
miruhaṃ śaraṇ endavaṅge kuḷiśâgâraṃ
para-vaniteg Anilatanayaṃ
dhuradoḷ poṇarddaṅge mṛityu Vinayâditya ‖
balidaḍe maledaḍe Malapara
taleyoḷ bâḷ-iḍuvan udita-bhaya-rasa-vasadiṃ
baliyada maleyada Malepara
taleyoḷ kaiy iḍuvan oḍane Vinayâdityaṃ ।
â-Poysaḷa-bhûpaṅge ma-
hîpâḷa-kumâra-nikara-chûḍâratnaṃ
śrîpati nija-bhuja-vinaya-
mahîpati janiyisidan adaṭan Eṟeyaṅga-nripaṃ ‖

vṛitta ‖

anupama-kîrtti mûṟeneya Mâruti nâlkaney ugra-vahniy ayd
eneya samudram âṟeneya pû-gaṇey êḷaney urbbarêshan eṇṭ-
eneya kuḷâdriy ombhataney udgha-samêta-hasti pa-
tteneya nidhâna-mûrttiy ene pôlvavar âr Eṟeyaṅga-dêvana ‖
ari-puradoḷ dhagaddhagil dandhagil embud arâti-bhûmipâ-
ḷara śiradoḷ garilgari garîgaril embudu vairi-bhûtaḷê-
śara karuḷoḷ chimilchimi chimîchimil embudu kôpa-vanhi du-
rddharataram endoḍ aḷk-uṟade kâduvar âr Eṟeyaṅga-dêvana ‖

kaṃ ‖

â-negaḷd Eṟega-nṛipâḷana

sûnu brihad-vairi-marddanaṃ sakaḷa-dhari-
trî-nâthan artthi-janatâ-
Bhânusutaṃ jishṇu Vishṇuvarddhanan esedaṃ ‖
udeyaṃ-geyal oḍan oḍan ant
uditôditamâge sakaḷa-râjyâbhyudayaṃ
madavad-arâti-nṛipâḷaka-
pada-vidaḷanan amama Vishṇuvarddhana-bhûpaṃ ‖

vritta ‖

kelaraṃ kirttikki bêraṃ bidurddu kelaran atyugra-saṅgrâmadoḷu bâḷ-
dale-goṇḍ âkshêpadindaṃ kelara talegaḷaṃ meṭṭi mind ugra-kôpaṃ
malev aty-udvrittaraṃ tottaḷaduḷidu nija-prâjya-sâmrâjyamaṃ tôḷ-
valadiṃ nishkaṇṭakaṃ mâḍidan adhika-baḷaṃ Vishṇu Jishṇu-pratâpaṃ ‖
durbbarâri-dharâdharêndra-kuḷiśaṃ śrî-Vishṇu-bhûpâḷan ârdd
erbbaṭṭilu seḍed ôḍi pôgi bhayadind â-bandan î-bandan end
urbbîpâḷara kaṇge lôkam anituṃ tad-rûpam âgirppinaṃ
sarbbaṃ Vishṇumayaṃ jagatt enip idêṃ pratyaksham âgirddudô ‖

vachana ‖

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Dvârâvatîpura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyakta-chûḍâmaṇi Malaparoḷ-gaṇḍâ-dy-anêka-nâmâvaḷî-samâḷaṅkṛitanuṃ [1] mattaṃ Chakragoṭṭa Taḷakâḍu Nîlagiri Koṅgu Naṅgali Kôḷâlaṃ Tereyûru Koyatûru Koṅgaḷiy Uchchaṅgi Taleyûru Pombu-rchchav Andhâsura Chauka Baḷeyavaṭṭaṇa yend ivu modalâg anêka-durgga-trayaṅ-gaḷan aśramadiṃ koṇḍu chaṇḍa-pratâpadiṃ Gaṅgâvâḍi-tombhattaṟu-sâsiramuman uṇḍige-sâdhyaṃ mâḍi sukhadiṃ râjyaṃ-geyyuttam irdda śrîman-mahâ-maṇḍaḷêśva-raṃ Tribhuvana-malla Taḷakâḍu-goṇḍa bhuja-baḷa Vîra-Gaṅga Vishṇuvarddhana-Poysaḷa-Dêvara vijaya-râjyam uttarôttarâbhivṛirddhi-pravarddhamânam â-chandrâr-kka-târaṃ-baraṃ saluttam ire

kaṃ ‖

â negardda Vishṇu-nṛipana ma-
nô-nayana-priye chaḷâḷa-nîḷâḷaki cha-
ndrânane Kâmana Ratiyalu
tân ene toṇe sari samâne Śântala-dêvi ‖

vri ‖

aggada Mârasiṅgana manô-nayana-priye Mâchikabbeyant
aggada kîrtti-vett esevar agra-tanûbhave Vishṇuvarddhanaṅg
aggada chitta-vallabhey enalk abhivarṇnipar âro Lakshmigant
aggaḷam appa mântanada Śântala-dêviya puṇya-vṛiddhiyaṃ ‖
dhuradoḷ Vishṇu-nṛipâḷakaṅge vijaya-śrî vakshadoḷ santataṃ
paramânandadin ôtu nilva vipuḷa-śrî têjad uddâniyaṃ

vara-dig-bhittiyan eydisal nereva kîrtti-śrîy enutt irppud î-
darevoḷ Śântala-dêviyaṃ nereye baṇṇipp-âtan ê-vaṇṇipaṃ ‖

kaṃ ‖

Śântala-dêviya guṇamaṃ
Śântala-dêviya samasta-dânônnatiyaṃ
Śântala-dêviya sîḷam a-
chintyaṃ bhuvanaika-dâna-chintâmaṇiyaṃ ‖

va ‖

svasty anavarata-parama-kalyâṇâbhyudaya-śata-sahasra-phaḷa-bhôga-bhâginî dvitîya-Lakshmî-samâneyuṃ । sakaḷa-kaḷâgamânûneyuṃ । abhinava-Rugmiṇî-dêviyuṃ । pati-hita-Satyabhâveyuṃ । vivêkaika-Brihaspatiyuṃ । prattyutpanna-Vâchaspatiyuṃ । muni-jana-vinêya-jana-vinîteyuṃ । patibratâ-prabhâva-prasiddha-Sîteyuṃ । sakaḷa-vandi-jana-chintâmaṇiyuṃ । samyakta-chûḍâmaṇiyuṃ । udvritta-savati-gandhavâraṇeyuṃ । chatus-samaya-samuddhara-karaṇa-kâraṇeyuṃ । Manôja-râja-vijaya-patâkeyuṃ । nija-kuḷâbhyudaya-dîpakeyuṃ । gîta-vâdya-nritya-sûtradhâreyuṃ । Jina-samaya-samudita-prâkâreyuṃ । âhârâbhaya-bhaishajya-śâstra-dâna-vinôdeyum appa Vishṇuvarddhana-Poysaḷa-Dêvara piriy-arasi paṭṭa-mahâ-dêvi Śântala-dêvi Saka-varsha sâsira 40 ydeneya Śôbhakritu-saṃvatsarada Chaitra-suddha pâḍiva Brihaspati-vâradandu śrî-Beḷgoḷada tîrtthadoḷ Savatigandhavâraṇa-Jinâlayamaṃ mâḍisi dêvatâ-pûjega rishi-samudâyakk âhâra-dânakka Kalkaṇi-nâḍa Moṭṭenavileyaṃ tamma gurugaḷ śrî-Mûlasaṅghada Dêsiyagaṇada Pustakagachchhada śrîman-Mêghachandra-traividya-dêvara śishyar Prabhâchandra-siddhânta-dêvargge pâda-prakshâḷanaṃ-mâḍi sarbba-bâdhâ-parihâravâgi biṭṭa datti ‖

vri ‖

priyadind int idan eyde kâva purushargg âyuṃ mahâ-śrîyum a-
kkey idaṃ kâyade kâyva pâpige Kurukshêtrôrbbiyoḷ Bâṇarâ-
siyoḷ erkkôṭi-munîndraraṃ kavileyaṃ vêdâḍhyaraṃ kondud ond
ayasaṃ sârggum id endu sâridapuv î-śaiḷâksharaṃ santataṃ ‖

ślôka ‖

sva-dattâṃ para-dattâṃ vâ yô harêti vasundharâṃ ।
shashṭir vvarsha-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ ‖

Eḷasanakaṭṭava kereyâgi kaṭṭisi Savatigandhahasti-basadige sarugige dêviyaru Jinâlayakke biṭṭaru ‖ śrîmat-piriy-arasi paṭṭa-mahâ-dêvi Śântala-dêviyaru tâvu mâḍisida Savatigandhavâraṇada basadige śrîmat-Vishṇuvarddhana-Poysaḷa-Dêvara bêḍikoṇḍu Gaṅgasamudrada keḷagaṇa naḍu-bayal ayvattu-koḷaga-gardde tôṭavaṃ śrîmat-Prabhâchandra-siddhânta-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa datti idan aḷidavaṃ Gaṅgeya taḍiyoḷe hadineṇṭu-kôṭi-kavileyaṃ konda mahâ-pâtaka ‖ maṅgaḷa mahâ śrî śrî ‖ (*On the right side*) śrîmat-Prabhâchandra-siddhânta-dêvara śishyaru Mahêndrakîrtti-dêvaru munnûṛa-hadimûṛu kañchina hoḷavigeya Śântala-dêviya basadige mâḍisi koṭṭaru maṅgaḷa mahâ ‖ śrî śrî ‖

Pl. LXX.

NORTH FACE. | EAST FACE. | SOUTH FACE. | WEST FACE.

No. 133.

133 (57).

On the pillar in front of the same basti.

(North face)

saṃsâra-vana-madhyê'smin ṛijûṃs tadgân jana-drumân
âḷôkyâḷôkya sad-vṛittân chhinatti Yama-takshakaḥ ‖
śrî-râjat-Kṛishṇa-Râjêndrana magana magaṃ satya-śaucha-dvayâḷaṅ-
kâraṃ śrî-Gaṅga-Gâṅgêyana magaḷa magaṃ vîra-Lakshmî-viḷâsâ-
gâraṃ śrî-Râjachûḍâmaṇiy aḷiyan id êṃ pempo pêḷ end alampiṃ
bhûri-kshmâ-chakramuṃ baṇṇise sale negaḷdaṃ Raṭṭa-Kandarppa-dêvaṃ ‖
para-bhûmîśvara-bhîkaraṃ kara-niśâtôgrâsi-śatru-kshitî-
śvara-vidhvaṃsa-paraṃ parâkrama-guṇâṭôpaṃ vipakshâvanî-
śvara-paksha-kshaya-kâraṇaṃ raṇa-jayôdyôgaṃ dvishan-mêdinî-
śvara-saṃhâra-havirbhujaṃ bhuja-baḷaṃ śrî-Râjamârttaṇḍana ‖
iṟiyalk aṇmuvar îyal âṟar arebar pûṇd îvar ârânum ânt
iṟiyalk aṇmar ad âva gaṇḍa-guṇam âv-audâryyam end aḷkad ânt
iṟiv aṇmuṃ pirid îva pempum esed opp iḷdappuv âr bhaṇṇisal
neṟevar bbîrada châgad unnatikeyaṃ śrî-Râjamârttaṇḍana ‖
kiḍada jasakke tâne guṟiyâda chalaṃ nered artthig artthamaṃ
kuḍuva chalaṃ todaḷ-nuḍiyadirppa chalaṃ para-veṇṇoḷ ôt oḍaṃ-
baḍada chalaṃ śaraṇge vare kâva chalaṃ para-sainyamaṃ peṟaṅg
eḍe-guḍad aṭṭi kolva chalam âḷda chalaṃ Chaladaṅkakâṟna ‖
iru peṟad ênan iṃ pogaḷut iḷdapud îva negaḷte kaḷpa-bhû-
miruhadin aggaḷaṃ nuḍi surâchaḷadind achaḷaṃ parâkramaṃ
khara-kara-têjadiṃ bisidu châgaḷa nanniya bîrad andam î-
doret ene baṇṇisal neṟevar âr aḷavaṃ Chaladaṅkakâṟana ‖
ogasugam allad uḷḷudane pêḷdapen endum atarkya-vikramaṃ
mṛigapatig allad ille gaḍa sanda gabhîrate vârddhig allad i-
lle gaḍa jagat-prasiddhig eḷe . . . . . . mahônnati-ve . . ga . . . .
. . . . m ellam oḷavân aṟiveṃ . . . .

(East face)

dusthitê-lôka-kalpataruv embudu vairi-narêndra-kumbhi-kum-
bha-sthaḷa-pâṭana-pravaṇa-kêsariy embudu kâminî-janô-
ra-sthaḷa-hâram embudu mahâ-kavi-chitta-sarôruhâkarâ-
vâsthita-haṃsan embudu samasta-mahî-janam Indra-Râjanaṃ ‖
pusivude takku koṭṭ aḷipi koḷvude mantaṇam anya-nârig â-
ṭisuvude chittam îyadude binnaṇam âruman eyde kûrîtu baṅ-
chisuvude kalta kalpiy ene matt avaraṃ pesar-goṇḍad entu pô-
lisuvudo pêḷim îgaḍina râja-tanûjaroḷ Indra-Râjanaṃ ‖
nikhiḷa-vinaman-narêśvara-

mukhâbja-nêtrôtpaḷâḷakâḷôḷa-śiḷî-
mukha-nikaradin esevudu pada-
nakha-kamaḷâkara-viḷâsam ahitara Javana ‖
mannisi pirid îvaṃ toda-
ḷaṃ nuḍiyan toḍardu mâṇan aḷarindam id ên
unnati-vaḍedudo châgada
nanniya bîrada negaḷte Chalad-aggaḷiyâ ‖
śarad-amṛita-kiraṇa-ruchiyiṃ
charâchara-vyâptiyiṃ jagaj-jana-nutiyiṃ
karam esed iḷdapud ên Î-
śvara-mûrttiye kîrtti Kîrttinârâyaṇana ‖
nuḍivar bîraman ondu-gaṇḍu seḍevar châgakke muyv-âmpar î-
vaḍe pal-gachchuvar âme sôchigaḷem end irppar ppara-strîyaroḷ
gaḍaṇaṃ nannige bîguvar nuḍi todaḷ dôsakke pakkâdedaṃ
baḍa-gaṇḍar Kali-kâladoḷ kaligaḷoḷ gaṇḍaṃ-baraṃ gaṇḍarê ‖

(*South face*)

śrîge vijayakke viddege
châgakk adaṭiṅge jasake pempiṅg initarkk
âgaram id endu kandukad
âgamadoḷe negaḷgum alte bîrara bîra ‖
oḷagaṃ dakshiṇa-sukara-dushkaramaṃ poṟagaṇa sukara-dushkara-bhêda-
maṃ
oḷage vâmada vishamaman alliya vishama-dushkaraman inn adaṟa po-
ṟag a-
ggaḷikey enip ati-vishamaman adaṟ ati-vishama-dushkaram emba dushkar-
maṃ
eḷeyoḷ orvvane châriśal ballaṃ nâlku-prakaraṇamuman Indra-Râjaṃ
chârise nâlku-prakaraṇa-
châraṇe mûnûṟa-mûvateṇṭ enisadav â-
châraṇegaḷan aśramadiṃ
chârisuguṃ kôṭi-teṟadin Eḷevabeḍeṅgaṃ ‖
baḷasuv êṟuva suḷiv agalv intappa châraṇa-dôsham allade poṭṭava-
ṭṭaḷege saman-âge girigeya kôl muṭṭi migaluṃ nelalum aṇam îyad int ond-
aḷaviyoḷ bare poṟag oḷag ededoḷaṃ baladoḷaṃ kaḍu-gaḍupinne barppa
vaḷayan dappade chârisuv ôjeyaṃ Raṭṭa-Kandarppanant âvaṃ ballaṃ
meḷasina niliridu girigeyan aḷedorgg eṇ-kôloḷ oḷage poṟagaṇe meḷev oḷp
aḷavaḍe châripa bahalikey aḷav idu kêvaḷame Kîrttinârâyaṇana ‖
girige meḷasindaṃ kiṟid akka kâl oḷpu nâl-varal aḷaviga kiṟidum akka
turagaṃ beṭṭadiṃ pirid akka vaḷayamuṃ bhû-vaḷayadin atta piridum akke

girige kôl vaḷi vaḷayam int initumaṃ bagevonge karam arid int ivaṟoḷ
irade patt-eṇṭu-vaḷayaṃ chârisadannaṃ bhôga-mikkavan allan Indra-Rajaṃ ||
kaḍupugaḷ uddavaḷaṃ gaḍa
beḍeṅgugaḷa bêṟe bhaṅgigaḷa laḷigaḷ id êṃ
kaḍu-jâṇ ene badik ayvaram
aḍarddapuḷ ene biddam-eḷerum Eḷevabeḍeṅgaṃ ||
negaḷda maṇḍaḷa-mâḷe tri-maṇḍaḷa yâmaka-maṇḍaḷam arddha-chandra-mârggaṃ
bagevoḍ aridappa sarvvatôbhadram uddavaḷaṃ chakra-vyûhaṃ balmegaḷ-aṃ
pogaḷisal takka peṟavu dushkarad eḷepaṅgaḷan aśramadin eḷeyoḷ
jagadoḷ Eḷevabeḍeṅgan orvvane balla . . . . . . utârâḷaṃ mântarame ||

(West face)

uddavaḷam eḷevar embude
biddaṃ munn alli kaḍupinoḷ bahu-vidhadind
uddavaḷam eḷedu murigum
biddam enal balaḷa poṟagan Eḷevabeḍeṅgaṃ ||
eṟakam allade polladâg eṟagi dorekoṇḍe koḷva teṟan allade
neṟeye barale takkaḍiyalli bîsuvalliye bîsal aridey illa
paṟiyanâdiṭṭe murivalli kaḍupinoḷ muriday ill illiya binnaṇavan
neṟeye kalpade bîrara bîranaṃ giḍegaḷ-âbharaṇanaṃ nôḍi kallâ ||
âsuvanuṃ kûkuvanuṃ
bîsuvanuṃ gaḍaye negaḷda takkaḍiyoḷ enutt
âsadeyu kuṅkadeyuṃ
bîsandeyu biddam eḷegum Eḷevabeḍeṅgaṃ ||
eṟagal aṟiyade jinṭukam maguḷduṃ baral aṇam aṟiyade tappaṃ ,ndum
teṟanan aṟiyade bhaṅgaman ikkiyum mûṟ-aḍeg allade kaṭṭâḍiyuṃ
muṟiye poyisidan ureyaṃ kondu dhareg eḍe tagar gaḍa yivan enisade
neṟeye kaḍu-jâṇan enisalke barkkume geḍegaḷ-âbharaṇana kalladan-naṃ ||
kâlgaḷa kaygaḷa turagada
kâlgaḷa tiṇivugaḷoḷ alli bañchisut eḷegum
gelgum ene negaḷda mârggade
gelgume piṇed alli Kîrttinârâyaṇanaṃ ||
vanadhi-nabhô-nidhi-pramita-saṅkhye Śakâvanipâḷa-kâḷamaṃ
neneyise Chitrabhânu parivarttise Chaitra-sitêtarâshṭamî-
dina-yuta-Bhauma-vâradoḷ anâkuḷa-chittade nôntu tâḷdidaṃ
jana-nutan Indra-Râjan akhiḷâmararâja-mahâ-vibhûtiyaṃ ||

134 (58).

On a pillar to the west of Têrina-basti.*

(North face)

.... vora veḷpaḍigu .... d andade pogaḷis embene .... giya ... disimâ .. lado .. nu .. me .. gadena .. bba .. te su .. podisu veḷtey uri .. bîḍi .... nagisuguv emba .. vapeda .. kkeye Mâvana-gandha-hastiyam ‖

adirad idirchchi nind ari .... n ene pâyisi tanna miṇḍamum
kudureya yemb ivum berasi bîḷvadu mêṇ idire .. d eddu kâḷ-
gudi-goḷe tâne ....

(East face)

sâdhisi pôga ...... n irade .... diba ......
berita .... n taḷiya .... ḷdari .. ḷaya ...... ḷd ant ava strî ......
pena kela .... vôlagadoḷ tâye .... unatâ .... ya viṭṭau eve.. .
....

aḷipi ...... ya .... ṇḍal u-
chchaḷidu nijâdhipam besasid êr-bbesanam kusid irnme kêḷdu bâḷ-
v aḷipanan avyavasthitanan or-bbesak aḷkuva jôḷa-gaḷḷaraṃ
paḷiy edey illad oḷp aleyut irppudu Mâvana-gandha-hastiyam ‖
para-baḷav eydi kayduv edey-âduva tâṇadoḷ alli bîramam
para-vadhuv aṭṭeḷâtar edey-âduva tâṇadoḷ alli sauchamam
parikisi sandar illa perar orbbaruv ennal id anmu saucham em-
bar adar eḷa ....

(South face)

.... vâge di-
ṭṭigara na .. vudam dorege varkkume Mâvana-gandha-hastiyam ‖
oḍaneya nâyakar kkudidu tâgnme .. maḷva vakkad oḍḍu pun-
baḍuvinav iḷdu sandu savakaṭṭ aḷid allige nûṅki bîram a-
chchaḷivinam âme taḷt iṛidu geldev arâtiyan endu pochchaṛi-
nuḍiv aḷi-gaṇḍaram naguvud oṭṭaji Mâvana-gandha-hastiyam ‖
aṇuginoḷe Râjachûḍâ-
maṇi mârggeḍe-mallan îye gelv eḷepada bi-
nnaṇa ....

(West face)

....
.. ḷalâge kaṇe pâṛuvalli bittarisuvud ariyem gatiyan êṃ !
ene negaḷda Piṭṭugam bî-
ḍina sauchîrano prachaṇḍa-bhujadaṇḍam Mâ-

* The lower portion of this pillar, except the west face, is built in.

vana-gandha-hasti kavi-jana-
vinutaṃ mone muṭṭe gaṇḍan âhava-sauṇḍa ।
bare Chitrabhânu-saṃva-
tsaram adhikâshâḍa-bahuḷa-dasamî-dinadoḷ
guru-charaṇa-mûḷadoḷ subha-
pariṇâmade Piṭṭan Indralôkakk ogadaṃ ॥

135.

On the first pillar to the left of the same basti.

(North face.)

svasti

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

(Stops here.)

136.

At the same basti, on a broken stone built into the pial of the navaranga.

ta . . . . ti Kaḷbappinalli ॥ Malada Kumâraṇandi-bhaṭârara sishittiyar Sâyibbe-kantiyara . . . . vappidigaḷ

(On the side of the same stone.)

viḷa . . . . . . sa . . . . sarvva . . . . . .

137.

On the upper portion of the north face of the car in front of the same basti.

bhadraṃ bhûyâj-Jinêndrâṇâṃ śâsanâyâgha-nâśinê
ku-tîrttha-dhvânta-saṅghâta-prabhinna-ghana-bhânavê ॥
Saka-varshaṃ sâyiradiṃ
prakaṭam enal mûvat-ombhatuṃ naḍeyutiralu
sukaram ene Hêmaḷambiyoḷ
akaḷaṅkada Jêshṭa-suddha-Guru-têrasiyoḷu ॥

vṛi ॥

dharaṇî-pâḷakanappa Poysaḷana râja-śrêshṭhigaḷ tammut-ir-
bbar enal Poysaḷa-seṭṭiyuṃ guṇa-gaṇâmbhôrâsiy emb ondu su-
ndara-gambhîrada Nêmi-se[ṭṭi]yum iva śrî-Jaina-dharmmakke tây-
garegaḷ tâm ene sanda pemp asadaḷaṃ parvvittu bhû-bhâgadoḷ ॥

ka ॥

amaḷa-yaśar amaḷa-guṇa-gaṇar
a-maḷina-Jina-śâsana-pradîpakar ene pemp
amarddire Poysaḷa-seṭṭiyum

amêya-guṇi Nêmi-seṭṭiyuṃ sukhadin iralu ॥
avara jananiyar enalk î-
bhuvanataḷaṃ pogaḷe Mâchikabbeyuṃ udyad-
vividha-guṇi Śântikabbeyum
avarggaḷu Jina-jananiyannar urbîtaḷadoḷ ॥

(On the upper portion of the west face of the same car.)

Jina-gṛihamaṃ manô-mudade mâḍisi Mandaramaṃ vinirmmisirdd
anupama-Bhânukîrtti-muni-śê . . . . divya-padâbja-mûḷadoḷ ।
manam osed irvvaruṃ parama-dîksheyan oppire tâḷdidar jjagaj-
jana-tati kîrttisalke Maru-dêviyu[m in]bine Śântikabbeyuṃ ॥
śrî-Mûlasaṅgadoḷ matt
â-mahimônnatam enippa Dêsigagaṇadoḷu
tâm irvvarum akhiḷa-guṇô-
ddâmeyar ene negarddar intu nôntarum oḷarê ॥
Jina-patige pûjeyaṃ san-
muni-patigaḷug anna-dânamaṃ bhaktiyoḷ im-
bine Poysaḷa-seṭṭiyum oḷ-
pina kaṇiy ene Nêmi-seṭṭiyuṃ mâḍisidar ॥

138 (60).

On the first viragal near Bâhubali-basti.

śrîg âśrayav ene têjakk
âgarav ene negaḷda Gaṅgavajrana leṅka
bBôgâychan embar avaroḷ
Bôgeya mârppaḍeg oṛaṇṭan aṇmana baṇṭa ॥

Rakkasamaṇiya Kôṇeya-Gaṅgana kâḷegadoḷ tanna sâvaṃ niśchaysi kâḷega kiḍe
Rakkasamaṇiya kaḷipi tanna balamuṃ mârbbalamum tannane pogaḷe ।
oḍane kâḷaga bayisida ghôḷayilar ppaṛa-piṅge mârbbalaṃ
biḍe kaḍi-kaydâ nûṅki kiḍe tanna balaṃ peṛa-bâgadalli band
aḍi-geḍad ande vajiyoḷe pâyisi mûlam ellamaṃ paḍal-
vaḍisi pogaḷteyaṃ paḍedu ṇântudu Bôyigan ânt â-nichchaṭa ॥
adiri . . ḷika vaddegana Kôṇeya-Gaṅgana mottam ellamaṃ
bedaṛuvinaṃ teraḷchi palaruṃ tuḷilâḷgaḷan ikki tanna bî-
radu . . lad êḷgeyaṃ para-balaṃ pogaḷal baḍikaṃ . . mâgi biḷd
adaṭin aḷurkkeyaṃ meṛedu sâvudu Bôyiganant iḷâgradoḷ ॥
naṭṭa saralgaḷ ind idaka . . . . . . yiṃ kiḍi-keydu bêḍiroḷḷ
iṭṭa nisânta-hêtugaḷin âdam agurbbisi baṭṭu bîḷuvol
toṭṭane nondu bîḷv eḍeye . . . . . . goṇḍu vimâna ma . . laṃ
muṭṭalum ittar illa gaḷa Bôyiganaṃ Divijêndra-kânteya . . ॥

139 (61).

On the second viragal at the same place.

Śrî-yuvatige nija-vijaya-
śrî-yuvatiye savatiy enise raṇa-mûrkha-nṛipâ-
mnâyadoḷ âyada mey-gali
Bâyikan emba negaḻteyaṃ prakaṭisidan ।
śrî-dayitana Bâyikana ma-
nô-dayitege jabhadoḷ eseda Jâbayyage tâm
âdar tanayar pêḷal
Mâduvaraṃ Dôyilamman embar pesariṃ ॥
avar oḍa-vuṭṭidoḷ aṟivina
tavar ene dharmad adaguntiy ene negaḻdal bhû-
bhuvanakke Sâviyabbigam
Avanijegaṃ dorey enalke peṇḍirum oḷarê ॥
Dhôrana tanayaṃ vibudhô-
dâraṃ dhareg eseda lôka-vidyâdharanant
â-ramaṇige patiy ene peṟar
âruman â-satiya pempinoḷ pôlipudê ॥
śrâvaka-dharmmadoḷ dorey enal peṟar ill ene sanda Rêvati-
śrâvaki tâne sajjanikeyoḷ Janakâtmaje tâne rûpinoḷ
Dêvaki tâne pempinoḷ Arundhati tâne Jinêndra-bhakti-sad-
bhâvade Sâviyabbe Jina-śasana-dêvate tâne kâṇirê ॥
Udayavidyâdharan appa Sâyibbêndra

(*On the top of the same stone.*)

.. riyisidadi ...... mâ mâ ...... da jana ...... nde mûpa .... radi .... li .. pa .... mu .... yani ...... na pa .. nuḍid agid andarâgi pasiyân ivag ân âden edalli munol kâdi yali .... viḷd avarana janani Sâyibbe kaṇḍa .... ḍidarade keyyâra ji .. mâlâgrada .... kaṟipa .. ḻinetum ade nuḍiy iḍe .. drâgi .. nuḍidu nuva gadaḷ Bagiyuralli sattaḷ .... vetta .... yabbe sâyalendu peṇḍatiye .... vottaṇṇaḷ ogaḷe palaruṃ tolagida râyada chala masala baḷagi gandin i-ppaṇḍa-tiyin

140 (50).

On a pillar of the first maṇṭapa by the side of Gandhavâraṇa-basti.

(*East face.*)

bhadraṃ bhûyâj Jinêndrâṇâṃ śâsanâyâgha-nâśinê
ku-tîrttha-dhvânta-saṅghâta-prabhinna-ghana-bhânavê ॥

śrîman-Nâbhêya-nâthâdy-amaḷa-Jina-varânîka-saudhôru-vârddhiḥ ।
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhôru-vêdiḥ ।
śasta-syâtkâra-mudrâ-śabaḷita-janatânanda-nâdôru-ghôshaḥ ।
sthêyâd âchandra-târaṃ parama-sukha-mahâ-vîryya-vîchî-nikâyaḥ ॥
śrîman-munîndrôttama-ratna-varggâḥ
śrî-Gautamâdyâḥ prabhavishṇavas tê
tatrâmbudhau sapta-maharddhi-yuktâs
tat-santatau Nandigaṇê babhûva ॥
śrî-Padmanandîty anavadya-nâmâ
hy âchâryya-śabdôttara-Koṇḍakundaḥ
dvitîyam âsîd abhidhânam udyach-
charitra-sañjâta-su-châraṇarddhiḥ ॥
abhûd Umâsvâti-munîśvarô'sâv
âchâryya-śabdôttara-Gṛiddhapiñchhaḥ ।
tad-anvayê tat-sadṛiśô'sti nânyas
tâtkâḷikâśêsha-padârttha-vêdî ॥
śrî-Gṛiddhapiñchha-munipasya Baḷâkapiñchhaḥ ।
śishyô'janishṭa bhuvana-traya-vartti-kîrttiḥ ।
châritra-chañchur akhiḷâvanipâḷa-mauḷi-
mâḷâ-śiḷîmukha-virâjita-pâda-padmaḥ ॥
tach-chhishyô Guṇanandi-paṇḍita-yatiś châritra-chakrêśvaraḥ ।
tarka-vyâkaraṇâdi-śâstra-nipuṇas sâhitya-vidyâpatiḥ
mithyâvâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kaṇṭhîravô
bhavyâmbhôja-divâkarô vijayatâṃ Kandarppa-darppâpahaḥ ॥
tach-chhishyâs tri-śatâ vivêka-nidhayaś śâstrâbdhi-pâraṅgatâs
têshûtkṛishṭatamâ dvi-saptati-mitâḥ siddhânta-śâstrârtthaka-
vyâkhyânê paṭavô vichitra-charitâs têshu prasiddhô muniḥ ।
nânânûna-naya-pramâṇa-nipuṇô Dêvêndra-saiddhântikaḥ ॥
ajani mahipa-chûḍâ-ratna-rârâjitâṅghrir
vvijita-Makarakêtûddaṇḍa-dôr-ddaṇḍa-garvvaḥ ।
ku-naya-nikara-bhûdhrânîka-dambhôḷi-daṇḍaḥ ।
sa jayatu vibudhêndrô Bhâratî-bhâḷa-paṭṭaḥ ॥
tach-chhishyaḥ Kaḷadhautanandi-munipas saiddhânta-chakrêśvaraḥ ।
pârâvâra-parîta-dhâriṇi-kuḷa-vyâptôru-kîrttîśvaraḥ ।
pañchâkshônmada-kumbhi-kumbha-daḷana-prônmu [kta-mu] ktâphaḷa-
prâṃśu-prâñchita-kêsarî budha-nutô vâk-kâminî-vallabhaḥ ॥
tat-putrakô Mahêndrâdi-kîrttir m Madana-Śaṅkaraḥ ।
yasya Vâgdêvatâ śaktâ śrautîm mâḷâm ayûyujat ॥

tach-chhishyô Vîraṇandî kavi-gamaka-mahâ-vâdi-vâgmitva-yuktô
yasya śrî-Nâka-sindhu-Tridaśapati-gajâkâśa-sankâśa-kîrttiḥ ।
gâyanty uchchair ddig-antê tridaśa-yuvatayaḥ prîti-râgânubandhât ।
sô'yaṃ jîyât pramâda-prakara-mahidharâbhîḷa-dambhôḷi-daṇḍaḥ ॥
śrî-Gollâchâryya-nâmâ samajani munipa [ś] śuddha-ratna-trayâtmâ
Siddâtmâdy-arttha-sârttha-prakaṭana-paṭu-siddhânta-śâstraâbdhi-vîchî-
sanghâta-kshôḷitâhaḥ pramada-mada-kaḷâlîḍha-buddhi-prabhâvaḥ ।
jîyâd bhûpâḷa-mauḷi-dyumaṇi-vidaḷitânghry-abja-lakshmî-viḷâsaḥ ॥
Vîraṇandi-vibudhêndra-santatau nûtna-Chandila-narêndra-vaṃśa-chû-
ḍâmaṇiḥ prathita-Golla-dêśa-bhûpâḷakaḥ kim api kâraṇêna saḥ ॥
śrîmat-Traikâlya-yôgî samajani mahikâ kâya-lagnâ tanutraṃ
yasyâbhûd vṛiddhi-dhârâ niśata-śara-gaṇâ grîshma-mârttaṇḍa-bimbaṃ
chakraṃ sad-vṛitta-châpâkaḷita-yati-varasyâgha-śatrûn vijêtuṃ
Gollâchâryyasya śishyas sa jayatu bhuvanê bhavya-sat-kairavênduḥ ॥
Gangaṇṇana likhita ॥

(South face.)

tapas-sâmartthyatô yasya chhâtrô'bhûd brahma-râkshasaḥ ।
yasya smaraṇa-mâtrêṇa munchanti cha mahâ-grahâḥ ॥
prâjyâjyatâṃ gataṃ lôkê karañjasya hi tailakaṃ ।
tapas-sâmartthyatas tasya tapaḥ kiṃ varṇṇituṃ kshamaṃ ॥
Traikâlya-yôgi-yatipâgra-vinêya-ratnas
sidhânta-vârddhi-parivarddhana-pûrṇṇa-chandraḥ ।
dig-nâga-kumbha-likhitôjvaḷa-kîrtti-kântô
jîyâd asâv Abhayanandi-munir jjagatyâṃ ॥
yênâśêsha-parîshahâdi-ripavas samyag jitâḥ prôddhatâḥ ।
yênâptâ daśa-lakshaṇôttama-mahâ-dharmmâkhya-kalpa-drumâḥ
yênâśêsha-bhavôpatâpa-hananaṃ svadhyâtma-saṃvêdanaṃ
prâptaṃ syâd Abhayâdi-nandi-munipas sô'yaṃ kṛitârtthô bhuvi ॥
tach-chhishyas sakaḷâgamârttha-nipuṇô lôkajñatâ-saṃyutas
sach-châritra-vichitra-châru-charitas saujanya-kandânkuraḥ ।
mithyâtvâbja-vana-pratâpa-hananas śrî-Sôma-dêva-prabhur
jjîyât sat-Sakaḷêndu-nâma-munipaḥ kâmâṭavî-pâvakaḥ ॥
api cha Sakaḷa-chandrô viśva-viśvambharêśa-
praṇuta-pada-payôjaḥ kunda-hârêndu-rôchis-
tridaśa-gaja-su-vajra-vyôma-sindhu-prakâśa-
pratima-viśada-kîrttir vVâg-vadhû-karṇṇapûraḥ ॥
śishyas tasya dṛiḍha-vrataś śama-nidhis sat-saṃyamâmbhônidhiḥ ।
śîḷânâṃ vipuḷâlayas samitibhir yyuktis tri-gupti-śritaḥ ।
nânâ-sad-guṇa-ratna-rôhaṇa-giriḥ prôdyat-tapô-janma-bhûḥ ।

prakhyâtô bhuvi Mêghachandra-munipas traividya-chakrâdhipaḥ ||
śrî-bhûpâḷa [ka] -mauḷi-lâlita-padas saṃjñâna-Lakshmî-patiś
châritrôtkara-vâhanaś śita-yaśaś-śubhrâtapatrâñchitaḥ |
traiḷôkyâdbhuta-Manmathâri-vijayas sad-dharmma-chakrâdhipaḥ
pṛithvî-saṃstava-tûryya-ghôsha-ninadas traividya-chakrêśvaraḥ ||
śâbdaughasya śirômaṇiḥ praviḷasat-tarkkajña-chûḍâmaṇiḥ
saiddhântêshu śirômaṇiḥ praśamavad-brâtasya chûḍâmaṇiḥ |
prôdyat-saṃyaminâṃ śirômaṇir ûdañchad-bhavya-rakshâ-maṇiḥ |
jîyât sannuta-Mêghachandra-munipas traividya-chûḍâmaṇiḥ ||
traividyôttama-Mêghachandra-yaminaḥ patyur mmamâsi priyâ
Vâgdêvî disahâvahittha-hṛidayâ tad-vaśya-karmmârtthinî
kîrttir vvâridhi-dik-kuḷâchaḷa-kuḷa-svâdâtma [. .] prashṭum apy
anvêshṭuṃ maṇi-mantra-tantra-nichayaṃ sâ sambhramâ bhrâmyati ||
tarkka-nyâya-su-vajra-vêdir amaḷârhat-sûkti-tan-mauktikaḥ |
śabda-grantha-viśuddha-śaṅkha-kaḷitas syâdvâda-sad-vidrumaḥ ||
vyâkhyânôrjjita-ghôshaṇaḥ pra-vipuḷa-prajñôdgha-vîchî-chayô
jîyâd viśruta-Mêghachandra-munipas traividya-ratnâkaraḥ ||
śrî-Mûlasaṅgha-kṛita-Pustakagachchha-Dêśî-
yôdyad-gaṇâdhipa-sutârkkika-chakravarttî
saiddhântikêśvara-śikhâmaṇi-Mêghachandras |
traividya-dêva iti sad-vibudhâ stuvanti ||
siddhântê Jina-Vîrasêna-sadṛiśaḥ śâsyâbja-bhâ-bhâskaraḥ
shaṭ-tarkkêshv Akaḷaṅka-dêva-vibudhas sâkshâd ayaṃ bhûtaḷê|
sarvva-vyâkaraṇê vipaśchid-adhipaḥ śrî-Pûjyapâdas svayaṃ
traividyôttama-Mêghachandra-munipô vâdîbha-pañchânanaḥ ||

likhitâ-manôhara para-nârî-sahôdaranappa Gaṅgaṇṇana likhita ||

(West face.)

Rudrâṇîśasya kaṇṭhaṃ dhavaḷayati hima-jyôti [shô] jâtam aṅkaṃ
pîtaṃ sauvarṇṇa-śaiḷaṃ śiśu-dinapa-tanuṃ Râhu-dêhaṃ nitântaṃ
Śrî-kântâ-vallabhâṅgaṃ Kamaḷabhava-vapur mMêghachandra-bratîndra-
traividyasyâkhiḷâ [śâ] -vaḷaya-niḷaya-sat-kîrtti-chandrâtapô'sau ||
mûvatt-âṟuṃ guṇadiṃ
Bhâvajanaṃ kaṭṭi peṭṭav-eḷedar vṛishadiṃ
bhâvipaḍe Mêghachandra-
traividyar ad ento śânta-rasamaṃ taḷedar ||
muni-nâthaṃ daśa-dharmmadhâri dṛiḍha-shaṭ-triṃśad-guṇaṃ divya-bâ-
ṇa-nidhânaṃ ninag ikshu châpaṃ aḷinî jyâ-sûtram ôr onde pû-
vina bâṇaṅgaḷ [u] m ayde hînan adhikaṅg âkshêpamaṃ mâḷpuḍ â-
a nayaṃ Darppaka Mêghachandra-muniyoḷ mâṇ ninna dôr-ddarppamaṃ ||

śravaṇīyaṃ śabda-vidyâ-pariṇati mahanîyaṃ mahâ-tarkka-vidyâ-
pravaṇatvaṃ ślâghanîyaṃ Jina-nigadita-saṃśuddha-siddhânta-vidyâ-
pravaṇa-prâgalbhyam end end upachita-puḷakaṃ kîrttisal kûrttu vidvan-
nivahaṃ traividya-nâma-praviditan esedaṃ Mêghachandra-bratîndraṃ ‖
kshameg îgaḷ jauvanaṃ tîvidud atuḷa-tapaś-śrîge lâvaṇyam îgaḷ
same-sand irddattu tanniṃ śruta-vadhug adhika-prauḍhiy âyt îgaḷ end and-
e mahâ-vikhyâtiyaṃ tâḷdidan amaḷa-charitrôttamamaṃ bhavya-chêtô-
ramaṇaṃ traividya-vidyôdita-viśada-yaśaṃ Mêghachandra-bratîndraṃ ‖
ide haṃsî-bṛindam îṇṭal bagedapudu chakôrî-chayaṃ chañchuvịndaṃ
kadukal sârddappud Îśaṃ joḍeyolg irisal end irddapaṃ sejjeg êṛal
padedappaṃ Kṛishṇan embant esedu bisa-lasat-kandaḷî-kanda-kântaṃ
pudidatt î-Mêghachandra-brati-tiḷaka-jagad-vartti-kîrtti-prakâśaṃ ‖
pûjita-vidagdha-vibudha-sa-
mâjaṃ traividya-Mêghachandra-brati râ-
râjisidaṃ vinamita-muni-
râjaṃ Vṛishabhagaṇa-bha-gaṇa-târâ-râjaṃ ‖
stabdhâtmaran Atanu-śara-
kshubdharan ê-vogaḷve pogaḷe Jina-śâsana-du-
gdhâbdhi-sudhâṃśuvan akhiḷa-ka-
kud-dhavaḷima-kîrtti-Mêghachandra-bratiyaṃ ‖
tat-sadharmmaru ‖
śrî-Bâḷachandra-muni-râja-pavitra-putraḥ
prôdṛipta-vâdi-jana-mâna-latâ-lavitraḥ ǀ
jîyâd ayaṃ jita-Manôja-bhuja-pratâpaḥ
syâdvâda-sûkti-śubhagaḥ Śubhakîrtti-dêvaḥ ‖
kiṃ vâpasmṛiti-vismṛitaḥ kimu phaṇi-grastaḥ kim ugra-graha-
vyagrô'smin sravad-aśru-gadgada-vachô-mlânânanaṃ dṛiśyatê
taj jânê Śubhakîrtti-dêva-vidushâ yidvêshi-bhâshâ-visha-
jvâḷâ-jâṅguḷikêna jihmita-matir vvâdî varâkas svayaṃ ‖
ghana-darppônnaddha-Bauddha-kshitidhara-paviy î bandan î bandan î ban-
dane san-nayyâyikôdyat-timira-taraṇiy î bandan î bandan î ban-
dane san-mîmâṃsakôdyat-kari-kariripu yî bandan î bandan î ban-
dane pô pô vâdi pôg end ulivudu Śubhakîrttiddha-kîrtti-praghôshaṃ ‖
yitathôktiy alt Ajaṃ Paśu-
pati Sârṅgiy enippa mûvaruṃ Śubhakîrtti-
vrati-sannidhiyoḷ nâmô-
chita-charitare toḍarddaḍ itara-vâdigaḷ aḷavê ‖
siṅgada saramaṃ kêḷda ma-
taṅgajadant aḷuki baḷukal allade sabheyoḷ

pongi Śubhakîrtti-munipanoḷ
ên gaḷa nuḍiyalke vâdigaḷg eṇṭ-eḷdeyê ‖
pô sâlvudu vâdi vṛithâ-
yâsaṃ vibudhôpahâsam anumanôpa-
nyâsaṃ ninn î-têthê
vâsaṃ sandapude vâdi-vajrâṅkuśanoḷ ‖
Gaṅgaṇṇana likhita ‖ Sevaṇu-ballara-dêva rûvâri-Râmôjana maga Dâsôja kaṇḍ-arisida ‖

(North face.)

traividya-yôgîśvara-Mêghachandra-
syâbhût Prabhâchandra-munis su-śishyaḥ
śumbhad-vratâmbhônidhi-pûrṇna-chandrô
nirddhûta-daṇḍa-tritayô viśalyaḥ ‖
traividyôttama-Mêghachandra-su-tapaḥ-pîyûsha-vârâsijaḥ
sampûrṇnâkshaya-vṛitta-nirmmaḷa-tanuḥ pushyad-budhânandanaḥ
traiḷôkya-prasarad-yaśaḥ-suchi-ruchiḥ yaṟ prârttha-pôshâgamaḥ
siddhântâmbudhi-varddhanô vijayatê'pûrvva-Prabhâchandramâ ‖
saṃsârâmbhôdhi-madhyôttaraṇa-karaṇa-yâna-ratna-trayêśaḥ ।
samyag-Jainâgamârtthânvita-vimaḷa-matiḥ śrî-Prabhâchandra-yôgî ‖
sakaḷa-jana-vinûtaṃ châru-bôdha-Triṇêtraṃ
sukara-kavi-nivâsaṃ Bhâratî-nṛitya-raṅgaṃ
prakaṭita-nija-kîrttiṃ divya-kântâ-Manôjaṃ
sakaḷa-guṇa-gaṇêndraṃ śrî-Prabhâchandra-dêvaṃ ‖
tat-sadharmmar ‖
gaṇadhararaṃ śrutadoḷ châ-
raṇa-rishayaran amaḷa-charitadoḷ yôgi-janâ-
graṇig eṇey ennade mikkaran
eṇey embude Vîraṇandi-saiddhântikaroḷ ‖
Hari-Hara-Hiraṇyagarbbharan
uravaṇiyiṃ gelda Kâmanaṃ dîpta-tapô-
bharadind uripidar ene bi-
ttarisadar âr vVîraṇandi-saiddhântikaraṃ ‖
yan-mûrttir jjagatâṃ janasya nayanê karppûra-pûrâyatê
yat-kîrttiḥ kakubhâṃ śriyaḥ kacha-bharê mallî-latântâyatê
jêjîyâd bhuvi Vîraṇandi-munipô râddhânta-chakrâdhipaḥ ‖
vaidagdha-śrî-vadhûṭî-pati-ratna-guṇâḷaṅkṛitir mMêghachandra-
traividyasyâtmajâtô Madana-mahibhṛitô bhêdanê vajra-pâtaḥ
saiddhânta-vyûha-chûḍâmaṇir anupaḷa-chintâmaṇir bbhû-janânâṃ
yô'bhût saujanya-rundra-śriyam avati mahô Vîraṇandî munîndraḥ ‖

śrî-Prabhâchandra-siddhânta-dêvara guḍḍi Vishṇuvarddhana-bhujabaḷa-Vîra-Ganga- Biṭṭi-Dêvana hiriy-arasi paṭṭa-mahâ-dêvi

Śântala-dêviya sad-guṇa-
vantege saubhâgya-bhâgyavatige Vachaś-śrî-
kântêyum Achyuta [. . . . . .]
kânteyum eṇey allad uḷida satiyar doreyê ॥

Sântala-dêviya tâyi

dânam an anûnamaṃ kaḥ
kênârtthî yeṇdu koṭṭu Jinanaṃ manadoḷ
dhyânisuta [ṃ] muḍipidaḷ inn
ên embudo Mâchikabbey ond unnatiyaṃ ॥

Saka-varshaṃ 1068 neya Krôdhana-saṃvatsarad Âsvayja-suddha-daśami Bṛi-ha-vâradandu Dhanu-lagnada pûrvvâhṇad âṟu-ghaḷigeyapp âgaḷ śrî-Mûlasanghada Koṇḍakundânvayada Dêśigagaṇada Pustakagachchhada śrî-Mêghachandra-traividya-dêvara hiriya-śishyar appa śrî-Prabhâchandra-siddhânta-dêvaru Svarggastar-âdaru ॥

141 (51).

At the same place, on the first pillar in the second maṇṭapa.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
sakaḷa-jana-vinûtaṃ châru-bôdha-Trinêtraṃ ।
sukara-kavi-nivâsaṃ Bhâratî-nṛitya-rangaṃ ।
prakaṭita-nija-kîrttir ddivya-kântâ-Manôjaṃ
sakaḷa-guṇa-gaṇêndraṃ śrî-Prabhâchandra-dêva ॥

avara guḍḍan entappan endaḍe ॥ svasti samasta-bhuvana-jana-vandyamâna-bhagavad-Arhat-surabhi-gandhi-gandhôdaka-kaṇa-vyakta-muktâvaḷî-kṛitôttaṃśa-haṃsa । sujana-manaḥ-kamaḷinî-râjahaṃsa । mahâ-prachaṇḍa-daṇḍanâyaka । śatru-bhaya-dâyaka । pati-hita-prakâran । êkânga-vîra । sangrâma-Râma । sâhasa-Bhîma । muni-jana-vinêya-jana-budha-jana-manas-sarôvara-râjahaṃsan । anûna-dânâbhina-va-Śrêyâṃsa । Jina-matânuprêkshâ-vichakshaṇa । kṛita-dharmma-rakshaṇa । dayâ-rasa-bharita-bhṛingâra । Jina-vachana-chandrikâ-chakôranum appa śrîmatu-Baladê-va-daṇḍanâyakan ene negaṟda ॥

palaruṃ munnina puṇyad ond odaviniṃ bhâgyakke pakk âdoḍaṃ
chaladiṃ têjadin oḷpiniṃ guṇadin âd audâryyadiṃ dhairyyadiṃ
lalanâ-chitta-harôpachâra-vidhiyiṃ gâmbhîryyadiṃ sauryyadiṃ
Baladêvange samânam appar oḷarê matt anya-daṇḍâdhiparu ॥
Baladêva-daṇḍanâyakan

alaṅghya-bhuja-baḷa-parâkramaṃ Manu-charitaṃ
jalanidhi-vêshṭita-dhâtrî-
taḷadoḷu saman âro mantri-chûḍâmaṇiyoḷu ‖
â-mahânubhâvan arddhâṅga-Lakshmiy entappaḷ endaḍe ‖
sati-rûpam altu nôrppaḍe
kshitiyoḷ saubhâgyavatiyan unnata-matiyaṃ
pati-hiteyaṃ guṇavatiyaṃ
satataṃ kîrttipudu Bâchikabbeyaṃ bhuvana-janaṃ ‖
avargge su-putrar pputṭidar
avanitaḷaṃ pogaḷe Râma-Lakshmîdhararant
avar irvvar gguṇa-gaṇadiṃ
ravi-têjar nNâga-dêvanuṃ Siṅgaṇanuṃ ‖

(*West face.*)

avaroḷage ‖
dorey âr î-bhuvanaṅgaḷoḷu diṭake kêḷu samyaktvadoḷu satyadoḷu
parama-śrî-Jina-pûjeyoḷu vinayadoḷu saujanyadoḷu pempinoḷu
paramôtsâhade mârppa dânad eḍeyoḷu saucha-bratâchâradoḷu
nirutaṃ nôrppaḍe Nâgadêvane valaṃ dhanyaṃ peṟar ddhanyarê ‖
ant enipa Nâgadêvana
kânte manô-ramaṇa-sakaḷa-guṇa-gaṇe dharaṇî-
kântegav adhikaṃ nôrppaḍe
Kontiya dorey enisi Nâgiyakkaṃ negarḍaḷu ‖
ant avar irvvara tanayaṃ
santatam akhiḷôrvviyoḷage jasav esevinegaṃ
chintita-vastuvan îyalu
chintâmaṇi Kâmadhênuv enipaṃ Ballaṃ ‖
ent entu nôrppaḍaṃ guṇa-
vantaṃ kali suchi dayâparaṃ satyavidaṃ
bhrânt ên enutaṃ budhar a-
śrântaṃ kîrttipudu dhâtriyoḷu Ballaṇanaṃ ‖
âtan anujâte bhuvana-
khyâtiya neṟe tâḷdi dâna-guṇad unnatiyiṃ ।
Sîtâ-dêvigav adhikaṃ
bhûtaḷadoḷag Êchiyakkan ene mechchadar âru ‖

va ‖

â-jagaj-jananiy oḍa-vuṭṭidaṃ ‖
bhâvisi pañcha-padaṅgaḷan
ôvade paṟid ikki môha-pâsada toḍaraṃ

dêva-guru-sannidhânadal
â-vibhu Baladêvan amara-gatiyam padedam ॥

Saka-varsham 1041 neya Siddhârttha-samvatsarada Mârggaśira-śuddha-pâḍiva Sôma-vâradandu Môringereya tîrtthadalu sanyasana-vidhiyim muḍipida ॥ âtana janani Nâgiyakkanu। Êchiyakkanu parôksha-vinayakke Kabbappu-nâḍoḷ ommâḷige-ya haḷalu-paṭṭaśâleya mâḍisi tamma gurugaḷ Prabhâchandra-siddhânta-dêvara kâlam karchchi dhârâ-pûrvvakam mâḍi koṭṭaru Âreyakereyumam â-kereya mûḍaṇa-deseyalu khaṇḍuga beddale ॥

142 (52).

At the same place, on the second pillar.

(East face.)

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhana ॥
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ॥

svasty anavarata-prabaḷa-ripu-baḷa-visha-samarâvanî-mahâ-mahâri-samhâra-kara-ṇa-kâraṇa prachaṇḍa-daṇḍanâyaka-mukha-darppaṇa karṇnêjapa-kubhṛit-kuḷiśa Jina-dharmma-harmmya-mâṇikya-kaḷaśa maḷayaja-miḷita-kâśmîra-kâḷâgaru-dhûpa-dhûma-dhyâmaḷîkṛita-Jinârchchanâgâra। nirvvikâra। Madana-manô-harâkâra। Jina-gandhôdaka-pavitrîkṛitôttamâṅga। vîra-Lakshmî-bhujaṅgan। âhârâbhaya-bhaisha-jya-śâstra-dâna-vinôda। Jina-dharmma-kathâ-kathana-pramôdanum appa śrîmatu-Baladêva-daṇḍanâyakan ene negardam ॥

sthiranê bâpp Amarâdriyindav adhikam gambhîranê bâppu sâ-
garadind aggaḷam entu dâniye surôrvvîjakke mâraṇḍaḷam
Śurarâjaṅg eṇe yendu kîrttipudu kay-kôṇḍ akkarim santatam।
dharey ellam Baladêv-amâtyanan iḷâ-lôkaika-vikhyâtanam ॥
Baladêva-daṇḍanâyakan
alaṅghya-bhuja-baḷa-parâkramam Manu-charitam
jalanidhi-vêshṭita-dhâtrî-
taḷadoḷu saman âro mantri-chûḍâmaṇiyoḷu ॥
palarum munnina puṇyad ond odavinim bhâgyakke pakk âdoḍam
chaladim têjadin oḷpinim guṇadin âd audâryyadim dhairyyadim
lalanâ-chittaharôpachâra- vidhiyim gâmbhîryyadim sauryyadim
Baladêvaṅge samânam appar oḷarê matt anya-daṇḍâdhiparu ॥
â-Baladêvaṅgam mṛiga-
śâbêkshaṇey enipa Bâchikabbegav akhiḷô-
rvvî-bandhu puṭṭidam guṇa-
lôbaran adaṭ-aleva Siṅgimayyan udâram ॥
Jina-dharmmâmbara-tigmarôchi su-charitram bhavya-vamśôttamam si-shṭi-nidhânam mantri-chûḍâmaṇi budha-vinutam gôtra-vamśâmbarârkkam

vanitâ-chitta-priyaṃ nirmmaḷan anupaman aty-uttamaṃ kûre kûrppaṃ
vinayâmbhôrâsi vidyâ-nidhi-guṇa-niḷayaṃ dhâtriyoḷ Siṅgimayyaṃ ||

(West face).

Jina-pada-bhaktan ishṭa-jana-vatsaḷan âśrita-kaḷpabhûruhaṃ
muni-charaṇâmbujâta-yuga-bhṛiṅgan udâran anûna-dâni ma-
ttina purushargge pôlipud ad âr ddorey embinegaṃ negarddan t-
manuja-nidhânan endu pogaḷguṃ dhare perggaḍe-Siṅgimayyana ||
ene negaḷda Siṅgimayyana
vanite Manôrathana Lakshmiy enipaḷu rûpiṃ
jana-vinute Siriya-dêviyan
anunayadiṃ pogaḷvud akhiḷa-bhûtaḷav ellaṃ ||

va ||
â-mahânubhâvan avasâna-kâladoḷu ||

parama-śrî-Jina-pâda-paṅkaruhamaṃ sad-bhaktiyiṃ tâḷdi nir-
bbharadiṃ pañcha-padaṅgaḷaṃ neneyutaṃ durmmôha-sandôhamaṃ
tvaritaṃ khaṇḍisutaṃ samâdhi-vidhiyiṃ bhavyâbjinî-bhâskaraṃ
nirutaṃ perggaḍe-Siṅgimayyan amarêndrâvâsamaṃ porḍidaṃ ||

svasti samadhigata-pañcha-mahâ-kalyâṇâshṭa-mahâ-prâtihâryya-chatus-triṃ-śad-atiśaya-virâjamâna-bhagavad-Arhat-paramêśvara-parama-bhaṭṭâraka-mukha-kamaḷa-vinirggata-sad-asadâdi-vastu-svarûpa-nirûpaṇa-pravaṇa-râddhântâdi-sa-kaḷa-śâstra-pârâvâraga parama-tapaś-charaṇa-niratarum appa śrîman-maṇḍaḷâ-châryya-Prabhâchandra-siddhânta-dêvara guḍḍi Nâgiyakkanuṃ Siriyavveyvṃ Saka varsha 1041 neya Siddhârttha-saṃvatsarada Kârttika-suddha-dvâdasa Sôma-vâradandu mahâ-pûjeyaṃ mâḍi niśidhiyaṃ niṛisidaḷ ||

143 (53).

At the same place, on the third pillar.

(East face.)

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
śrîmad-Yâdava-vaṃśa-maṇḍana-maṇiḥ kshôṇîśa-rakshâ-maṇir
Lakshmî-hâra-maṇiḥ narêśvara-śiraḥ-prôttuṅga-śumbhad-maṇiḥś
jîyân nîti-pathêksha-darppaṇa-maṇiḥ lôkaika-chûḍâmaṇiś
śrî-Vishṇur vvinayârchchitô guṇa-maṇiḥ samyakta-chûḍâmaṇiḥ ||
ereda manujaṅge sura-bhû-
miruhaṃ śaraṇ endavaṅge kuḷiśâgâraṃ
para-vaniteg Aniḷatanayaṃ ·
dhuradoḷu poṇarḍaṅge mṛittu Vineyâdityaṃ ||
enetânuṃ keṛe dêgulaṅgaḷ enitânuṃ Jaina-gêhaṅgaḷ ant

enetuṃ nârkkaḷan ûrggaḷaṃ prajegaḷaṃ santôśadiṃ mâḍidaṃ
Vinayâditya-nripâḷa-Poysaḷane sandirdd â-Balîndrañge mêl
ene pempaṃ pogaḷvannan âvano mahâ-gambhîranaṃ dhîranaṃ ॥
iṭṭigeg end agaḷda kuḷigaḷ keṟey âdavu kalluge-goṇḍa per-
vveṭṭu dharâtaḷakke sariyâdavu suṇṇada bhaṇḍi banda per-
vvaṭṭeye paḷḷam âduv ene mâḍisidaṃ Jinarâja-gêhamaṃ
neṭṭane Poysaḷêsan ene baṇṇipar âr mmale-râja-râjanaṃ ॥

kaṃ ॥
â-Poysaḷa-bhûpañge mahîpâḷa-kumâra-nikara-chûḍâratnaṃ
śrî-pati nija-bhuja-vijaya-mahîpati janiyisidan adaṭan Eṟeyañga-nripaṃ ॥

vri ॥
Vinayâditya-nripâḷan âtmajan iḷâ-lôkaika-kaḷpadrumaṃ
Manu-mârggaṃ jagadêka-vîran Eṟeyañgôrvvîśvaraṃ mikkan â-
tana putraṃ ripu-bhûmi-pâḷaka-mada-ssammarddanaṃ Vishṇuva-
rddhana-bhûpaṃ negaḷdaṃ dharâ-vaḷeyadoḷ śrî-râja-kaṇṭhîravaṃ ॥

kaṃ ॥
â-negaḷd Eṟeyañga-nṛipâḷana sûnu bṛihad-vairi-mardanaṃ sakaḷa-dhari-
trî-nâthan artthi-janatâ-Bhânusutaṃ Vishṇu-bhûpan udayaṃ-geydaṃ ॥
ari-narapa-śirâsphâḷana-karan uddhata-vairi-maṇḍaḷêśvara-mada-saṃ-
haraṇaṃ nijânvayaikâbharaṇaṃ śrî-Biṭṭi-Dêvan îvara-dêva ॥

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ। Dvârâvatî-pura-varâdhîśvara। Yâdava-kuḷâmbara-dyumaṇi। samyakta-chûḍâmaṇi। Malaparoḷ gaṇḍa। chalake balu-gaṇḍan। âḷiṃ munn iṟiva। sauryyamaṃ meṟeva। Taḷakâdu-goṇḍa। gaṇḍa-prachaṇḍa। Paṭṭi-Perumâḷa-nija-râjyâbhyudayayka-rakshaṇa-dakshaka। avinaya-narapâḷaka-jana-sikshaka। Chakragoṭṭa-vana-dâvânaḷan। ahita-maṇḍaḷika-kâḷânaḷa। Toṇḍa-maṇḍaḷika--maṇḍaḷa-prachaṇḍa-daurvvânaḷa। prabaḷa-ripu-baḷa-saṃharaṇa-kâraṇa। vidvishṭa-maṇḍaḷika-mada-nivâraṇa-karaṇa। Noḷambavâḍi-goṇḍa। pratipaksha-narapâla-lakshmiyan irkkuḷi-goṇḍa। tappe tappuva। jaya-śrî-kânteyan appuva। kûrê kûrppa। sauryyamaṃ tôrppa। vîrâṅganâliṅgita-dakshiṇa-dôrddaṇḍa। nuḍidante gaṇḍa। Adiyamana hṛidaya-sûla। bîrâṅganâliṅgita-lôla। uddbatârâti-kañja-vana-kuñjara। saraṇâgata-vajra-pañjara। sahaja-kîrtti-dhvaja। saṅgrâma-vijaya-dhvaja। Cheṅgireya manô-bhaṅga। vîra-prasaṅga। Nara-siṅga-varmma-nirmmûḷanaṃ। Kaḷapâḷa-kâḷânaḷaṃ। Hânuṅgalu-goṇḍa। Chaturmmukha-gaṇḍa। chatura-Chaturmmukhan। âhava-Śaṇmukha। Sarasvatî-karṇṇâvataṃsan। unnata-Vishṇu-vaṃsa। ripu-hridaya-sella। bhîtaraṃ kolla। dâna-vinôda। champakâmôda। chatus-samaya-samuddharaṇa। gaṇḍar-âbharaṇa। vivêka-Nârâyaṇa। vîra-pârâyaṇa। sâhitya-vidyâdhara। samara-dhurandhara। Poysaḷânvaya-bhânu। kavi-jana-kâmadhênu। Kaliyuga-Pârttha। dushṭargge dhûrtta। saṅgrâma-Râma। sâhasa-Bhîma। haya-Vatsarâja। kântâ-Manôja। matta-gaja-Bhaga-

dattan | abhinava-Chârudatta | Nîlagiri-samuddharaṇa | gaṇḍar-âbharaṇa | Koṅgara Mâri | ripu-kuḷa-taḷa-prahâri | Tereyûran aleva | Koyatûra tuḷiva | Heñjeṟu-disâpaṭṭa | saṅgrâma-jattalaṭṭa | Pâṇḍyanaṃ beṅkoṇḍa | Uchchaṅgi-goṇḍa | êkâṅga-vîra | saṅgrâma-dhîra | Pombuchcha-nirddhâṭaṇa | Sâvimale-nirllôṭaṇa | vairi-kâḷânaḷan | ahita-dâvânaḷa | śatru-narapâḷa-diśâpaṭṭa | mitra-narapâḷa-laḷâṭa-paṭṭa | ghaṭṭavan aḷiva | Tuḷuvara seḷeva | Gôyindavâḍi-bhayaṅkaran | ahita-baḷa-Saṅkhara | Roddava tuḷiva | sitagaraṃ piḍiva | Râyarâyapura-sûṟekâṟa | vairi-bhaṅgâṟa | vîra-Nârâyaṇa | sauryya-pârâyaṇa | śrîmatu-Kêśavadêva-pâdârâdhaka | ripu-maṇḍaḷika-sâdhakâdy-anêka-nâmâvaḷî-samâḷaṅkṛitanuṃ giri-durgga-vana-durgga-jaḷa-durggâdy-anêka-durggaṅgaḷan aśramadiṃ koṇḍa chaṇḍa-pratâpadiṃ Gaṅgavâḍi-tombhatt-aṟu-sâsiramumaṃ Lokkiguṇḍivaram uṇḍige-sâdhyam mâḍi | mattaṃ ||

vri ||

eḷeyoḷa drushṭaran uddhatârigaḷan âṭand otti beṅkoṇḍu dôr-
bbaḷadiṃ dêśaman âvagaṃ tanage sâdhyaṃ mâḍiralu Gaṅgamaṇ-
ḍaḷam end ôlege tettum ittu besanaṃ pûṇd irppinaṃ Vishṇu-Poy-
saḷan iṟdaṃ sukhadinde râjyad odavindaṃ santatôtsâhadiṃ ||
ettidan ettal attal idirâda nṛipâḷakar aḷki baḷki kaṇḍ
ittu samasta-vastugaḷan âḷutanamaṃ sale pûṇḍu santataṃ
suttalum ôlagippar ene munnin avargam anêkar âdavargg
attaḷagaṃ pogartteg ene baṇṇipan âvano Vishṇu-bhûpanaṃ ||

antu Tribhuvanamalla Taḷakâḍu-goṇḍa bhujabaḷa-Vîra-Gaṅga-Vishṇuvarddhana-Poysaḷa-Dêvara vijaya-râjyaṃ uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttaṃ ire tat-pâda-padmôpajîvi piriy-arasi paṭṭa-mahâ-dêvi Sântala-dêvi

(*South face.*)

svasty anavarata-parama-kalyâṇâbhyudaya-sahaśra-phaḷa-bhôga-bhâgini dvitîya-Lakshmî-lakshaṇa-samâneyuṃ | sakaḷa-guṇa-gaṇânûneyuṃ | abhinava-Rugumiṇî-dêviyuṃ | pati-hita-Satyabhâveyuṃ | vivêkaika-Brihaspatiyuṃ | pratyutpanna-Vâchaspatiyuṃ | muni-jana-vinêya-jana-vinîteyuṃ | chatus-samaya-samuddharaṇeyuṃ | brata-guṇa-śîḷa-châritrântaḥkaraṇeyuṃ | lôkaika-vikhyâteyuṃ | pati-bratâ-prabhâva-prasiddha-Sîteyuṃ | sakaḷa-vandi-jana-chintâmaṇiyuṃ | samyakta-chûḍâmaṇiyuṃ | udvritta-savati-gandhavâraṇeyuṃ | puṇyôpârjjana-karaṇa-kâraṇeyuṃ | Manôja-râja-vijeya-patâkeyuṃ | nija-kaḷâbhyudaya-dîpikeyuṃ | gîta-vâdya-sûtradhâreyuṃ | Jina-samaya-samudita-prâkâreyuṃ | Jina-dharmma-kathâ-kathana-pramôdeyuṃ | âhârâbhaya-bhaiśajya-śâstra-dâna-vinôdeyuṃ | Jina-dharmma-nirmmaḷeyuṃ | bhavya-jana-vatsaḷeyuṃ | Jina-gandhôdaka-pavitrîkṛitôttamâṅgeyum appa ||

ka ||

â negardda Vishṇu-nripana manô-nayana-priye chaḷâḷa-nîḷâḷaki chan-
drânane Kâmana Ratiyalu tân eṇe toṇe sari samâne Śântala-dêvi ||

vri ||

dhuradoḷu Vishṇu-nṛipâḷakaṅge vijaya-śrî vakshadoḷu santataṃ
paramânandadin ôtu nilva vipuḷa-śrî-têjad uddâniyaṃ
vara-dig-bhittiyan eydisal neṟeva kîrtti-śrîy enut irppud î-
dhareyoḷu Śântala-dêviyaṃ neṟeye baṇṇipp aṇṇan ê-vaṇṇipaṃ ||
Kalikâla-Vishṇu-vaksha-sthaḷadoḷu Kalikâla-Lakshmi nelasidaḷ ene Śân-
tala-dêviya saubhâgyaman ela gaḷa baṇṇisuven emban ê-vaṇṇisuva ||
Śântala-dêvige sad-guṇa-mantege saubhâgya-bhâgyavatige Vachaśrî-
kânteyum Agajeyum Achyuta-kânteyum eṇey allad uḷida satiyar ddoreyê ||

akkara ||

gurugaḷu Prabhâchandra-siddhânta-dêvare petta tâyi guṇa-nidhi Mâchi-
kabbe
piriya-perggaḍe Mârasiṅgayyaṃ tande mâvanuṃ perggeḍe Siṅgimayyaṃ |
arasaṃ Vishṇuvarddhana-nṛipaṃ vallabhaṃ Jinanâthaṃ tanag endum
ishṭa-deyvaṃ |
arasi Śântala-dêviya mahimeyaṃ baṇṇisalu bakkuṁe bhûtaḷadoḷu ||

Saka-varshaṃ 1050 mûṟeneya Virôdhikrit-saṃvatsarada Chaitra-śuddha-pañ-
chamî-Sômavâradandu Sivagaṅgeya tîrthadalu muḍipi Svar-ggatey âdaḷu ||

vri ||

î-Kali-kâladoḷ Manu Brihaspati vandi-janâśrayaṃ jaga-
vyâpita-kâmadhênuv abhimâni mahâ-prabhu paṇḍitâśrayaṃ
lôka-jana-stutaṃ guṇa-gaṇâbharaṇaṃ jagad-êka-dâniy a-
vyâkuḷa-mantriy endu pogaḷguṃ dhare perggeḍe-Mârasiṅgana ||
doreyê perggeḍe-Mârasiṅga-vibhuviṅg î-kâladoḷu [. . . . . .]
purushârtthaṅgaḷoḷ aty-udârateyoḷaṃ dharmmânurâgaṅgaḷoḷu
Hara-pâdâmbuja-bhaktiyoḷu niyamadoḷu śîḷaṅgaḷoḷu tân enalu
suralôkakke manô-mudaṃ-berasu pôdaṃ bhûtaḷaṃ kîrttisalu ||

ka ||

anupama-Śântala-dêviyum anunayadiṃ tande Mârasiṅgayyanum iṃ-
bine janani Mâchikabbeyum inibarum oḍan-oḍane muḍipi Svar-ggatar
âdaru

lêkhaka Bôkimayya ||

(West face)

arasi sura-gatiyan eydidaḷ iralâg enag endu bandu Beḷugoḷadalu dur-
ddhara-sanyâsanadi [nda] ṃ pariṇate tâyi Mâchikabbe tânuṃ toṟedaḷu ||

vri ||

are maguḷdiṟda kaṇmalarggaḷ ôduva pañcha-padaṃ Jinêndranaṃ
smariyisuv ôje bandhu-janamaṃ biḍip unnati sanyasakke van-

d iral osed ondu-tiṅgaḷ upavâsadoḷ imbine Mâchikabbe tâṃ
sura-gatig eydidaḷu sakaḷa-bhavyara sannidhiyoḷu samâdhiyiṃ ॥

ka ॥

â-Mârasiṅgamayyana kâmini Jina-charaṇa-bhakte guṇa-saṃyute u-
ddâma-patibrate end î-bhûmi-janaṃ pogaḷe Mâchikabbeye negaḷdaḷu ॥
Jina-pada-bhakte bandhu-jana-pûjitey âśrita-kâmadhênu Kâ-
mana satigaṃ mahâ-sati guṇâgraṇi dâna-vinôde santataṃ
muni-jana-pâda-paṅkaruha-bhakte jana-stute Mârasiṅgama-
yyana sati Mâchikabbey ene kîrttisuguṃ dhare mechchi nichchaluṃ ॥
Jinanâthaṃ tanag âptan âge Baladêvaṃ tande pett abbe sad-
vanitâgrêsare Bâchikabbey ene tammaṃ Siṅgaṇam sanda mân-
tanadind aggada Mâchchikabbe sura-lôkakk ôdaḷ end endu mê-
diniy ellaṃ pogaḷuttam irppud ene baṇṇipp aṇṇan ê-vaṇṇipaṃ ॥

ka ॥

peṇḍir ssanyâsanaṃ-goṇḍavaroḷag initaṃ ballar âr embinaṃ kai-
koṇḍ âgaḷu ghôra-vîra-brata-pariṇateyaṃ mechchi santôśadindaṃ
pâṇḍityaṃ chittadoḷu taḷtire Jina-charaṇâmbhôjamaṃ bhâvisuttaṃ
koṇḍâḍalu dhâtri tannaṃ sura-gati-vaḍedaḷu lîleyiṃ Mâchikabbê ॥
dânaman anûnamaṃ kaḥ kênârtthî yendu koṭṭu Jinanaṃ manadoḷu
dhyânisutaṃ muḍipidaḷ inn ên embudo Mâchikabbey ond unnatiyaṃ ॥

intu tamma gurugaḷu Prabhâchandra-siddhânta-dêvaraṃ । Varddhamâna-dêvaraṃ । Ravichandra-dêvaraṃ । samasta-bhavya-janaṅgaḷa sannidhiyoḷu sanyasanamaṃ kai-koṇḍ avara pêḷva samâdhiyaṃ kêḷutta muḍipidaḷu ॥

paṇḍita-maraṇadin î-bhû-maṇḍaladoḷu Mâchikabbeyantevol âr kkai-
koṇḍ intu negaḷdaḷ arigaḷa khaṇḍitamaṃ ghôra-vîra-sanyâsanama ॥

avara vaṃśâvatâram ent endaḍe ॥

ka ॥

Jina-dharmma-nirmmaḷaṃ bhavya-nidhânaṃ guṇa-gaṇâśrayaṃ Manu-
charitaṃ
muni-charaṇa-kamaḷa-bhṛiṅgaṃ jana-vinutaṃ Nâgavarmma-daṇḍâdhîśaṃ॥

vri ॥

anupama-Nâgavarmmana kulâṅgane pempina Chandikabbe saj-
jana-nute mâni dâni guṇi mikka patibrate sîladinde Mê-
dinisutegaṃ migilu pogaḷal ân ariyeṃ guṇad aṅkakârtiyaṃ
Jina-pada-bhakteyaṃ bhuvana-saṃstuteyaṃ jagad-êka-dâniyaṃ ॥
avargge su-putraṃ budha-jana-nivahakk ârtt îva kâmadhênuv enuttaṃ
bhuvana-janaṃ pogaḷalu mikk avan udayaṃ-geydan uttamaṃ Baladêvaṃ॥

vri ॥

sakaḷa-kaḷâśrayaṃ gûṇa-gaṇâbharaṇaṃ prabhu paṇḍitâśrayaṃ
su-kavi-jana-stutaṃ Jina-padâbja-bhṛiṅgan anûna-dâni lau-

kika-paramârtthaṃ emb eraḍuman neṟe ballan enutte daṇḍanâ-
yaka-Baladêvanaṃ pogaḷvud ambudhi-vêshṭita-bhûri-bhûtaḷaṃ ‖
muni-nivahakke bhavya-nikarakke Jinêśvara-pûjegaḷge mikk
anupama-dâna-dharmmad odavinge nirantaram onde mârggadiṃ
maneyoḷ anâkuḷaṃ maduvey andada pânginoḷ uṇbud endaḍ iṃ
manuja-nidhânanaṃ pogaḷvan ê-vogaḷvaṃ Baladêv-amârttyana ‖
sthiranê Mêru-girîndradinde migilê gambhîranê bâppu sâ-
garadind aggaḷam entu dâniye surôrvvîjakke mêlu bhôgiyê
Surarâjang eṇey endu kîrttipudu kay-koṇḍ aḷkaṟiṃ santataṃ
dhareyoḷ śrî-Baladêv-amâttyanan iḷâ-lôkaika-vikhyâtana ‖

ka ‖

Baladêva-daṇḍanâyakan
alanghya-bhuja-baḷa-parâkramaṃ Manu-charitaṃ
jalanidhi-vêshṭita-dhâtrî-
taḷadoḷu saman âro mantri-chûḍâmaṇiyoḷu ‖

śrîmat-Chârukîrtti-dêvara guḍḍa lêkhaka-Bôkimayya barada biruda-rûvâri-
mukha-tiḷaka Gangâchâriya tamma Kâṃvâchâri kaṇḍarisida

(*North face.*)

svasty anavarata-prabaḷa-ripu-baḷa-vishama-samarâvani-mahâ-mahâri-saṃ-hâra-karaṇa-kâraṇa prachaṇḍa-daṇḍanâyaka-mukha-darppaṇa I kathaka-mâgadha-puṇya-pâṭhaka-kavi-gamaki-vâdi-vâgmi-janatâ-dâridra-santarppaṇa I Jina-samaya-mahâ-gagana-śobhâkara-divâkara I sakaḷa-muni-jana-nirantara-dâna-guṇâśraya-Śrêyâṃsa I Sarasvatî-karṇnâvataṃsa I gôtra-pavitra I parânganâ-putra I bandhu-jana-manô-rañjana I durita-prabhañjana I krôdha-lôbhânṛita-bhaya-mâna-mada-vidû-ra Gutta-Chârudatta-Jîmûtavâhana-samâna-parôpakârôdâra I pâpa-vidûra I Jina-dharmma-nirmmaḷa I bhvya-jana-vatsaḷa I Jina-gandhôdaka-pavitrîkṛitôttamângan I anupama-guṇa-gaṇôttunga I muni-charaṇa-sarasiruha-bhṛinga I paṇḍita-maṇḍaḷî-puṇḍarîka-vana-prasanga I Jina-dharmma-kathâ-kathana-pramôdanum I âhârâbhaya-bhaiśajya-śâstra-dâna-vinôdanum appa śrîmat-Baladêva-daṇḍanâyakan ene negaḷda ‖

â-Baladêvangaṃ mṛiga-
śâbêkshaṇey anipa Bâchikabbegav akhiḷô-
rvvî-bandhu puṭṭidaṃ guṇi
lôbaran adaṭ-aleva Singimayyan udâraṃ ‖

vri ‖

Jina-pati-bhaktan ishṭa-jana-vatsaḷan âśrita-kaḷpabhûruhaṃ
muni-charaṇâmbujâta-yuga-bhṛingan udâran anûna-dâni ma-
ttina purushargge pôlisuvaḍ âr ddorey embinegaṃ negaḷdan î-
manuja-nidhânan endu pogaḷgum dhare peggaḍe-Singimayyana ‖
Jina-dharmmâmbara-tigmarôchi su-charitraṃ bhavya-vaṃśôttamaṃ si-

shṭa-nidhânaṃ mantri-chintâmaṇi budha-vinutaṃ gôtra-vaṃśâmbarârkkaṃ
vanitâ-chitta-priyaṃ nirmmaḷan anupaman atyuttamaṃ kûre kûrppaṃ
vinayâmbhôrâsi vidyâ-nidhi guṇa-niḷayaṃ dhâtriyoḷ Siṅgimayyaṃ ‖

ka ‖

Śrîyâdêvi guṇâgraṇiy
î-yugadoḷu dâna-dharmma-chintâmaṇi bhû-
dêviya Kontî-dêviya
dorey anna Siṅgimayyana vadhuva ‖

svasty anavarata-parama-kalyâṇâbhyudaya-sata-sahaśra-phaḷa-bhôga-bhâgini dvitîya-Lakshmî-samâneyuṃ । sakaḷa-kaḷâgamânûneyuṃ । vivêkayka-Brihaspatiyuṃ । muni-jana-vinêya-jana-vinîteyuṃ । patibratâ-prabhâva-prasiddha-Sîteyuṃ । samyakta-chûḍâmaṇiyuṃ udvṛitta-savati-gandhavâraṇeyuṃ âhârâbhaya-bhaishajya-śâstra-dâna-vinôdeyuṃ appa śrîmad-Vishṇuvarddhana-Poysaḷa-Dêvara piriyarasi paṭṭa-mahâdêvi Śântala-dêviyar śrî-Beḷgoḷa-tîrtthadoḷ Savatigandhavâraṇa-Jinâlayamaṃ mâḍisiy idakke dêvatâ-pûjegaṃ rishi-samudâyakk âhâra-dânakkaṃ jîrṇnôddhârakkaṃ Kalkaṇi-nâḍa Moṭṭenavileyumaṃ Gaṅgasamudrada naḍubayalal ayvattu-koḷaga garddeya tôṇṭamumaṃ nâlvattu-gadyâṇa ponnan ikki kaṭṭisi charugiṅge Viḷasanakaṭṭamumaṃ śrîmad-Vishṇuvarddhana-Poysaḷa-Dêvaraṃ bêḍikoṇḍu Saka-varsha sâyirada nâlvatt-aydeneya Sôbhakrit-saṃvatsarada Chaitra-suddha-pâḍiva Bṛihaspati-vâradandu tamma gurugaḷu śrî-Mûla-saṅghada Dêśiyagaṇada Postakagachchhada śrîman-Mêghachandra-traividya-dêvara śishyarappa Prabhâchandra-siddhânta-dêvargge pâda-prakshâḷanaṃ mâḍi sarbba-bâdhâ-parihâravâgi biṭṭa datti ‖

vṛitta ‖

priyadind int idan eyde kâva purushargg âyuṃ mahâ-śrîyum akkey idaṃ kâyade kâyva pâpige Kurukshêtrôrbbiyoḷu Bâṇarâsiyoḷ ekkôṭi-munîndraraṃ kavileyaṃ vêdâḍhyaraṃ kondud ond ayaśaṃ sârgguṃ id endu sâṛidapuv î-śaiḷâksharaṃ santataṃ ‖

ślôka ‖

sva-dattâṃ para-dattâṃ vâ yô harêti vasundharâ
shashṭir-varsha-sahaśrâṇi vishṭhâyâṃ jâyatê krimiḥ ‖

144.

On a broken stone beside the same manṭapa.

namas siddhêbhyaḥ ‖ śâsanaṃ Jina-śâsana

(At the side).

. . . . . bha-chandra

145 (36).

On the way to Iruvebrahmadêva temple outside the enclosure.

śrî-Eṟeyagav ekavaṭṭada lo . . . .

146.

At the same place, below No. 145.

Nêmaṇana pâda ||

147.

At the same place, to the north of No. 146.

śrî-Sivaggayya

148.

At the same place, to the north of No. 147.

śrî-Kaḷayyan

149 (37).

At the same place.

śrîmatu-Garuḍa-Kêsirâja sthiraṃ jîyâtu

150.

On the right jamb of the doorway of the same temple

(The upper portion is broken.)

n esevaḷ kunda gubu . . ṭṭisi paṭṭamaṃ guḷiya . . sigey iḷe sale Ganga-râjya
. . . . nêmade mantri Narasinga . . tang aḷiyaṃ viśêshadiṃ ||

Eṟeganga-mahâmâtyaṃ
. . ṟedaṃ nata-Ganga-mahige saphaḷa-mateyiṃ
Guḷipâḷan âtan aḷiya [ṃ]
neṟe negaḷda [ṃ] Nâgavarmman avanîtaḷadoḷ ||
âtana putran abdhi-vṛita-dhâtriyoḷ îtane Râma-dêva . . n
îtane Vatsarâjan iḷeg îtane tâṃ Bhagadattan âgi vi-
khyâta-yasaṃ taguḷda ku . . maṃ toṟedun neṟe nôntum entu

(The rest is broken.)

151.

On the left jamb of the doorway of the same temple.

. . . . ppiḍiduḷu . . mârado . . rddhadi . . . . ṭṭaga chô .

ḷa âke jegadi . . . . vimâ . . mâḍisida . .

152.

On rock in front of the same temple.

Chaga-bhakshaṇa-chakravartti Goggiya sâvan aty a . . ra

153.

At the same place.

(Nâgari characters).

Chandrakîrtti

154.

At the same place, below No. 153.

śrîmatu-Râchamalla-Dêvara jaṅgina sênabôva Subakarayya bandisida

155 (70).

On a broken stone near the same temple.

. . . . dâ . . nvayada Hana . . . . ya baḷiya śrî-Guṇachandra-siddhânta-dêvar agra-śishyaru śrî-Nayakîrtti-siddhânta-chakravarttigaḷa śishyaru śrî-Dâvaṇandi-traividya-dêvaruṃ Bhânukîrtti-siddhânta-dêvaruṃ śrî-Adhyâtmi-Bâḷachandra-dêvaru ‖

paramâgama-vâridhi . . . .
. . . . ṇaṃ râddhânta-chakri Nayakîrtti-yamî-
svara-sishyan a . . . . . . ḷa-chit-
pariṇatan Adhyâtmi-Bâ . . . . ndra-munîndraṃ ‖

Bâḷachaṃ . . . .

156.

On a pillar to the south-west, outside Kañchina-doṇe.

. . . . muḍipidar avara guḍḍi Sâyibbe nisidaḷ Pollabbe-kantiyargge . . . . ge ‖

157.

On rock to the north of the same doṇe.

śrîmatu-Gaṇḍavi-siddhânta-dêvara guḍḍaṃ Śrîdhara-vôja

158 (69).

On a broken stone which had been near the entrance to the same doṇe.*

(First face).

. . . . vyâvṛitta-vichchhittayê
. . kra . . . Kali-kalmashaty anudinaṃ śrî-Bâḷachandraṃ muniṃ
paśyâma śruta-ratna-rôhaṇa-dharaṃ dhanyâs tu nânyê vayaṃ ‖
prachura-kaḷânvitar akuṭiḷar
a-chañchaḷar sudda-paksha-vṛittar ddôshâ-
pachaya-prakâśar ene Bâ-
ḷachandra-dêva-prabhâvam ên achchariyê ‖
śrî-Bâḷachandra . . . .

(Second face).

. . . . bhadram appa triḷô . . . .
vara-vihita-pûrttaṃ nitya-kîrtti . . chitya
samuchita-charitô ya . . . .
ra-dhṛita . . dhu-vinû . . . . yitvâhaṃ
bhuja-bimba-chita-maṇi . . . . kara tvaṃ chirâd
imu . . . .
sama . . . .
gatibhis sa . . . . . . kshatriya-ruddha-śrî-kavi . . . . nadha . . . . śrî-vahaṃ . . . .

(Third face.)

. . . . Rânô babhâ . . . . . .
chitra-tanûbhṛitâm a . . . . yatê tarâ . . ‖
sakaḷa . . . . vandya-pâdâravindaṃ
sa . . . . ma-mûrttiṃ sarvva-satvâ . . . . . .
. . baka-durita-râśiṃ bhavya-da . . . .
nu vijita-Makarakêtu . . . . rtti-vratîndraṃ ‖
bhânô . . . . . . suvika . . . . chakrâ . . . . rô tat-pad-bhava . . . .

159 (68).

At the same doṇe, on a pillar leaning against the eastern wall.

(North face.)

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ।

* This stone is not now forthcoming.

svasti samasta-guṇa-sampannar appa śrîmat-Tribhuvanamalla chalad-aṅka-râva Hoysaḷa-seṭṭiyaru Ayyâvaḷeya yuṇḍigeya Dammi-seṭṭiya magaṃ Malli-seṭṭige Chaladaṅkarâva-Hoysaḷa-seṭṭiy endu pesaru-koṭṭar intu Saka-varsha 1059 Saumya-saṃvatsarada Mâgha-mâsada śukla-pakshada saṅkramaṇadandu tann avasânaman aṛidu tanna bandhugaḷaṃ biḍisi sama-chittadoḷu muḍipi svarggasthan âdaṃ ||

(West face.)

âtana sati entappaḷ endaḍe || Turavammarasaga Suggavega su-putri svasti śrî-Jina-gandhôdaka-pavitrîkritôttamâṅgeyuruṃ âhârâbhaya-bhaisajya-śâstra-dâna-vinôdeyar appa Chaṭṭikabbe tanna purusha Chaladaṅkarâva-Hoysaḷa-seṭṭigaṃ vanagaṃ tanna maga Bûchaṇaṅga parôksha-vineyamâgi mâḍisida nisidhige ||

160.

On a broken pillar built into the northern wall of the same doṇe.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
jagat-tritaya-nâthâya namô janma-pramâthinê
naya-pramâṇa-vâg-rasmi-dhvasta-dhvântâya Śântayê ||
parama-śrî-Jina-dharmma-nirmmaḷa-yaśaṃ bhavyâbjinî-bhâskaraṃ |
guru-pâdâmbuja-vrittan uḍgha-charitaṃ viprô . . maṃ Mêru-bhû-dhara-dhairyyaṃ guṇa-ratna-vârddhi-viḷasat-samyaktva-ratnâkaraṃ
paramôtsâhade râ . . . . mb iḷâ-bhâgadoḷu ||
â-pu . . . . mâṇa-guṇagaḷe

161.

At the same doṅe, around the middle portion of a pillar standing on the rock.

śrî-Dhanakîrtti-dêvara mânastambhada kambha

162.

At the same place.

mâṇabha Ânanda-saṃvachchhadalli kaṭṭisida doṇeyu

163.

At the battom of the same pillar.

tamm ayyaṅge parôksha-vinaya-niśidhi Śrîdharaṅge parôksha-vinaya tamm avege parôksha-vinaya-niśidi

164.

At the same done, on broken stones lying beside the northern wall.

(First stone).

. . . . dali ka . . . . go . . . . . . ggaḷaṃ Gaṅga . . nisidigeya niṛisidan ॥

(Second stone).

. . . . dda . . . . gamade . . . . galiya . . . . sagi . . . .

165 (74).

On rock to the north of the same done and to the south of the outer wall of Chikka-beṭṭa.

svasti śrî Parâbhava-saṃvatsarada Mârggasira-bahuḷa ashṭamî Sukra-vâra dandu Maleyâḷa-Adhyâḍi-nâyaka hiriya-beṭṭadi chikka-beṭṭak echcha ॥

166 (71).

*On rock in Bhadrabâhu cave.**

(Nâgari characters).

śrî-Bhadrabâhu-svâmiya pâdamaṃ Jinachandra praṇamatâṃ ।

167 (72).

On rock near the same cave

Śâlivâhana-śakâbdâḥ 1731 neya Sukla-nâma-saṃ [va] tsarada Bhâdrapada-ba 4 Budha-vâradalli ॥ Kundakundânya Dêsigaṇada śrî-Châru ॥ sishyarâda Ajitakîrtti-dêvaru avara sishyaru Śântakîrtti-dêvara sishyarâda Ajitakîrtti-dêvaru mâsôpavâsa-vaṃ sampûrṇa-mâḍi î-gaviyalli dêva-gatar âdaru

168.

On rock to the south-east of the same cave.

śrîmatu-Lakshmîsêna-bhaṭṭâraka-dêvara śishyaru Mallisêna-dêvara nisidhi

169.

On the summit of Chikka-betta, below the foot-print.

śrî-Bhadrabâhubhali-svâmiya pâda

170 (73).

Inscription near the foot-prints, when ascending Chikka-beṭṭa.

svasti śrî Îśvara-saṃvatsarada Malayâḷa Kodayu-Saṅkaranu ill irddu echcha-gaddeya haḍuvaṇa huṇiseya mûṛu-guṇḍige

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* This inscriptions is not now forthcoming.

171.

At the same place, below No. 170.

(Tamil characters.)

Kôdai-Śaṅkaranu Malaya-śâragaḷ iṅgu ninṟum kaḷanikku mêṟku ninṟa puḷikku niṟai

172.

On rock to the north-west of tôrana-gamba, near the Jina figures.

Sâma . . . . . . dêvaru . . . .

173.

On Châmundarâya rock, below the images.

śrî-Kanakanandi-dêvaru Pasi-dêvaru Mali-dêvaru

174.

On rock to the left of the flight of steps leading to Chikka-betta.

śrî-Nakhara-Jinâlayada keṟe

No. 175.

No. 176.

No. 177.

No. 179.

No. 180.

175 (76).

At the feet of Gômatêśvara, on the right.

śrî-Châmuṇḍa-Râjaṃ mâḍisidaṃ

176 (76).

Below the above.

(In Grantha and Vaṭṭeḻuttu.)

śrî-Châmuṇḍa-Râjan śeyvvittân

177 (76).

Below the above.

śrî-Gaṅga-Râja suttâlayavaṃ mâḍisidaṃ

178 (80).

On the same side, on the ant-hill.

śrîman-mahâ-maṇḍaḷêśvara pratâpa-Hoysaḷa-Nârasiṃha-Dêvara kaiyalu mahâ-pradhâna hiriya-bhaṇḍâri Huḷḷamayya Gommaṭa-dêvara Pârśva-dêvara chaturvviṃśati-tîrtthakara ashṭa-vidhârchchanegaṃ rishiyar âhâra-dânakkaṃ Savaṇêṟaṃ biḍisi koṭṭa datti ||

179 (75).

At the same place, to the left of the feet.

(In Nâgari characters.)

śrî-Châvuṇḍa-Râjêṃ karaviyalêṃ

180 (75).

Below the above.

(In Nâgari characters.)

śrî-Gaṅga-Râjê suttâlê karaviyalê

181.

At the same place, near the left foot, below No. 180.

śrî-Biṭi-Dêvana putra pratâpa-Nârasiṃha-Dêvana kayyalu mahâ-pradhâna hiriya-bhaṇḍâri Huḷḷamayya Gômaṭa-dêvara pâ . . . . . . var avarû . . . . dâna-kkaṃ Savaṇêṟaṃ biḍisi koṭṭar

182 (78).

On the same side, on the ant-hill.

śrî-Nayakîrtti-siddhânta-chakravarttigaḷa guḍḍa śrî-Basavi-seṭṭiyaru suttâlayada bhittiya mâḍisi chavvîsa-tîrtthakaraṃ mâḍisidaru mattaṃ śrî-Basavi-seṭṭiyara su-putraru Nambidêva-seṭṭi Bôki-seṭṭi Jinni-seṭṭi Bâhubali-seṭṭi tamm ayya mâḍisida tîrtthakara mundaṇa jâḷândaravaṃ mâḍisidaru ॥

183 (79).

At the same place, below No. 182.

śrî-Lalita-sarôvara

184 (77).

At the same place, on the padma-pîṭha.

svasti samasta-daitya-divijâdhipa-kinnara-pannagânaman-
mastaka-ratna-nirggata-gabhasti-śatâvṛita-pâda . . . . . .
prâsta-samasta-mastaka-tamaḥ-paṭaḷaṃ Jina-dharmma-śâsanaṃ
vistaram âge nilke dhare-vârudhi-sûryya-śaśâṅkar uḷḷinaṃ ॥

185 (104).

On the pedestal of Kûshmâṇḍini in the first shrine of the enclosure to the right of Gômaṭêśvara.

śrî-Nayakîrtti-siddhânta-chakravarttigaḷa śishyaru śrî-Bâḷachandra-dêvara guḍḍa Kêti-seṭṭiya maga Bammi-seṭṭi mâḍisida yaksha-dêvate ॥

186 (81).

In the same enclosure, on a stone leaning against the wall.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha-mahâ-râjâdhirâja paramêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Magara-râjya-nirmmûḷanaṃ Chôḷa-râjya-pratishṭhâchâryyaṃ śrîmat-pratâpa-chakravartti Hoysaḷa-śrî-vîra-Narasiṃha-Dêv-arasaru pṛithvî-râjyaṃ-geyyuttiralu tat-pâda-padmôpajîviyuṃ śrîman-Nayakîrtti-siddhânta-chakravarttigaḷa śishyaru śrîmad-Adhyâtma-Bâḷachandra-dêvara guḍḍaṃ svasti samasta-guṇa-sampannanuṃ Jina-gandhôdaka-pavitrîkṛitôttamâṅganuṃ sad-dharmma-kathâ-prasaṅganuṃ chatur-vvidha-dâna-vinôdanum appa Paduma-seṭṭiya maga Gommaṭa-seṭṭi Khara-saṃvatsarada Pushya-śuddha uttarâyaṇa-saṅkrânti pâḍi-diva Bṛiha-vâradandu śrî-Gommaṭa-dêvara chavvîsa-tîrtthakara ashṭa-vidhârchchanege akshaya-bhaṇḍârav-âgi koṭṭa gadyâṇa 12 ॥

187.

In the same enclosure, on the pedestal of Vṛishabha.

śrî-Mûlasaṅgha Dêśiyagaṇa Pustakagachchha Koṇḍakundânvaya Nayakîrtti-siddhânta-chakravarttigaḷa guḍḍa Basavi-seṭṭi mâḍisidaṃ ‖

188.

In the same enclosure, on the pedestal of Vâsupûjya.

śrî-Mûlasaṅgha Dêśiyagaṇa Pustakagachchha Koṇḍakundânvaya Nayakîrtti-siddhântachakrava-rttigaḷa guḍḍa Basavi-seṭṭi mâḍisidaṃ ‖

189.

In the same enclosure behind Gômaṭêśvara, on the pedestal of Śambhava.

śrî-Mûlasaṅgha Dêsiyagaṇa Pustakagachchha Koṇḍakundânvayada śrî-Naya-kîrtti-siddhânta-chakravarttigaḷa guḍḍa Balleya-[da] ṇḍanâ [ya] kaṃ mâḍisidaṃ ‖.

190.

In the same enclosure, on the pedestal of the image to the right of Kunthu.

śrî-Mûlasaṅgha Dêsiyagaṇa Pustakagachchha Koṇḍakundânvayada śrî-Naya-kîrtti-siddhânta-chakravarttigaḷa guḍḍa Balleya-daṇḍanâyakaṃ mâḍisidaṃ ‖

191.

In the same enclosure, inscription in ink on the beam in front of Pushpadanta.

Durmmukhi-saṃvatsarada Pushya-mâsada śuddha-Bidige Maṅgḷa-vâra Kopa-ṇapurada . . . . . . ya-seṭṭi Gummaṭa-seṭṭi danada . . . . v-âdaru . . . .

192.

In the same enclosure, inscription in ink on the beam in front of Śrêyâṃsa.

(Nâgari characters.)

śrî Saṃvat 1546 varsha Jêshṭa-sudi 3 Ravi-vâsarî Gômaṭasvâmîkî jâtrâ kîyô Gômaṭa-bahupâlaî Prajausavâlaî Kadika-baṃsa bramachârî pura-sthânê purî brâtru-putra-sama . . . . . .

193.

In the same enclosure, on the pedestal of Abhinandana.

śrî-Nayakîrtti-siddhânta-chakravarttigaḷa śishyaru śrî-Bâḷachandra-dêvara guḍḍa Aṅki-seṭṭi Abhinandana-dêvaraṃ mâḍisidaṃ

194.

In the same enclosure, on the pedestal of Śânti.

śrî-Mûlasaṅgha Dêśiyagaṇa Pustakagachchha Koṇḍakundânvayada śrî Naya-kîrtti-siddhânta-chakravarttigaḷa guḍḍa Kammaṭada Râmi-seṭṭi mâḍisida

195.

In the same enclosure, to the left of Gômaṭêśvara, on the pedestal of Ajita.

śrî-Nayakîrtti-siddhânta-chakravarttigaḷa śishyaru śrî-Bâḷachandra-dêvara guḍḍa suṅkada Bhânudêva-heggaḍe mâḍisida Ajita-bhaṭṭârakaru

196.

In the same enclosure, on the pedestal of Sumati.

śrî-Nayakîrtti-siddhânta-chakravarttigaḷa guḍḍa Bidiyama-seṭṭi mâḍisida Sumati-bhaṭṭârakaru ॥

197.

In the same enclosure, on the pedestal of Vardhamâna.

śrî-Mûlasaṅgha Dêśiyagaṇa Pustakagachchha Koṇḍakundânvaya Nayakîrtti-siddhânta-chakravarttigaḷa guḍḍa Basavi-seṭṭi chaturvviṃśati-tîrthakarara mâḍi-sidaṃ ॥

198.

In the same enclosure, on the pedestal of Malli.

śrî-Nayakîrtti-siddhânta-chakravarttigaḷa śishyaru śrî-Bâḷachandra-dêvara guḍḍa Kaḷaleya Mahadêva-seṭṭi Malli-bhaṭṭârakaraṃ mâḍisida

199.

In the same enclosure, on a pillar considered as the foot-stool of the Gaṇadharas. (East face.)

Śaka-varsha 1202 neya Pramâdhi-saṃvatsarada Kârtika-śuddha 10 Sôma-vâradandu śrîmanu-mahâ-pasâyata Tirumappa .... dhikâri Sambhu-dêvaṇṇa-navara .... ḷu Mallaṇṇanavaru śrî-Gommaṭa ....
.... .maṅgaḷa-mahâ śrî śrî

200.

On the same pillar, south face.

Sarvadhâri-saṃvacharada Chaitra-suddha-Pâḍya Brihavâradandu śrî-Gomaṭa-dêvara nityâbhishêkakke Biṭeyanahaḷiya Meṇasina-Sôyi-seṭiya maga Mâdi-seṭi koṭṭa .. dyâṇaṃ 1 paṇa 2 hâlu mâna ।

201.

In the last shrine of the same enclosure, on the Chandraprabha image.

(Nâgari characters.)

Saṃvat 1635 . . Pimatîcha-sa (Pha-sudîya Sênavîramatajî śrî-Jagatakaratajî padâ Bhaṭṭôdarâjî prarasaṭîvadava . . . . u . . maghôpade śrî-Râyasôraghajî

202.

In the same shrine, on the smaller image.

(Nâgari characters.)

Saṃvata 1548 Parâbhava-saṃ Jê-sudda 3 Mûlasaṅgha agushaje śrî-Jagad ta . . . . jñâkapaḍa . . . . laṃ taḍamat . . medârâjad satarâb

203

In the upper storey of the same enclosure, inscription in ink on a beam of the last aṅkaṇa near the left hand of Gômaṭêśvara.

(Nâgari characters.)

Saṃvat 1548 varushê Chaitra-vadi 14 da ne bhaṭâraka śrî-Âbhayachandrakasya śishya Brahma-dharmma-ruchi Brahmaguṇasâgara-paṃ ॥ kî kâ yâtrâ saphala

204.

On a stone in the open yard in front of Gômaṭêśvara.

Gêrasopeya Apa-nâyakara maga Liṅgaṇṇanu sâshṭâṅgav eragidanu

205.

At the same place.

(Nâgari characters.)

âmâchî rakama ṭhaü tumachî [ra] kama ghaü
(âmâchî rakama ṭhêü tumachî [ra] kama ghêü)

206.

At the same place.

(Mahâjani characters.)

śrî ॥
śrî-Gaṇaśâa nama Śâo Harakha-chanda-daśajî Śavata 1800 Mîgaśara-vîdî 13 garâü
(śrî-Gaṇêśâya namaḥ Śâo Harakha-chanda-dâsajî Saṃvat 1800 Magasara-vadî 13 gurau)

207.

At the same place.

(Mahâjani characters.)

śrî ‖ śrî-Gaṇasâa namaḥ Śâo Kapûra-chanda Mêtî-chanda Śatîdî-râ Sâvata 1800 Magaśarâ-vadî 13 Garâü

(śrî-Gaṇêśâya namaḥ Śâo Kapûra-chanda Môtî-chanda Śatîdî-râ Saṃvat 1800 Magasara-vadî 13 Gurau)

208.

On the step leading to the Ashṭadikpâlaka-maṇṭapa from the same yard.

(Mahâjani characters.)

Savata 1842 Maha-sada 5 Ata-dasa Agara-vala Dala-vala Panapathaya va Saṭa Bhagavana-dasa jataraka aya

(Saṃvat 1842 Mâha-sudî 5 Ata-dâsa Agara-vâlâ Dilî-vâlâ Panapathiyâ vô Sêṭha Bhagavâna-dâsa jâtarâkô âyê)

209.

In the passage leading out from the same yard.

(Mahâjani characters.)

Samata 1800 Pôsa-bada 14 Maṅga râya Bâlakîsanajî têsuvakô Shaṇḍêla-vâla Budha-lâla Gaṅga-râmaja karaṇô bhôga ......

(Saṃvat 1800 Pôsa-bada 14 Maṅga [la-vâra Santôsha] -râya Bâlakisanajî têsuvakô Shaṇḍêla-vâla Budha-lâla Gaṅgâ-râmajî karaṇô bhôga ......)

210.

At the same place.

(Mahâjani characters.)

Savata 1800 mata Asaḍa-sada 10 Sanachara-vara Satasha-rayaja Bala-kasanaja Aja-dataja Chana-raya va Dana-dayala a baṭa Aja-dataja ika jatara Isathana Paṭhaka Agara-vala Saravaga Panapatha-ka Gayala-gata a-yatha

(Saṃvat 1800 mitî Âshâḍha-suda 10 Śanichara-vâra Santôsha-râyajî Bâla-kisanajî Ajî-datajî Chaina-râya va Dîna-dayâla ai bêṭâ Ajî-datajî êka jâtarâ Isthâna Pêṭhakâ Agara-vâlâ Sarâvagî Pântpatha-kâ Gôyala-gôtî âyêthê)

211.

At the same place.

(Mahâjani characters.)

Savata 1800 Pasa-vada 6 Magala-vara Vanavara-lala Dana-dayalaka baṭa

(Saṃvat 1800 Pôsa-vada 6 Maṅgala-vâra Vanavârî-lâla Dîna-dayâlakâ bêṭâ)

212.

At the same place.

(Mahâjani characters.)

Savata 1812 Basasha-sada 11 vara Magala Bala-rama Rama-kasanaka baṭa A [garava] la Sara [vaga Ka]sa-raya Ga [kala] gaḍhaya [saṃvat 1800] Vasasha . . . . i . . . . ra . . . .

(Saṃvat 1812 Vaiśâkha-suda 11 vâra Maṅgala Bâlû-râma Râma-kisanakâ bêṭâ Agaravâlâ Sarâvagî Kêsô-râya Gôkala-ghaḍhiyâ Vaiśâkha- . . . .

213.

At the same place.

(Mahâjani characters.)

Savata 1843 mata Maha-vada 3 Lasha [ma] ṇa-rayaka baṭa Taïra-mala Narathana-vala Natamala Gana-rama Dhana . . . . paï . . . . daja parapa . . . . naraka Sahanavala

(Saṃvat 1843 mitî Mâha-vadî 3 Lashamaṇa-râyakâ bêṭâ Tîrâ-mala Naraṭhanavâlâ Nata-mala Gainî-râma Dhana . . . . dajî . . . . Sahanavâlâ)

214.

At the same place.

(Mahâjani characters.)

Savata 1812 mata Vasasha-vada 8 vara Sana Saṭha Raja-rama Rama-karasana Magata-rayaka baṭa Gayala-gata . . ra . . . . Sara-pala Sabha-natha baṭa nayaka baṭa

(Saṃvat 1812 mitî Vaiśâkha-vadî 8 vâra Śani Sêṭha Râjâ-râma Râma-karasana Maṅgata-râyakâ bêṭâ Gôyala-gôtî . . ra . . Sirai-pâla Śambhu-nâtha bêṭâ naya . . . . kâ bêṭâ)

215.

At the same place.

(Mahâjani characters.)

. . . . sada Magala-vara Naya . . . . Narayanaja Vahaḍa . . . . rathatha . . . . i . . . . jahataya rama Dana-mala Kasada . . . . bamadaya kasada Jaïnada-rayaja . . . . vana . . . . ga . . ralama . . . .

(. . . . . sudâ Maṅgala-vâra Naya . . . . Nârâyanajî Vâhaḍa . . . . rathatha . . . . i . . . . jahataya râma Dâna-mala Kêsô-dâ . . . . bamadaya kasada Jainanda-râyajî)

216.

At the same place.

(Mahâjani characters.)

Kasava-râyakâ bêṭâ Savata 1812 Vasasha sada 11 vara Magala-vara Samara-malaka baṭa Maja-rama Gaganaya Maḍana-gaḍa Panapathaya Âgaravala

(Kasava-râyakâ bêṭâ Saṃvat 1812 Vaiśâkha-sudî 11 vâra Maṅgala-vâra Samîra-malakâ bêṭâ Môjî-râma Gaṅgâniyâ Mâṇḍana-gaḍha Pânîpathiyâ Agara-vâlâ)

217.

At the same place.

(Mahâjani characters.)

Samata 1800 Jaṭa-sada 3 karabadhaka-Saṭa imaṇapana thanaya yamaḍha . . . . ra . . . . ra . . lasaraya . . rayaja Isa-ramaja Lasanaya Halasa-raya Balaka-dasa Saravaga Agara-vala Panapatha Garaga-gata Banaya Sananaya

(Saṃvat 1800 Jêṭha-sudî 3 karabadhakâ-Sêṭha imaṇapana thanaya yamaḍha . . . . ra . . . . ra . . lasurâya . . râyajî Isa-râmajî Lasâniyâ Hulâsa-râya Bâlaka-dâsa Sarâvagî Agaravâla Pânîpatha Garaga-gôtî Baniyâ Sanâniyâ)

218.

At the same place.

(Mahâjani characters.)

Uda-saga Vagavala ratata . . . . rajapa . . . . pa vala

(Udai-siṃha Vagaḍa vâlâ . . . . vâlâ)

219.

At the same place.

(Mahâjani characters.)

Savata 1812 Vasasha-sada 8 Navala-raya Sakara-dasaka baṭa ayatha

(Saṃvat 1812 Vaiśâkha-sudî 8 Navala-râya Saṅkara-dâsakâ bêṭâ âyâthâ)

220.

At the same place.

(Mahâjani characters.)

Savata 1812 mata Vasasha-sada 8 Sanacharaka dana Satasha-rayaḥ Magana-ramaka baṭa Jaîkaranaka pata Saravaga

(Samvat 1812 mitî Vaiśâkha-sudâ 8 Śanicharakê dina Santôsha-râya Maganîrâmakâ bêṭâ Jai-karanakâ pôtâ Sarâvagî)

221.

Around the central ceiling of the Ashṭadikpâlaka-manṭapa.

(*North.*) aras-Âdityaṅgav Âchâmbikegav olavinim puṭṭidar pPampa-râjam Haridêvam mantri-yûthâgraṇi guṇi Bala(*East.*)dêvaṇṇan end int ivar mmû-varum urvvî-khyâta-Karṇṇâṭika-kuḷa-tiḷakar mMâchi-râjaṅge mâvan-dir arâty-uchchaṇḍa-śaktar (*South.*) jJina-pati-pada-bhaktar mmahâdhâra-yuktar ||

sakaḷa-sachiva-nâthaḥ sâdhitârâti-yûthaḥ |
parihṛita-para-dârô (*West*) Bhâratî-kaṇṭha-hâraḥ |
vidita-viśada-kîrttir vviśrutôdâra-mûrttis
sa jayatu Baladêvaḥ śrî-Jinêndrâṅghri-sêvaḥ ||

222.

On the first pillar to the right of the same manṭapa. (South face.)

Kâḷâyukta-saṃvatsarada Mâgha-ba 12 lû Gummi-seṭṭi maga . . . . seṭṭi darśanav âdanu || Kâḷâyukta-saṃvatsarada Mâgha-ba 12 . . Puṭṭaṇṇa maga Chika-ṇṇanu darśanav âdaru ||

223 (98).

On the south-west pillar of the same manṭapa.

(*East face*).

śrî 1 svasti śrî vijayâbhyudaya-Śâlivâhana-Śakha-varusha 1748 ne sanda vart-tamânakke saluva Vyaya-nâma-saṃvatsarada Phâlguṇa-ba 5 Bhânu-vâradallu Kâ-syapa-gôtrê Ahaniya-sûtrê Vṛishabha-pravarê Prathamânuyôga-śâkhâyâṃ śrî-Châ-vuṇḍa-Râja-vaṃśasthar âda Biḷikere-Anantarâjai-arasinavara prapautra Tôṭad-Dêva-râjai-arasinavara pautra Satyamaṅgalada Chaluvai-arasinavara putra śrîman-Mahi-sûra-pura-varâdhîśa-śrî-Kṛishṇa-Râja-vaḍêyaravara sammukhadalli bhârigâṭu kan-dâchâra savâra-kachêri (*North face*) yilâkhe bhakshi Dêvarâjai-arasinavaru śrî-Gômaṭêśvara-svâmiyavara mastakâbhishêka-pûjôtsavad divasa svarggasthar âd-akke śrî-maṭhadinda varshamprati-varshadallu śrî-Gômaṭêśvara-svâmiyavarige pâda-pûjê muntâda sêvârttha naḍeyuva hâge yivara putrar âda Puṭṭa-Dêvarâjai-arasinavaru 100 varaha hâkiruva puduvaṭṭina sêvege bhadraṃ bhûyâd varddhatâṃ Jina-śâsanaṃ || śrî ||

224.

On another pillar, at the same place.

(*West face*).

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ |

Sakha-varsha sâvirada 1459 taneya Viḷambi-saṃvatsarada Mâgha-śuddha 5 yalu Gêrasoppeya Chavuḍi-saṭiru Agaṇi-Bommayyana maga Kambhayyanu tanna kshêtra aḍahâg iralâgi Chavuḍi-saṭiru aḍanu biḍisi koṭṭudakke vondu-taṇḍakke âhâra-dâna Ṭyâgada Bramhana mundaṇa hûvina tôṭa vondu paḍi akki akshate-puñja ishṭanu âchandrârkka-sthâyiyâgiṡnâvu naḍasi bahenu maṅgala-ma śrî śrî śrî śrî śrî ||

225 (100).

On the south face of the same pillar.

tat-saṃvatsaradalu Gêrasoppeya Chauḍi-seṭṭirige Doḍadêvappagaḷa maga Chikaṇanu koṭṭa dharmma-sâdhana namage anumatya baralâgi nîvu navage pariharisi koṭṭudakke 1 taṇḍakke âhâra-dânavanu â-chandrârkka-sthâyiyâgi naḍasi bahevu maṅgaḷa-mahâ śrî śrî śrî śrî śrî ||

226 (101).

Below the above.

tat-saṃvatsaradalu Gêrasoppeya Châvuḍi-seṭṭarige kavigaḷa maga Bommaṇanu koṭa dharma-sâdhana namadhi anupatya baralâgi nîvu navage pariharisi koṭṭudakke varsha 1 kke âṛa-tiṅgaḷu paryyanta 1 taṇḍakke âhâra-dânavanu â-chandrârkka-sthâyiyâgi naḍasi bahevu maṅgaḷa-mahâ śrî śrî śrî śrî ||

227 (102).

On the east face of the same pillar.

i modal a . . . . tat-saṃvatsaradalu Gêrasoppeya Chavuḍi-saṭṭirige hûvina Chennayyanu koṭa dharma-sâdhanada sambandha nanna kshêtravu aḍa hâkiralâgi nîvu â-kshêtravanu biḍisi ko . . . . ||

228 (103).

At the same place, on the east face of the third pillar.

Sakha-varusha 1432 ḍaneya Śukla-saṃvatsarada Vaiśâkh-ba 10 lû maṇḍaḷêśvara Kulôttuṅga-Chaṅgâḷva-Mahadêva-mahîpâlana pradhâna-sirômaṇi Kêśava-nâtha-vara-putra kula-pavitraṃ Jina-dharmma-sahâya-pratipâlakar aha Bomyaṇa-mantri-sahôdarar aha samyaktva-chûḍâmaṇi Chenna-Bommarasana Nañjarâya-paṭṭaṇada śrâvaka-bhavya-janaṅgaḷa gôshṭi-sahâya śrî-Gummaṭa-svâmiya baḷḷivâḍava jîrṇnôddhârava mâḍisidaru śrî ||

229.

At the same place, on the west face of the second pillar in the second row.

. . . . . . ka-saṃvatsara Śrâvaṇa-śu 5 . . . .

. . . .

. . . .

si . . . . pâla . . . . â-grâmadalli nâ . . . . .kîya-

nâ . . ya . . grâmakke salu . . . . dalu . . . . kaṭṭu . . .
ḍârambha-nirârambha-sakala-suvarṇnâdâya-sakala-davasâdâya â . . . . . . garu â-
grâma . . . . ga 11 . . varahagaḷanu

230.

On the south face of the same pillar.

Kru . . . . phâla . . . .
. . . . anubha . . . . ko . . . . ya sîmege Bekkada . .
. . . . . kaṇḍu ya . . . . . . vûḷi . . . . â-grâmakke . . . . vanu nîvê tettukoṇḍu . . . .
â-grâmadalina namage saluva pattigeyanu putra-pâramparo â-chandrârkka-sthâ-
yiyâgi anubhavisikoṇḍu baruvadu yî . . . . kraya-sâdhana . . . . . . yî-maryyâdi
. . . . kraya-sâdhana . . . . ryyâ . . . .
. . Nâga-gavuḍana . . . . da sthânîka . . . .
. . . . sâkshigaḷu na . . . . . . haḷiya . . . .
l Bâlamalle-dêvaru . . . . Najje-gavuḍa hindaḷa . . . . da Kot-
tana-gavuḍa Basaṭṭaṛa-gavuḍa . . . . . . haḷiya timṛttavana muyi maryyâ . . . .
. . . .

231.

On the south face of the first pillar to the left of the same maṇṭapa.

Paṇḍita-dêvaru mâḍittu mâhâbhishêkadoḷage hâlu-mosaroge 2 pûjârige 1 bhâgi ke'asigaḷige kalukuṭigarige bhâgi 2 bhaṇḍikâṛange 1 tappidavara kai sâsti charu hariyâṇa 1

232.

On the south face of the 2nd pillar, at the same place.

śrîmatu-Vyaya-saṃvatsarada Mâga-suddha 13 neya Trayôdaṣiyalu Kariya-Kântaṇa-soṭṭiyara makkaḷu Kariya-Birumaṇa-seṭṭiyara tamma Kariya-Gummaṭa-saṭṭiyaru biḍitiyinda saṅgava kuḍikoṇḍu Beḷuguḷadalu Gummaṭa-nâthana pâdada munde Ratnatrayada nômpiya udyâpaneya mâḍi saṅgha-pûjeya mâḍi kîrtti-puṇya-vanu upârjisikoṇḍaru śrî

233.

On the east face of the same pillar.

śrîmatu-Kariya-Bommaṇage Gummaṭa-nâthanê gati kaṃ

234 (85).

On a stone to the left of the doorway of the Gômaṭêśarara temple.

śrî-Gommaṭa-Jinanaṃ nara-
nâgâmara-Ditija-khachara-pati-pûjitanaṃ ।
yôgâgni-hata-Smaranaṃ

yôgi-dhyêyanan amêyanaṃ stutiyisuveṃ ‖
kramadiṃ mey voṇard âṛada kramade mâtaṃ biṭṭu tann iṭṭa chakram aḍuṃ niḥprabham âge siggan oḷakoṇḍ âtmâgrajaṅg oḷpu geydu mahî-râjyaman ittu pôgi tapadiṃ karmmâri-vidhvaṃsiy âda mahâtmaṃ Puru-sûnu-Bâhubaḷivol matt âro mânônnatar ‖
dhṛita-jaya-bâhu-Bâhubaḷi-kêvaḷi-rûpa-samâna-pañcha-viṃśati-samupêta-pañcha-śata-châpa-samunnati-yuktam appa tat-pratikṛitiyaṃ manô-mudade mâḍisidaṃ Bharataṃ jitâkhiḷa-kshitipati-chakri Paudanapurântikadoḷ Purudêva-nandanaṃ ‖
chira-kâlaṃ sale taj-Jinântika-dharitrî-dêśadoḷ lôka-bhîkaraṇaṃ kukkuṭasarppa-saṅkuḷaṃ asaṅkhyaṃ puṭṭe dal Kukkuṭêśvara-nâman tad-aghârig âdudu baḷikkaṃ prâkṛitargg âyt agôcharam ant â-mahi mantra-tantra-niyatar kkâṇbar ggaḍ innuṃ palar ‖-
kêḷalk appudu dêva-dundubhi-ravaṃ mât êno divyârchchanâjâḷaṃ kâṇalum appud â-Jinana pâdôdyan-nakha-prasphuralḷîlâ-darppaṇamaṃ nirîkshisidavar kkâṇbar unijâtîta-janmâḷamb-âkṛitiyaṃ mahâtiśayam â-dêvaṅg iḷâ-viśrutaṃ ‖
janadiṃ taj-Jina-viśrutâtiśayamaṃ tâṃ kêḷdu nôḷp aḷti chêtaneyoḷ puṭṭire pôgal udyamise dûraṃ durggamaṃ tat-purâvaniy end âryya-janaṃ prabôdhisidoḍ ant âdandu tad-dêva-kalpaneyiṃ mâḍipen endu mâḍisidan int î-dêvanaṃ Gômaṭaṃ ‖
śrutamuṃ darśana-śuddhiyuṃ vibhavamuṃ sad-vṛittamuṃ dânamuṃ dhṛitiyuṃ tannoḷe sanda Gaṅga-kuḷa-chandraṃ Râchamallaṃ jagannutan â-bhûmipan advitîya-vibhavaṃ Châmuṇḍa-Râyaṃ Manu-pratimaṃ Gommaṭan alte mâḍisidan int î-dêvanaṃ yatnadiṃ ‖
ati-tuṅgâkṛitiy âdoḍ âgad adaroḷ saundaryyam aunnatyamuṃ nuta-saundaryyamum âge matt atiśayaṃ tân âgad aunnatyamuṃ nuta-saundaryyamum ûrjjitâtiśayamuṃ tannalli nind irdduv êṃ kshiti-sampûjyamo Gommaṭêśvara-Jina-śrî-rûpam âtmôpamaṃ ‖
pratividdhaṃ bareyal Mayaṃ neṛeye nôḍal Nâkalôkâdhipaṃ stuti-geyyal Phaṇinâyakaṃ neṛeyan end and anyar âr ârppur iṃ pratividdhaṃ bareyal samantu tave nôḍal baṇṇisal nissamâkṛitiyaṃ dakshiṇa-Kukkuṭêśa-tanuvaṃ sâścharyya-saundaryyamaṃ ‖
maṛeduṃ pâṛadu mêle pakshi-nivahaṃ kaksha-dvayôddêśadoḷ miṛuguttuṃ poṛapoṇmuguṃ surabhi-Kâśmîrâruṇa-chchhâyam îteṛad âścharyyaman î-tri-ḷôkada janaṃ tân eyde kaṇḍ irddud âr nneṛevar nneṭṭane Gommaṭêśvara-Jina-śrî-mûrttiyaṃ kîrttisal ‖
nela-gaṭṭ â-Nâgalôkaṃ taḷam avani diśâ-bhitti bhitti-brajaṃ svas-tala-bhâgaṃ muchchaṇaṃ mêgaṇa surara vimânôtkaraṃ kûṭa-jâḷaṃ

vilasat-târaugham antar-vvitata-maṇi-vitânaṃ samant âge nityaṃ
nilayaṃ śrî-Gommaṭêśaṅg enisidudu Jinôktâvaḷôkaṃ triḷôkaṃ ॥
anupama-rûpanê Smaran udagrane nirjjita-Chakri matt udâ-
rane neṟe geldum ittan akhiḷôrvviyan aty-abhimâniyê tapas-
sthanum eraḍ-aṅghriy itt eḷeyoḷ irddapud emban anûna-bôdhanê
vinihata-karmma-bandhan ene Bâhubaḷîśan id ên udâttanô ॥
abhimâna-sthira-bhâvamaṃ ṇamage mâḷk aty-udgha-mânônnataṃ
śubha-saubhâgyaman Aṅgajaṃ bhuja-baḷâvashṭambhamaṃ chakrava-
rtti-bhujâ-darppa-viḷôpi Bâhubaḷi tṛishṇâ-chchhêdamaṃ mukta-râ-
jya-bharaṃ muktiyan âpta-nirvvṛiti-padaṃ śrî-Gommaṭêśaṃ Jinaṃ ॥
sphurad-udyat-sita-kântiyiṃ parisarat-saurabhyadindaṃ diśô-
tkaramaṃ mudrisutuṃ namêru-sumanô-varshaṃ sphuṭaṃ Gommaṭê-
śvara-dêvôttama-châru-divya-śiradoḷ dêvarkkaḷind âdudaṃ
dharey ellaṃ neṟe kaṇḍud â-mahimey â-dêvaṅg ad âścharyyamê ॥
enag âyt îkshisal âgad âyt enage kâṇalk embavôl âyte pêl
vanitâ-bâḷaka-vṛiddha-gôpa-tatiyuṃ kaṇḍ aḷkaṟind ârvvinaṃ
dinav ond âvagam udgha-divya-kusumâsâraṃ mahî-lôka-lô-
chana-santôshadam âytu Gommaṭa-Jinâdhîśôttamâṅgâgradoḷ ॥
miṟuguva târaka-prakaram î-paramêśvara-pâda-sêveg end
eṟapude bhaktiyindam ene nirmmaḷinaṃ ghana-pushpa-vṛishṭi band
eṟagidud abhradiṃ dhareg adabhratarâdbhuta-harsha-kôṭi kaṇ-
deṟed ire sanda Beḷguḷada Gommaṭa-nâthana pâda-padmadoḷ ॥
Bharatanan âdi-chakradharanaṃ bhuja-yuddhade gelda kâladoḷ
durita-mahâriyaṃ tavisi kêvaḷa-bôdhaman âḷda kâladoḷ
sura-tati munne mâḍidudu pû-maḷey î-dorey akkum embinaṃ
surididu pushpa-vṛishṭi vibhu-Bâhubaḷîśana mêle îleyiṃ ॥
kemmag id êke nâḍa palav-andada nandida bindigarkkaḷaṃ
nîṃ maruḷâgi dêvar ivar end avaraṃ mati-geṭṭu ninnan ê-
k amma toḷalchidappe bhava-kânanadoḷ paramâtma-rûpanaṃ
Gommaṭa-dêvanaṃ neneya nîguve jâti-jarâdi-duḥkhamaṃ ॥
sammadav âgal âga koleyuṃ pusiyuṃ kaḷavuṃ parâṅganâ-
sammatiyuṃ parigrahada kâṅksheyum emb ivaṟindam âdoḍ en-
duṃ manujaṅg iratreya paratreya kêḍ enutuṃ mahôchchadoḷ
Gommaṭa-dêvan irddu sale sâṟuvavôl esedirddan îkshisai ॥
emmuman î-vasantanuman induvumaṃ nane-villum ambumaṃ
kemmag anâtha-yûthamane mâḍi bisuṭṭu tapakke pûṇḍu nind
im migil appud êṃ paḍevud end ati-mugdhayar aḷpa nâdamuṃ
Gommaṭa-dêva ninna kivig eydave ninnavol âro niḥkripar ॥

emman id êke nîm bisuṭey end eḷeyuṃ latikâṅgiyarkkaḷuṃ
tamm aḷalinde bandu bigiy-appidar embinam aṅgadalli puttuṃ murid otti taḷta latikâḷiyum oppe tapô-niyôgadoḷ
Gommaṭa-dêvan irdd irav Ahîndra-Surêndra-munîndra-vanditaṃ ‖
tammane pôdar enn anujar ellarum eyde tapakke nînum int
amma tapakke vôdoḍ enag î-siriy oppadu bêḍ enuttum aṇnaṃ manam iḷdum annu migeyuṃ bage-goḷḷade dîkshe-goṇḍe nîṃ
Gômmaṭa-dêva ninna taṟisand-aḷav âryya-janakke gommaṭaṃ ‖
nimm aḍiy enna dhâtriyoḷag irddapuv eṃb idu vêḍa dhâtri tâṃ
nimmadum ennaduṃ bagevoḍ all adu bêṟ adu dṛishṭi-bôdha-vîryyaṃ mahitâtma-dharmmam Abhavôktiyoḷ emba nijâgrajôktiyiṃ
Gommaṭa-dêva nîm manada mâna-kashâyaman eyde tûḷdidai ‖
tamma tapasvigaḷge ku-tapa-sthiti vêḷd abaḷâṅga-saṅgataṃ
tamma śarîram âge negaḷv anyatarâptar aśasta-vṛittakaṃ
kammariy-ôjan andame valaṃ sva-parâkshaya-saukhya-hêtuvaṃ
Gommaṭa-dêva nîṃ tapaman ânt upadêśakan âdud oppadê ‖
nîṃ manamaṃ nijâtmanoḷ akampitam âg iḍe môhanîya-mukhyam maṇid ôḍi bîḷe ghana-ghâti-balaṃ bala-dṛik-prabôdha-saukhyaṃ mahimânvitaṃ negaḷe varttisi mattam aghâti-ghâtadiṃ
Gommaṭa-dêva mukti-padamaṃ paḍedai nirapâya-saukhyamaṃ ‖
kammidav appa kâḍa posa-pûgaḷin archchisi pâda-padmamaṃ
sammadadinde nôḍi bhavad-âkṛitiyaṃ balagoṇḍu balla-pâṅgiṃ manam oldu kîrttipavar êṃ kṛita-kṛityaro Śakran-andadiṃ
Gommaṭa-dêva ninnan aṟid archchisutirppavar êṃ kṛitârttharô ‖
Kusumâstraṃ kâma-sâmrâjyada mahimeyan ânt irddoḍaṃ munne tannoḷ vasudhâ-sâmrâjya-yuktaṃ Bharata-kara-vimuktaṃ rathâṅgâstram ugrâṃśu-saman tann udgha-dôrddaṇḍaman eḷasidoḍaṃ biṭṭ avaṃ mukti-sâmrâjya-sukhârtthaṃ dîksheyaṃ Bâhubaḷi taḷedan emmannar ên endo mâṇbar ‖
manadiṃ nuḍiyiṃ tanuvind
enasuṃ mun neṟapid aghaman alaṟipen emb î-
manadindam osedu Gommaṭa-
Jinanaṃ stutiyisidan intu Sujanôttaṃsaṃ ‖
su-janar bbhavyare tanag avar
ajasram uttaṃsam appa puruḷiṃ Boppaṃ
Sujanôttaṃsan enippaṃ
su-janargg uttaṃsam emba puruḷind enisaṃ ‖
î-Jina-nuti-śâsanamaṃ
śrî-Jina-śâsana-vidaṃ vinirmmisidaṃ vidyâ-jita-vṛijinaṃ su-kavi-samâja-nutaṃ viśada-kîrtti Sujanôttaṃsaṃ ‖

vara-saiddhântika-chakrê-
śvara-Nayakîrtti-vratîndra-śishyaṃ nija-chit-
pariṇatan adhyâtma-kaḷâ-
dharan ujvaḷa-kîrtti Bâḷachandra-munîndraṃ ‖
tan-muni-niyôgadiṃ ‖
poḍavige sanda Gommaṭa-Jinêndra-guṇa-stava-śâsanakke Kannaḍa-gavi-bappan end enipa Boppaṇa-paṇḍitan oldu pêḷd ivaṃ kaḍayisidaṃ balaṃ Kavaḍamayyana Dêvaṇan aḷtiyinde Bâgaḍegeya Rudran âdarade mâḍisidaṃ viḷasat-pratishṭheyaṃ ‖

235 (86).

On the west face of the same stone.

svasti śrî Beḷuguḷa-tîrtada Gommaṭa-dêvara sutt-âlayadoḷu vaḍḍa-byavahâri Mosaḷeya Basavi-seṭṭiyaru tâvu mâḍisida chaturvviṃsati-tîrtthakara ashṭa-vidhârchchanege Mosaḷeya nakaraṅgaḷu varisa-nibandhiyâgi koḍuva paḍi Nêmi-seṭṭi Basavi-seṭṭi pa 4 Gaṅgara Mahadêva Chikka-Mâdi pa 2 Dammi-seṭṭi pa 4 Biṭṭi-seṭṭi Bîchi-seṭṭi Eḷagi-seṭṭi pa 3 Uyama-seṭṭi Bidiyama-seṭṭi pa 4 Mahadêva-seṭṭi Raṭṭe-seṭṭi pa 2 Pârisa-seṭṭi Basavi-seṭṭi Râyi-seṭṭi pa 4 Mâragûḷi-seṭṭi Hoysaḷa-seṭṭi pa 2 Nambidêva-seṭṭi pa 5 Chôki-seṭṭi pa 5 Jinni-seṭṭi pa 5 Bâhubali-seṭṭi pa 5 paṭṭaṇasâmi-Aṅki-seṭṭi Mâḷi-seṭṭi pa 3 Mahadêva-seṭṭi Gôvi-seṭṭi pa 2 Bammi-seṭṭi Mûki-seṭṭi pa 2 Mârâṇḍi-seṭṭi Mahadêva-seṭṭi pa 2 Bairi-seṭṭi Mâri-seṭṭi pa 2 Sôvi-seṭṭi Duddi-seṭṭi pa 2 Hâruva-seṭṭi Haradi-seṭṭi pa 2 Bammâṇḍi pa 2 Sânteya pa 1 Kûtaiyya pa 2 Masaṇi-seṭṭi Kûti-seṭṭi Basavi-seṭṭi pa 3 Chaṭṭi-seṭṭi Basavi-seṭṭi pa 1 Malli-seṭṭi 1 Mahadêva Bayira pa 2 Bammeya Masaṇa pa 2 Kâḷeya Gâḍeya pa 2 gavuḍusâmi-Madavaniga-seṭṭi pa 2 Mâḷi-seṭṭi Pârisa-seṭṭi pa 2 Holli-seṭṭi Bôki-seṭṭi pa 2 Gaṅgi-seṭṭi Âyta-seṭṭi Dêvi-seṭṭi 2 Mâḷi-seṭṭi Dammi-seṭṭi pa 2 Mâri-seṭṭi Âytama-seṭṭi pa 2 Mârajja Hariyaṇa Kâḷeya pa 2 Mâragauṇḍana-haḷḷiya Gummajja Baireya pa 1 Mâki-seṭṭi Bûvi-seṭṭi pa 1 Êchi-seṭṭi pa 1 Akkaveya Mahadêva-seṭṭi Pârissa-seṭṭi pa 1 Niḍiya Malli-seṭṭi pa 1..

236 (87).

On the east face of the same stone.

śrî-Basavi-seṭṭiyara tîrtthakara ashṭa-vidhârchchanege Mosaḷeya nakara varisa-nibandhiyâgi Chaüṇḍeya Jakaṇṇa Kiṟiya-Chaüṇḍeya pa 2 Mahadêva-seṭṭi Kambi-seṭṭi pa 1 Uyama-seṭṭi Pârisa-seṭṭi pa 1 Bôki-seṭṭi Bûki-seṭṭi pa 1 Mâchi-seṭṭi Honni-seṭṭi Suggi-seṭṭi pa 1 Mûki-seṭṭi pa 1 Râmi-seṭṭi Hâbi-seṭṭi 1 Mañchi-seṭṭi Basavi-seṭṭi pa 1 Malli-seṭṭi Guḍḍi-seṭṭi Chikka-Malli-seṭṭi 2 Masaṇi-seṭṭi Mâchi-seṭṭi Ammâṇḍḍi-seṭṭi pa 2 Aḷiya-Mâri-seṭṭi Muddi-seṭṭi pa 2

Kariki-seṭṭi Chikka-Mâdi pa 2 Kariya Bammi-seṭṭi Mâri-seṭṭi pa 1 Malli-seṭṭi Ayibi-seṭṭi Kâḷi-seṭṭi pa 2 maṇigâṟa-Mâchi-seṭṭi Seṭṭiyaṇa pa 1 Teraṇiya Chauṇḍeya heggaḍe-Basavaṇṇa Chandeya Râmeya Huḷḷeya Jakkaṇa pa 2 Mâḷa-gauṇḍa Seṭṭiyaṇa Mâchaya Mâreya Chikaṇa Goḷeya pa 1 Mâdi-gauṇḍa Gauṇḍeya Mâcheya Bammeya Honneya Jakka-gauṇḍa pa 1.

237 (88).

Below the above.

Naḷa-saṃvatsarada uttarâyaṇa-saṅkrântiyalu śrîman-mahâ-pasâyitaṃ Vijayaṇṇanavar aḷiya Chikka-Madukaṇṇa śrî-Gommaṭa-dêvara nityârchchanege 20 bâsiga hûviṅge śrîman-mahâ-maṇḍaḷâchâryyaru Chandraprabha-dêvara kaiyalu mâṟu-goṇḍu Gaṅgasamudradalu gadde sa 1 beddalu kaṃ 200 nûṟanuṃ koṇḍu koṭṭa datti maṅgaḷa-mahâ śrî

238 (89).

Below the above.

Kâḷayukti-saṃvatsarada Kârttika su 1 Â śrî-Gommaṭa-dêvara yarchchanege huvina paḍige śrîman-mahâ-maṇḍaḷâchâryyaru hiriya-Nayakîrtti-dêvara śishyaru Chandraprabha-dêvara kayalu Yagaḷiyada Kabi-seṭṭiya Sômeyanu gadde Paḍavalageṟeya gadde ko 10 Gaṅgasamudradalli komma tagali ko 10 Ârbbadalu guḷeya keya mêge gadyâṇa ondu hauna bedalu akaluna sîme ‖

239.

On the base of the left pillar in front of the same doorway.

(Mahâjani characters.)

Savata 1800 Kata sada 6 Savata 1800 Paha-sa 2 Pata-Dava Panapatha Dana-chada Paravala ka bapa

(Saṃvat 1800 Kâti suda 6 Saṃvat 1800 Pôha-su [d] 2 Pata-Dêva Pânîpatha Dâna-chanda Puravâle kâ bâpa)

240 (90).

On a stone to the right of the same doorway.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanam ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanam ‖
bhadram astu Jina-śâsanâya saṃpadyatâṃ pratividhâna-hêtavê ।
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭîyasê ‖ namô'stu ‖
jagat-tritaya-nâthâya namô janma-pramâthinê ।
naya-pramâṇa-vâg-raśmi-dhvasta--dhvântâya Śântayê ‖
namô Jinâya ‖

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ। Dvâravatî-pura-varâdhîśvaraṃ। Yâdava-kuḷâmbara-dyumaṇi। samyaktva-chûḍâmaṇi। Malaparoḷ-gaṇḍâdy-anêka-nâmâvaḷî-samâḷaṅkṛitar appa śrîman-mahâ-maṇḍaḷêśvaraṃ। Tri-bhuvana-malla Taḷakâḍu-goṇḍa bhujabaḷa-Vîra-Gaṅga-Vishṇuvarddhana-Hoysa-ḷa-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire tat-pâda-padmôpajîvi ॥

vṛitta ॥

janatâdhâran udâran anya-vanitâ-dûraṃ Vachas-sundarî-
ghana-vṛitta-stana-hâran ugra-raṇa-dhîraṃ Mâran ên-endapai
janakaṃ tân ene Mâkaṇabbe vibudha-prakhyâta-dharmma-prayu-
kta-nikâmâtta-charitre tây enal id ên Êchaṃ mahâ-dhanyanô ॥

kanda ॥

vitrasta-maḷaṃ budha-jana-
mitraṃ dvija-kuḷa-pavitran Êchaṃ jagadoḷ
pâtraṃ ripu-kuḷa-kanda-kha-
nitraṃ Kauṇḍinya-gôtran amaḷa-charitraṃ ॥
Manu-charitan Êchigâṅkana
maneyoḷ muni-jana-samûhamuṃ budha-janamuṃ
Jina-pûjane Jina-vandane
Jina-mahimegaḷ âva-kâlamuṃ śôbhisuguṃ ॥
uttama-guṇa-tati vanitâ-
vṛittiyan oḷakoṇdud endu jagam ellaṃ kayy-
ettuvinaṃ amaḷa-guṇa-sam-
pattige jagadoḷage Pôchikabbeye nôntaḷ ॥

vachana ॥ ant enisida Êchi-Râjana Pôchikabbeya putran akhiḷa-tîrtthakara-parama-dêva-parama-charitâkarṇnanôdîrṇna-vipuḷa-puḷaka-parikaḷita-vârabâṇanum asama-samara-rasa-rasika-ripu-nṛipa-kaḷâpâvalêpa-lôlupa-kṛipâṇanuv âhârâbhaya-bhaisha-jya-śâstra-dâna-vinôdanuṃ sakaḷa-lôka-śôkâpanôdanuṃ ॥

vṛitta ॥

vajraṃ Vajrabhṛitô haḷaṃ Haḷabbhṛitaś chakraṃ tathâ Chakriṇaś
śaktiś Śaktidharasya Gâṇḍiva-dhanur gGâṇḍîva-kôdaṇḍinaḥ ।
yas tadvad vitanôti Vishṇu-nṛipatêḥ kâryyaṃ kathaṃ mâdṛiśair
gGaṅgô Gaṅga-taraṅga-rañjita-yaśô-râśis sa varṇnyô bhavêt ॥

vachana ॥ ant enipa śrîman-mahâ-pradhânaṃ daṇḍanâyakaṃ drôha-gharaṭṭa Gaṅga-Râja Chôḷana sâmantan Adiyamaṃ ghaṭṭadiṃ mêlâda Gaṅgavâḍi-nâḍa gaḍiya Taḷa-kâḍa bîḍinoḷ paḍiy ippant irddu Chôḷaṃ koṭṭa nâḍaṃ koḍade kâdi koḷḷim ene vijigî-shu-vṛittiyindaṃ etti baḷaṃ eraḍuṃ sârchchidalli ॥

vṛitta ||

ittaṇa bhûmi-bhâgadoḷ adhanyar ad êke bhavat-pratâpa-sam-
pattiya varṇṇanâ-vidhige Gaṅga-chamûpa jigîshu-vṛittiyind
ettida ninna kayya niśitâsiya tau-mone benna bâran e-
ttuttire pôgi Kañchi guṟiy appinam ôḍida Dâman eydanê ||
kadanadoḷ andu ninna taravâriya bârige meyyan oḍḍalâ-
ṟade naḷid innuv ant adane jânisi jânisi Gaṅga tanna nam-
bida sudatî-kadambad erde pauvane vôgire pulle-vechchu-ve-
chchidapan aharnniśaṃ Tiguḷa-Dâman araṇya-śaraṇya-vṛittiyiṃ ||
enitânuṃ bavaraṅgaḷoḷ palataraṃ beṅkoṇḍa gaṇḍindam ôv-
enisuttaṃ Taḷakâḍoḷ innevaram irdd îgaḷ karaṃ Gaṅga-Râ-
jana khaḷgâhatig aḷki yuddha-vidhiyoḷ benn-ittu nây uṇṇad ô-
ḍinal uṇḍ irddapan atta Śaiva-śamivol sâmanta-Dâmôdaraṃ ||

vachana || embinam onde meyyoḷ avayavadin eydi mûdalisi dhṛiti-giḍisi beṅkoṇḍu-mattaṃ Narasiṅga-varmmaṃ modalâge ghaṭṭadiṃ mêlâda Chôḷana sâmantar ellaraṃ beṅkoṇḍu nâḍ-âdud ellaman êka-chchhatrad uṇḍige-sâdhyaṃ mâḍi kuḍe kṛitajñaṃ Vishṇu-nṛipati mechchi mechchidem bêḍikoḷḷim ene ||

kanda ||

avanipan enag ittapan end
avar-ivaravol uḷida vastuvaṃ bêḍade bhû-
bhuvanaṃ baṇṇise Gôvin-
davâḍiyaṃ bêḍidaṃ Jinârchchana-lubdhaṃ ||
gommaṭam ene muni-samudâ-
yaṃ manadoḷ mechchi mechchi bichchaḷisuttuṃ
Gommaṭa-dêvara pûjeg a-
daṃ mudadiṃ biṭṭan alte dhîrôdâttaṃ ||

akkara ||

âdiyâg irppud Ârhata-samayakke Mûlasaṅghaṃ Koṇḍakundânvayaṃ
bâdu vêḍ adaṃ baḷeyipud alliya Dêsigagaṇada Pustakagachchhada
bôdha-vibhavada Kukkuṭâsana-Maladhâri-dêvara śishyar enipa pempiṅg
âdam esed irppa Śubhachandra-siddhânta-dêvara guḍḍaṃ Gaṅga-chamû-
pati ||
Gaṅgavâḍiya basadigaḷ enit oḷav anitumaṃ tân eyde posayisidaṃ
Gaṅgavâḍiya Gommaṭa-dêvargge sutt-âlayaman eyde mâḍisidaṃ
Gaṅgavâḍiya Tiguḷaraṃ beṅkoṇḍu Vîra-Gaṅgaṅge nimirchchi koṭṭaṃ |
Gaṅga-Râjan â-munnina Gaṅgara Râyaṅgaṃ nûrmmaḍi dhanyan altê ||
dharmmasyaiva baḷâl lôkô jayaty akhiḷa-vidvishaḥ |
ârôpayatu tatraiva sarvvô'pi guṇam uttamaṃ ||
śrîmaj-Jaina-vachô'bdhi-varddhana-vidhus sâhitya-vidyâ-nidhis

sarppad-Darpaka-hasti-mastaka-luṭhat-prôtkaṇṭha-kaṇṭhîravaḥ
sa śrîmân Guṇachandra-dêva-tanayas saujanya-janyâvanis
sthêyât śrî-Nayakîrtti-dêva-munipas siddhânta-chakrêśvaraḥ ||
kṛita-dig-jaitrav idaṃ barutte Narasiṃha-kshôṇipaṃ kaṇḍu san-
matiyiṃ Gommaṭa-Pârśvanâtha-Jinaraṃ matt î-chaturvviṃśati-
pratimâ-gêhaman int ivarkke vinutaṃ prôtsâhadiṃ biṭṭan a-
prati-mallaṃ Savaṇêṟa-Bekka-Kaggeṟeyumaṃ kalpântaraṃ salvinaṃ ||
Narasiṃha-Himâdri-tad-uddhṛita-kaḷaśa-hradaka-Huḷḷa-kaṟa-jihvikeyâ
nata-dhârâ-Gaṅgâmbuni Nayakîrtti-munîśa-pâda-sarasî-madhyê ||
lalanâ-lîlege munnav entu Kusumâstraṃ puṭṭidoṃ Vishṇugaṃ
lalita-Śrî-vadhuviṅgav ante Narasiṃha-kshôṇipâlaṅgav Ê-
chala-dêvî-vadhugaṃ parârtha-charitaṃ puṇyâdhikaṃ puṭṭidoṃ
balavad-vairi-kuḷântakaṃ jaya-bhujaṃ Ballâḷa-bhûpâḷakaṃ ||
chira-kâlaṃ ripugaḷg asâdhyam enisirdd Uchchaṅgiyaṃ mutti
durddhara-têjô-nidhi dhûḷi-gôṭeyanc koṇḍ â-Kâma-dêvâvanî-
śvaranaṃ sand Oḍeya-kshitîśvaranan â-bhaṇḍâramaṃ strîyaraṃ
turaga-brâtamumaṃ samanṭu piḍidaṃ Ballâḷa-bhûpâḷakaṃ ||

svasti śrîman-Nayakîrtti-siddhânta-chakravarttigaḷa guḍḍaṃ śrîman-mahâ-pradhânaṃ sarvvâdhikâri hiriya-bhaṇḍâri Huḷḷayyaṅgaḷu śrîmat-pratâpa-chakra-varti Vîra-Ballâḷa-Dêvara kayyalu Gommaṭa-dêvara Pârśva-dêvara chaturvviṃśati-tîrtthakarara ashṭa-vidhârchchanegaṃ rishiyar âhâra-dânakkaṃ bêḍikoṇḍu Savaṇê-ṟa-Bekka-Kaggeṟeya biṭṭa datti ||

paramâgama-vâridhi-hima-
kiraṇaṃ râddhânta-chakri Nayakîrtti-yamî-
śvara-śishyan amaḷa-nija-chit-
pariṇatan Adhyâtmi-Bâḷachandra-munîndraṃ ||
Kantu-kuḷânta-kâla-Yaman ûrjijita-śâsanamaṃ niśîdhikâ-
santatiyaṃ taṭâka-sarasî-kuḷamaṃ Nayakîrtti-dêva-sai-
ddhântikarôḷ parôksha-vinayaṅgaḷan î-teṟadinda mâḷpar âr
int ire nôntar âr enisidaṃ Nayakîrttin iḷâ-vibhâgadoḷ ||

241 (91).

Below the above.

svasti samasta-guṇa-sampannar appa śrî-Beḷuguḷa-tîrtthada samasta-mâṇikya-nakharaṅgaḷu śrî-Gommaṭa-dêvara Pâriśva-dêvarige varsha-nibandhiyâgi hûvina paḍige jâti-havaḷakke tolege tâ 1 karidakke vîsa 1 yida â-chandrârkka-târaṃ-baraṃ salisuvaru maṅgaḷa-mahâ śrî śrî ||

242 (92).

In continuation of the above.

svasti śrî Beḷuguḷa-tîrtthada Gumi-seṭṭiya Dasaiya Bikaiveya Kêtayya Koṇana

Mari-seṭṭiya maga. Lakhaṇna Lôkeya-sahaṇiya magaḷu Sômauve Melamelada samasta-nakharaṅgaḷu Gommaṭa-dêvara huvina paḍage Gaṅgasamudrada hinde gade sa 1 â-Gommaṭapurada bhûmiyoḷage ondu-honna beddale guḷaya-keyya samudâyaṅgaḷa kayyalu mâṟu-goṇḍu mâ(ma)legâṟage â-chandrârkka-târaṃ-baraṃ saluvantâgi baradu koṭṭa śâsana ॥

243 (93).

On the left side of the same stone.

svasti śrî Bhâva-saṃvatsarada Bhâdrapada Śukra-vâradandu śrî-Gommaṭa-dêvarigevu tîrtthakarigevu hûvina paḍige Channi-seṭṭiya maga Chandrakîrtti-bhaṭṭâraka-dêvara guḍḍa Kallayyanu akshaya-bhaṇḍâravâgi koṭṭa ga 1 pa 2¼ yi-mariyâdeyalu kundade 6 bâsiga-huvvan ikkuvaru maṅgaḷa-mahâ śrî śrî ॥

244 (94).

Below the above.

svasti śrî Bhâva-saṃvatsarada Pusya-suddha 5 Bri । śrî-Gommaṭa-dêvara nityâbhisêkake śrî-Prabhâchandra-bhaṭṭâraka-dêvara guḍḍa Bârakanûra Mêdhâvi-seṭṭige parôksha-vineyakke akshaya-bhaṇḍârakke koṭṭa gadyâṇa nâlku yahonniṅge amṛita-paḍige â-chandrârkka nitya-paḍi 3 ya mâna hâla naḍasuvadu yidharmmava mâṇika-nakaraṅgaḷuṃ eḷayigaḷuṃ âraivaru । maṅgaḷa-mahâ śrî śrî ॥

245 (95).

Below the above.

Halasûra Sôyi-seṭiya maga Kêti-seṭiyaru Gommaṭa-dêvarige nitya-paḍi mûṟu-mâna hâlanu abhisêkakke koṭṭa ga 3 kka honna baḍige hâla naḍayisuvaru mâṇika-nakhara naḍeyisuvaru â-chandrârkkav uḷḷanaka maṅgaḷa-mahâ śrî ॥

246 (96).

On the right side of the same stone.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

śrîmat-pratâpa-chakravartti Hoysaḷa-śrî-Vîra-Nârasiṃha-Dêv-arasaru śrîmad-râjadhâni-Dôrasamudradalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ-geyvuttam ire Śaka-varusha 1196 neya Śrîmukha-saṃvatsarada Śrâvaṇa-śu 15 Âdivâradalu śrîman-mahâ-maṇḍaḷâchâryyaru Nayakîrtti-dêvara śishyaru Chandraprabha-dêvara kayyalu Honnachageṟeya Mâdayyana maga Sambhu-dêvanu Saṅgi-seṭṭiyara maga Bommaṇna Aggappa-seṭṭiyara makkaḷu Dôraya Chavuḍayyanavaru śrî-Gommaṭa-dêvara amṛita-paḍige Mattiyakeṟeya naṭṭa kalla sîmâ-maryyâdey-oḷagâda gadde suttâlayada chatur-vviṃśati-tîrtthakara amṛita-paḍige koṭṭa modal-êriya gadde salage vondu-sahita sarvva-bâdhâ-parihâravâgi dhârâ-pûrvvakaṃ mâḍikoṇḍu â-chandrârkka-târaṃ-baraṃ salvantâgi koṭṭa datti । maṅgaḷa-mahâ śrî śrî śrî ॥

247 (97).

Below the above.

svasti śrî Bhâva-saṃvatsarada Bhâdrapada-suddha 5 Âdivâradalu śrî-Gommaṭa-dêvara nityâbhishêkakke amṛita-paḍige śrî-Prabhâchandra-bhaṭṭâraka-dêvara guḍḍa Gêrasapeya Gôvinda-seṭṭiya maga Âdiyaṇna akshaya-bhaṇḍâravâgi irisida gadyâṇa nâlku tiṅgaḷiṅge hoṅge hâga baḍi â-baḍiyali nityâbhishêkakke vabbaḷa hâla naḍasuvaru î-honniṅge mâṇikya-ṇakara eḷame oḍeyaru । â-chandrârkka-târambaraṃ salvantâgi naḍasuvaru maṅgaḷa-mahâ śrî śrî śrî .

248.

On the base of the right pillar in front of the same doorway.

(Mahâjani characters).

Saba 1800 mata Paha sada 8 Magala-vara Kaṭa-raï va Garadhara-lala Vajamalaka baṭa va Magata-raya Kaṭa-rayaka baṭa Baṇamala Gamaṭa samaka jata kara

(Saṃvat 1800 mitî Pôha suda 8 Maṅgala-vâra Kaṭa-râya va Giridhara-lâla Vijaimalakâ bêṭâ va Maṅgata-râya Kaṭa-râyakâ bêṭâ Beṇumala Gômaṭa-sâmikî jâtrâ karî)

249 (83).

On the west face of a pillar in the western maṇṭapa of the temple enclosure.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varsha 1621 ne saluva Śôbhakṛitu-saṃvatsarada Kârtika-ba 13 Guru-vâradallu śrîman-mahâ-râjâdhirâja râja-paramêśvara Karnnâṭaka-râjyâbhishavaṇa-paritṛipta-paramâhlâda-parama-maṅgalîbhûta shaḍ-darśana-saṃrakshaṇa-vichakshaṇôpâya vidvad-garishṭha dushṭa-dupta-jana-mada-vibhañjana Mahiśûra-dharâdhinâthar appa Doḍa-Krishṇa-Râja-Vaḍeyar-aiyanavaru ॥ mattaṃ ॥

vṛitta ॥

janatâdhâran udâra-satya-sadayaṃ sat-kîrti-kântâ-jayaṃ
vinayaṃ dharmma-sad-âśrayaṃ sukha-chayaṃ têjaḥ-pratâpôdayaṃ
jana-nâthaṃ vara-Kṛishṇa-bhûvara lasat-prakhyâta-chandrôdayaṃ
ghana-puṇyânvita-kshatriyâṇma paḍedaṃ sad-dharmma-sampattiyaṃ ॥

kanda ॥

śrîmad-Beḷguḷad achaladi
sômârkkara jariva dêva-Gômaṭa-Jinapana
śrî-mukhav avalôkisal oḍan
âmôdavu puṭṭi harusha-bhâjanan usurdaṃ ॥

vachana ||

pârtthiva-kula-pavitranum Krishna-Râja-pungavanum Belguladạ Jina-dharmmakke biṭantha grâmâdhigrâma-bhûmigaḷ || Ârhanahaḷḷiyum | Hosahaḷḷiyum | Jinanâthapuram | Vastiya-grâmamum | Râchanahaḷḷiyum Uttanahaḷḷiyum | Jinanahaḷḷiyum | koppalugaḷ verasu kasabe-Beḷuguḷa-samêtam | sapta-samudram uḷḷannevara sapta-parama-sthânâdhipatiy appa Gommaṭa-svâmiyavara pûjôtsavangaḷa puṇya-samriddhi-samprâptya-nimityartthavâgiyum | abjâbjamitrar sâkshi-pûrvvakam sarvva-mânyavâgi dayapâlisiyu mattam ||

kanda ||

Chiga-Dêva-Râja-kalyâ-
ṇiya bhâgadoḷ irppa anna-chhatrâdigaḷige
su-guṇiyu Kabâḷe-grâmava
jagad-ereyanu Krishṇa-Râja-śêkharan ittam ||
int î-Beḷguḷa-dharmmavu
antarisade chandra-sûryyar uḷḷannevaram
santasadind emmaya bhû-
kântaru rakshisali dharmma-vriddhiya beḷeyam ||

yî-dharmmamam paripâlisidavar dharmmârtha-kâma-môkshangaḷam paramparẹyim paḍeyuvar ||

vri ||

priyadind î-Jina-dharmmamam naḍeyiparg âyum mahâ-śrîyum a-
kkey idam kâyada nîcha-pâpige Kurukshêtrôrviyoḷ Bâṇarâ-
śiyoḷ êḷ-kôṭi-munîndraram kapileyam vêdâḍhyaram kondud ond
ayasam sârgum id endu Krishṇa-nripa-śailâksharagaḷ nêmisal ||

iti mangaḷam bhavatu || śrî śrî śrî ||

250 (84).

On the south face of the same pillar.

śrî-Śâlivâhana-śaka-varusha 1556 neya Bhâva-samvatsarada Âshâḍa-śu 13 Sthira-vâra Brahma-yôgadalu śrîman-mahâ-râjâdhirâja râja-paramêśvara Maisûra-paṭṭaṇâdhîśvara shaḍ-daruśana-dharmma-sthâpanâchâryyar âda Châma-Râja-Voḍeyaru-ayyanavaru Beḷuguḷada sthânadavara kshêtravu bahu-dina aḍavu âgiralâgi â-Châma-Râja-Voḍeyaru-ayyanavaru yî-kshêtrava aḍava-hiḍidantâvaru Hosavoḷala Kempappana maga Channaṇṇa Beḷuguḷada Pâyi-seṭṭiyara makkaḷu Chikkaṇṇa Chiga-Pâya-seṭṭi yivaru muntâda aḍava-hiḍidantâvara karasi nimma aḍavina sâlavanu tîrisênu yannalâgi Channaṇṇa Chikkaṇṇa Chiga-Pâyi-seṭṭi Muddaṇṇa Ajjaṇṇana Padumappana maga Paṇḍeṇṇa Padumarasaiyya Doḍḍaṇṇa Pañchabâṇa-kavigaḷa maga Bammappa Bommaṇa-kavi Vijeyaṇṇa Gummaṇṇa Chârukîrtti Nâgappa Beḍadaiyya Bommi-seṭṭi Hosahaḷiya Râyaṇṇa Pariyaṇṇa-gauḍa Baira-seṭṭi Bairaṇṇa

Vîrayya ivaru muntâda samastaru tamma tande-tâyigaḷige puṇyev âgaliy endu Gommaṭa-svâmiya sannidhiyali tamma guru Chârukîrtti-paṇḍita-dêvara munde dhârâ-dattavâgi yî-aḍahina patra-sâlavanu yî-aḍava koṭṭa sthânadavarige yî-vartta-karu gauḍugaḷu yî-sâlavanu dhârâ-pûrvvakavâgi koṭṭevu yî-biṭṭanta patra-sâl-avanu âvanâdaru aḷupidare Kâśi-Râmêśvaradalli sâhasra-kapileyanu Brâhmaṇaranu konda pâpakke hôguvaru yendu bareda śilâ-śâsana śrî śrî

251.

On a stone to the west of Brahmadêva-maṇṭapa.

śrîmat-parama-gambhîra-svâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
bhadraṃ astu Jina-śâsanâya sampadyatâṃ pratividhâna-hêtavê
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭîyasê ||
jagat-tritaya-nâthâya namô janma-pramâthinê
naya-pramâṇa-vâg-rasmi-dhvasta-dhvântâya Śântayê ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Dvâravatî-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Maleparoḷ-gaṇḍâdy-anêka-nâmâvaḷi-samâlaṅkritar appa śrîman-mahâ-maṇḍaḷêśvaraṃ Tribhuva-na-malla Taḷakâḍu-goṇḍa bhuja-baḷa-Vîra-Gaṅga-Vishṇuvarddhana-Hoysaḷa-Dêva-ra vijaya-râjyaṃ uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi ||

vṛitta ||

janatâdhâran udâran anya-vanitâ-dûraṃ Vachas-sundarî-
ghana-vṛitta-stana-hâran ugra-raṇa-dhîraṃ Mâran ên-endapai
janakaṃ tân ene Mâkaṇabbe vibudha-prakhyâta-dharmma-prayu-
kta-nikâmâtta-charitre tây enal id ên Êchaṃ mahâ-dhanyanô ||

kanda ||

vitrasta-maḷaṃ budha-jana-
mitraṃ dvija-kuḷa-pavitran Êcham jagadoḷu
pâtraṃ ripu-kula-kanda-gha-
nitraṃ Kauṇḍinya-gôtran amaḷa-charitraṃ ||
Manu-charitan Êchigâṅkana
maneyoḷu muni-jana-samûhamuṃ budha-janamuṃ
Jina-pûjane Jina-vandane
Jina-mahimegaḷ âva-kâlamuṃ sôbhisuguṃ ||
uttama-guṇa-tati vanitâ- |
vṛittiyan oḷakoṇḍud endu jagam ellaṃ kaiy-
ettuvinam amaḷa-guṇa-sam-
pattige jagadoḷage Pôchikabbeye nôntaḷu ||

vacha ‖

ant enisid Êchi-Râjana Pôchikabbeya putran akhila-tîrtthakara-parama-dêva-parama-charitâkarṇṇanôdîrṇna-vipula-pulaka-parikalita-vârabâṇanuṃ vishama-samara-rasa-rasika-ripu-nṛipa-kalâpâvalêpa-lôlupa-kṛipâṇanuv âhârâbhaya-bhaiśajya-śâstra-dâna-vinôdanuṃ sakala-lôka-śôkâpanôdanuṃ ‖

vṛitta ‖

vajraṃ Vajrabhṛitô halaṃ Halabhṛitaś chakraṃ tathâ Chakriṇaś
śaktiś Śaktidharasya Gâṇḍiva-dhanur gGâṇḍîva-kôdaṇḍinaḥ
yas tadvad vitanôti Vishṇu-nṛipatêsh kâryyaṃ kathaṃ mâdṛiśair
gGaṅgô Gâṅga-taraṅga-rañjita-yaśô-râśis sa varṇṇyô bhavêt ‖

vachana ‖

ant enipa śrîman-mahâ-pradhânaṃ daṇḍanâyakaṃ drôha-gharaṭṭa Gaṅga-Râjaṃ Chôḷana sâmantan Âdiyamaṃ ghaṭṭadiṃ mêlâda Gaṅgavâḍi-nâḍa gaḍiya Taḷekâḍa bîḍinoḷ paḍiy irppant iḷdu Chôḷaṃ koṭṭa nâḍaṃ kuḍade kâdi koḷḷiṃ ene vijigîshu-vṛittiyindam etti baḷam eraḍuṃ sârchchidalli ‖

vṛitta ‖

ittaṇa bhûmi-bhâgadoḷ adhanyar ad êke bhavat-pratâpa-sam-
pattiya varṇṇanâ-vidhige Gaṅgachamûpa jigîshu-vṛittiyind
ettida ninna kaiyya niśitâsiya tau-mone benna bâran e-
ttuttire pôgi Kañchi guṛiy appinam ôḍida Daman eydanê ‖
kadanadoḷ andu ninna taravâriya bârige meyyan oḍḍalâ-
ṛade naḷid innuv ant adane jânisi jânisi Gaṅga tanna nam-
bida sudatî-kadambad eḷde pauvane vôgire pulle-vechchu-ve
chchidapan ahar-ṇniśaṃ Tiguḷa-Dâman araṇya-śaraṇya-vṛittiyiṃ ‖
enitânuṃ bavaraṅgaḷoḷu palabaraṃ beṅkoṇḍa gaṇḍindam ôv-
enisuttam Taḷakâḍoḷ innevaram irdd îgaḷu karaṃ Gaṅga-Râ-
jana khaḷgâhatig aḷki yuddha-vidhiyoḷ benn-ittu nây uṇnad ô-
ḍinal uṇḍirddapan atta Śayva-śamiyol sâmanta-Dâmôdaraṃ ‖

embinaṃ onde meyyoḷ avayavadin eydi mûdalisi dhṛiti-giḍisi beṅkoṇḍu mattaṃ Narasiṅga-varmmaṃ modalâge ghaṭṭadiṃ mêlâda Chôḷana sâmantar ellaraṃ beṅkoṇḍu nâḍ-âdud ellaman êka-chchhatrad uṇḍige-sâdhyam mâḍi kuḍe kṛitajñaṃ Vishṇu-nṛipati mechchi mechchidem bêḍi . . . . .

kanda ‖

avanipan enag ittapan end
avar-ivaravol uḷida vastuvaṃ bêḍade bhû
bhuvanaṃ . . . .
. . . . . . yaṃ bêḍidaṃ Jinârchchana-labdha ‖
gommaṭam ene muni-samudâ-
yam manadoḷu mechchi . . . . . . suttuṃ

Gommaṭa-dêvara pûjeg a-
daṃ mudadiṃ biṭṭan alte dhîrôdâttaṃ ||
akkara ||
âdiyâg irppa . . . ta-samayakke Mûlasaṅghaṃ Koṇḍakundânvayaṃ
bâdu vêḍ adaṃ baḷeyipud alliya Dêsigagaṇada Pu . . . .
bôdha-vibhavada Kukkuṭâsana-Maladhâri-dêvara śishyar enipa pempiṅg
âdam esed irppa Śubhachandra-siddhânta-dê . . . . . . ḍḍaṃ Gaṅga-chamû-
pati ||
Gaṅgavâḍiya basadigaḷ enit oḷav anitumaṃ tân eyde posayisidaṃ
Gaṅgavâḍiya Go . . . . . . vargge sutt-âlayaman eyde mâḍisidaṃ
Gaṅgavâḍiya Tiguḷara beṅkoṇḍu Vîra-Gaṅgaṅge nimirchchi koṭṭaṃ
. . . . râjan â-munnina Gaṅgara Râyaṅga nûrmmaḍi dhanyan altê ||

252.

On the back of the same stone.

svasti śrîmatu vaḍḍavyavahâri Mosaḷeya . . . . vi-seṭṭiyaru tâvu mâḍisida cha-vîsa-tîrtthakara ashṭa-vidhârchchanege varisha-nibandhiyâgi mâṇikya-nakara . . . . śasa-nakaraṅgaḷu koṭṭa paḍi pa . . . . ge hâga || . . ma mâṇi . . . . kya bi . . nakaraṅ-gaḷu ra . . . . ge hâga . . du || (*Beside the above*) . . . . va-seṭṭi Bâchi-seṭṭi Chikka-Bâchi-seṭṭi pa 2 Ammeḷeya Kêti-seṭṭi Chandi-seṭṭi Gummi-seṭṭi Chikkatamma pa 2 Âdi-seṭṭi Chaüḍi-seṭṭi 1 Bâchi-seṭṭi Ayibi-seṭṭi Jakkave-maiduna Boddi-seṭṭi Bâchi-seṭṭi Mâri-seṭṭi Vâmi-seṭṭi pa 2 Mâchi-seṭṭi Nambi-seṭṭi Masaṇi-seṭṭi Kêti-seṭṭi pa 2 Kêti-seṭṭi Rêvi-seṭṭi Hariyama-seṭṭi Kommi-seṭṭi Âdi-seṭṭi Chikka-Kêti-seṭṭi pa 2 paṭṭaṇasvâmi Chande-seṭṭi Sôma-seṭṭi Kêti-seṭṭi pa 2 Soḍalise-seṭṭi Bâkavechaṭṭi . . . . . . Kemi-seṭṭi pa 1 (*Beside the above*) . . . . da . . . . Chikka . . heggaḍiti paṭṭaṇasvâmi Mali-seṭṭi Kâmave pa 2 Bammeya-nâyaka Dôchave-nâyikitti chikka-paṭṭaṇasvâmi pa 2 Bâhubali-seṭṭi Pârisha-seṭṭi Basavi-seṭṭi Barata Bâhubali pa 2 Saṅka-seṭṭi Êchi-seṭṭi Chaüḍi-seṭṭi Bâchi-seṭṭi Sakki-seṭṭi pa 2 Nâgi-seṭṭi Kariyaśânti-seṭṭi Bavaṇa-seṭṭi Boppa-seṭṭi pa 2 Maili-seṭṭi Mahadêva-seṭṭi Hâruva-seṭṭi pa 1 Kâvi-seṭṭiya Pârisha-seṭṭi Âdi-seṭṭi pa 1 Oḍeyachcha-seṭṭi Jakki-seṭṭi pa 1 Tippa-seṭṭiya Basavi-seṭṭi Chikka-Tippi-seṭṭi pa 1 . . . . . . ya Padumanasâmi-seṭṭi Bamachchi Paduma pa 1 Dêsi-seṭṭi Kali-seṭṭi Kêti-seṭṭi Bammi-seṭṭi pa 1 (*Beside the above*) . . yaṭada Râchamalla-seṭṭiyaru paṭṭaṇasvâmi-Jakkarasaru Hoysaḷa-seṭṭi Bîba-seṭṭi paṭṭaṇa-svâmi-Mali-seṭṭi Châki-seṭṭi Dâsi-seṭṭi pa 3 Nêmi-seṭṭiyaru pa 2 Nâbi-seṭṭi Dêvi-seṭṭi Chaṭṭi-seṭṭi Kêtave-seṭṭiti pa 2 paṭṭaṇasvâmi-Boppi-seṭṭi Bôki-seṭṭi tamma Boppi-seṭṭi Basavi-seṭṭi Bâhubali-seṭṭi Jakkave Attiyakka pa 2 aṅgarika Kâḷi-seṭṭi Sômi-seṭṭi Chandi-seṭṭi Dêvi-seṭṭi Chikka-Kâḷi-seṭṭi pa 2 Sôvi-seṭṭi Chaṅgi-seṭṭi Bammi-seṭṭi pa 1 Honni-seṭṭi Pârisha-seṭṭi Kuppave pa 2 Mâchi-seṭṭi Chaṭṭi-seṭṭi Gaṅgi-seṭṭi Kâḷi-seṭṭi Mâri-seṭṭi pa 2 Maṅgi-seṭṭi Varddhamâna-seṭṭi Pârisha-seṭṭi pa 2

Kâvi-seṭṭi Dêvi-seṭṭi Bamma-seṭṭi pa 1 Gummi-seṭṭi Mâki-seṭṭi Gommaṭa-seṭṭi Mâchi-seṭṭi pa 1 Masaṇi-seṭṭi Lakumi-seṭṭi pa 1 Bahaṇigeya Bammaveya Kêti-seṭṭi pa 1 (*Beside the above.*) Dana-seṭṭiya ma . . ve-seṭṭi Dêmi-seṭṭi Châmave pa 2 Bâchikaveya Bammi-seṭṭi Pârisha-seṭṭi Chikka-Pârisha-seṭṭi Bêli-seṭṭi Sômi-seṭṭi Gommaṭa-seṭṭi Kêti-seṭṭi pa 2 Sahadêva-seṭṭiya Chaṭṭi-seṭṭi Râmi-seṭṭi Chaṭṭi-seṭṭi pa 2 Padumi-seṭṭi Holle-seṭṭi Gommaṭa-seṭṭi Lakumi-seṭṭi Pôchamma Nâki-seṭṭi Mahadêva-seṭṭi pa 2 Nâgara-navileya Kêti-seṭṭiya maga Bammi-seṭṭi Gujjave pa 2 Seladi-seṭṭi Masaṇi-seṭṭi Mahâdêva-seṭṭi pa 1 Vâsudêva-nâyaka Râmachandra-paṇḍita Chikka-Vâsudêva pa 2 sênabôva-Tibba-seṭṭi pa 1 Jayapi-seṭṭi Bammi-seṭṭi Padumi-seṭṭi Chikka-Jayapi-seṭṭi pa 2 Aṅgaḍiya Mahadêva-seṭṭi Gommaṭa-seṭṭi Mahadêvi Sômakka pa 2 Kêti-seṭṭiya Âdi-seṭṭi pa 1 (*Beside the above*) . . . . yya . . . . maga Allâḍippa paḍi . . hoṅge gadyâṇa nâlka koḍuvaru 4 Varddhamâna-heggaḍe Nâgave-heggaḍiti Bâhubali Kalave pa 2 Kêdâra-veggaḍe Kannave-heggaḍitti Jakkaṇṇa huriya-kaḍaleya Kêti-seṭṭi Jakki-seṭṭi pa 2 Kâḷi-seṭṭi Marudêvi Châgave-heggaḍitti Bôkave-heggaḍitti pa 2

253 (82).

On a pillar in the same maṇṭapa.

(South face.)

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanam ||
śrî-Bukka-Râyasya babhûva mantrî śrî-Baicha-daṇḍêśvara-nâmadhêyaḥ |
nîtir yadîyâ nikhilâbhinandyâ niśśêshayâmâsa vipaksha-lôkaṃ ||
dânaṃ chêt kathayâmi lubdha-padavîṃ gâhêta santânakô
vaidagdhiṃ yadi sâ Bṛihaspati-kathâ kutrâpi saṃlîyatê |
kshântiṃ chêd anapâyinîṃ jaḍatayâ spṛiśyêta sarvvaṃsahâ
stôtraṃ Baichapa-daṇḍanêtur avanau śakyaṃ kavînâṃ kathaṃ ||
tasmâd ajâyanta jagad-jayantaḥ putrâs trayô bhûshita-châru-śîlâḥ |
yair bbhûshitô'jâyata madhya-lôkô ratnais tribhir jJaina ivâpavarggaḥ ||
Irugapa-daṇḍanâtham atha Bukkaṇam apy anujau
sva-mahima-sampadâ virachayan sutarâṃ prathitau |
prati-bhaṭa-kâminî-pṛithu-payôdhara-hâra-harô
mahita-guṇô'bhavad jagati Maṅgapa-daṇḍapatiḥ ||
dâkshiṇya-prathamâspadaṃ su-charitasyaikâśrayas satya-vâg-
âdhâras satataṃ vadânya-padavî-sañchâra-jaṅghâlakaḥ
dharmmôpaghna-taruḥ kshamâ-kula-gṛihaṃ saujanya-saṅkêta-bhûḥ
kîrtiṃ Maṅgapa-daṇḍapô'yam atanôj Jainâgamânuvrataḥ ||
Jânakîty abhavad asya gêhinî châru-śîla-guṇa-bhûshaṇôjvalâ |
Jânakîva tanu-vṛitta-madhyamâ Râghavasya ramaṇîya-têjasaḥ ||

âstâṃ tayôr astamitâri-varggau putrau pavitrîkṛita-dharmma-mârggau |
jâyân abhût tatra jagad-vijêtâ bhavyâgraṇîr bBaichapa-daṇḍanâthaḥ ||
Irugapa-daṇḍâdhipatis tasyâvarajas samasta-guṇa-śâlî |
yasya yaśaś-chandrikayâ mîlanti divâpy arâti-mukha-padmâḥ ||

vṛi ||

Brahman bhâḷa-lipiṃ pramârjjaya na chêd brahmatva-hânir bbhavêd
anyâṃ kalpaya Kâla-râja-nagarîṃ tad-vairi-pṛithvîbhṛitâṃ |
vêtâla-vraja varddhayôdara-tatiṃ pânâya navyâsṛijâṃ
yuddhâyôddhata-śâtravair Irugapa-kshmâpaḥ prakôpô'bhavat ||
yâtrâyâm dhvajinî-patêr Irugapa-kshmâpasya dhâṭî-dhaṭad-
ghôṭî-ghôra-khura-prahâra-tatibhiḥ prôddhûta-dhûḷî-vrajaiḥ
ruddhê bhânu-karê'gama (*West face*) d ripu-karâmbhôjam cha saṅkôcha-
nam
prâpat kîrtti-kumudvatî vikasanaṃ dîptaḥ pratâpânalaḥ ||
yâtrâyâm Irugêśvarêṇa sahasâ śûnyâri-saudhâṅgaṇa-
prôllâsad-vidhukânta-kânta-śakalê gachchhad-vanêbhâdhipaḥ |
hatvâ sva-pratimâṃ prati-dvipam iti chhinnaika-dantas tadâ
trâhi trâhi Gajânanêti bahudhâ vêtâḷa-vrindais stutaḥ ||
kô Dhâtrâ likhitaṃ laḷâṭa-phalakê varnnaṃ pramârshṭuṃ kshamô
vârttâṃ dhûrtta-vachô-mayîṃ iti vayam vârttân na manyâmahê |
yad dhâtryâm Irugêndra-daṇḍa-nṛipatau sañjâta-mâtrê priyô
niśśrîr apy adhika-śriyâghaṭi ripus saśrîr apaśrî-kṛitaḥ ||
yad bâhâv Irugêndra-daṇḍa-nṛipatêr bbibhraty anantâ-dhuraṃ
śêshâdhîśa-phaṇâ-gaṇê niyamitâṃ sa svâṅganâyâs sadâ |
gâḍhâliṅgana-sândra-sambhava-sukha-prôdbhûta-rômâvaliḥ
sâhasrîṃ rasanâm adhât tava guṇân stôtuṃ kritârtthaḥ phaṇî ||
âhâra-sampad-abhayârppaṇam aushadhaṃ cha śâstraṃ cha tasya samajâ-
yata nitya-dânaṃ |
hiṃsânṛitânya-vanitâ-vyasanaṃ sa-chauryyaṃ mûrchchhâ cha dêśa-vaśatô
'sya babhûva dûrê ||
dânaṃ châsya su-pâtra êva karuṇâ dînêshu dṛishṭir jJinê
bhaktir ddharmma-pathê Jinêndra-yaśasâm âkarnnanêshu śrutî |
jihvâ tad-guṇa-kîrttanêshu vapushas saukhyaṃ cha tad-vandanê
ghrâṇaṃ tach-charaṇâbja-saurabha-bharê sarvvaṃ cha tat-sêvanê ||
Yirugapa-daṇḍanâtha-yaśasâ dhavalê bhuvanê
malinima-saushṭavaḥ param adhîra-dṛiśâṃ chikurê
vahati cha tasya bâhu-parighê dharaṇî-valayaṃ
param itarîtarâkrama-kathâpi cha tat-kuchayôḥ ||
karnnair vvismṛita-kuṇḍalair a-tilakâsaṅgair llalâṭa-sthalair

âkîrnnair alakaiḥ payôdhara-taṭair aspṛishṭa-muktâ-guṇaiḥ ।
bimbôshṭhair api vairi-râja-sadṛiśas tâmbûla-râgôjjhitair
yyasya sphârataraṃ pratâpam asakṛid vyâkurvvatê sarvvataḥ ॥

(East face.)

yat-kîrttibhis Suradhunî-parilaṅghinîbhir dhautê chirâya nija-bimba-gatê kaḷaṅkê ।
svachchhâtmakas tuhina-dîdhitir aṅganânâm avyâjam ânana-ruchiṃ kabalîkarôti ॥
yat-pâdâbja-rajaḥ-kaṇâ prasuvatê bhaktyâ natânâṃ bhuvaṃ
yat-kâruṇya-kaṭâksha-kânti-laharî prakshâlayaty âśayaṃ ।
môhâhaṅkaraṇaṃ kshiṇôti vimalâ yad-vaikharî-maukharî
vandyaḥ kasya na mânanîya-mahimâ śrî-Paṇḍitâryyô yatiḥ ॥
mandâra-druma-mañjarî-madhu-jharî-mañju-sphuran-mâdhurî-
prauḍhâhaṅkṛiti-rûḍhi-pâṭava-parîpâṭî-kṛikâṭî-bhaṭaḥ ।
nṛityad-Rudra-kapardda-gartta-viluṭhat-Svarllôkakallôlinî-
sallâpî khalu Paṇḍitâryya-yaminô vyâkhyâna-kôḷâhaḷaḥ ॥
kâruṇya-prathamâvatâra-saraṇiś śântêr nniśântaṃ sthiraṃ
vaidushyasya tapaḥ-phalaṃ sujanatâ-saubhâgya-bhâgyôdayaḥ ।
Kandarppa-dviradêndra-pañchavadanaḥ kâvyâmṛitânâṃ khanir
jJainâdhvâmbara-bhâskaraś Śrutamunir jjâgartti namrârtti-jit ॥
yukty-âgamârnnava-vilôlana-Mandarâdriś śabdâgamâmburuha-kânana-bâla-sûryyaḥ ।
śuddhâśayaḥ prati-dinaṃ paramâgamêna saṃvarddhatê Śrutamunir yyati-sârvvabhaumaḥ ॥
tat-sannidhau Beḷuguḷê jagad-agrya-tîrtthê śrîmân asâv Irugapâhvaya-daṇḍanâthaḥ ।
śrî-Gummaṭêśvara-sanâtana-bhôga-hêtôr ggrâmôttamaṃ Beḷuguḷâkhyam adatta dhîraḥ ॥
Śubhakṛiti vatsarê jayati Kârttika-mâsi tithau
Muramathanasya pushṭim upajagmushi śîta-ruchau ॥
sad-upavanaṃ sva-nirmmita-navîna-taṭâka-yutaṃ
sachiva-kulâgraṇîr adita tîrttha-varaṃ muditaḥ ॥
Irugapa-daṇḍâdhîśvara-vimala-yaśaḥ-kalama-varddhana-kshêtraṃ ।
â-chandra-târakam idaṃ Beḷuguḷa-tîrtthaṃ prakâśatâm atulaṃ ॥
dâna-pâlanayôr mmadhyê dânât śrêyô'nupâlanaṃ ।
dânât svarggam avâpnôti pâlanâd achyutaṃ padaṃ ॥
sva-dattâṃ para-dattâṃ vâ yô harêch cha vasundharâṃ ।
shashṭir vvarsha-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ ॥
maṅgala-mahâ śrî śrî śrî śrî ॥

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On the right pillar in Siddhara basti.

(West face)

śrîmat-parama gambhîra-syâdvâdâmôgha-lâñchhanam
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ॥
śrî-Nâbhêyô'jitaś Śambhava-Nami-Vimalâs Suvratânanta-Dharmmâś
Chandrâṅkaś Śânti-Kunthû sa-Sumati-Suvidhiś Śîtalô Vâsupûjyaḥ
Malliś Śrêyas-Supârśvau Jalajaruchir Arô Nandanaḥ Pârśva-Nêmî
śrî-Vîraś chêti dêvâ bhuvi dadatu chatur-vviṃśatir mmaṅgalâni ॥
Vîrô viśishṭâm vinatâya râtîm iti tri-lôkair abhivarṇṇyatê yaḥ
nirasta-karmmâ nikhilârttha-vêdî pâyâd asau paśchima-tîrtthanâthaḥ ॥
tasyâbhavan sadasi Vîra-Jinasya siddha-saptarddhayô gaṇadharâḥ kila Rudra-saṅkhyâḥ
yê dhârayanti śubha-darśana-bôdha-vrittê mithyâ-trayâd api gaṇân vinivarttya viśvân ॥
Indrâgnibhûtî api Vâyubhûtir Akampanô Mauryya-Sudharmma-Putrâḥ ।
Maitrêya-Mauṇḍyau punar Andhavêlaḥ Prabhâsakaś chêti tadîya-saṃjñâḥ ॥
pûrvvajñân iha vâdinô'vadhi-jushô dhî-paryyaya-jñâninaḥ ।
sêvê vaikriyikâṃś cha śikshaka-yatîn kaivalya-bhâjô'py amûn ।
ity agny-ambunidhi-trayôttara-niśânâthâstikâyaiś śatai
Rudrônaika-śatâchalair api mitân saptaiva nityaṃ gaṇân ॥
siddhiṃ gatê Vîra-Jinê'nubaddha-kêvaly-abhikhyâs traya êva jâtâḥ ।
śrî-Gautamas tau cha Sudharmma-Jambû yaiḥ kêvalîvaitad ihânubaddhaṃ ॥
jânanti Vishṇur Aparâjita-Nandimitrau Gôvarddhanêna guruṇâ saha Bhadrabâhuḥ ।
yê pañcha kêvalivad apy akhilaṃ śrutêna śuddhâ tatô'stu mama dhîś śrutakêvalibhyaḥ ॥
vidyânuvâda-paṭhanê svayam âgatâbhir vvidyâbhir âtma-charitâd amalâd abhinnâḥ ।
pûrvvâṇi yê daśa purûṇy api dhârayanti tân naumy abhinna-daśapûrvvadharân samastân ॥
tê Kshatriyaḥ Prôshṭhila-Gaṅgadêvau Jayas Sudharmmâ Vijayô Viśâkhaḥ ।
śri-Buddhilô'nyau Dhṛitishêṇa-Nâgau Siddhârtthakaś chêty abhidhânabhâjaḥ ॥
Nakshatra-Pâṇḍû Jayapâla-Kaṃsâchâryyâv api śrî-Drumashêṇakaś cha

êkâdaśâṅgî-dharaṇêna rûḍhâ yê pañcha tê'mî hṛidi mê vasantu ||
âchâra-saṃjñâṅga-bhṛitô'bhavaṃs tê Lôhas Subhadrô Jaya-pûrvva-bhadraḥ
tathâ Yaśôbâhur amî hi mûla-stambhâ Jinêndrâgama-ratna-harmmyê ||
śrîmân Kumbhô Vinîtô Haladhara-Vasudêvâchalâ Mêrudhîraḥ |
Sarvvajñas Sarvvaguptô Mahidhara-Dhanapâlau Mahâvîra-Vîrau
ity âdyânêka-sûrishv atha supadam upêtêshu dîvyat-tapasyâ-
śâstrâdhârêshu puṇyâd ajani sa jagatâṃ Koṇḍakundô yatîndraḥ ||
rajôbhir asprishṭatamatvam antar bbâhyê'pi saṃvyañjayituṃ yatîśaḥ |
rajaḥ-padaṃ bhûmitaḷaṃ vihâya chachâra manyê chatur-aṅguḷaṃ saḥ ||
śrîmân Umâsvâtir ayaṃ yatîśas Tatvârtthasûtraṃ prakaṭîchakâra |
yan mukti-mârggâcharaṇôdyatânâṃ pâthêyam argghyaṃ bhavati prajâ-
nâṃ ||
tasyaiva śishyô'jani Gṛiddhapiñchha-dvitîya-saṃjñasya Balâkapiñchhaḥ |
yat-sûkti-ratnâni bhavanti lôkê mukty-aṅganâ-môhana-maṇḍanâni ||
Samantabhadras sa chirâya jîyâd vâdîbha-vajrâṅkuśa-sûkti-jâlaḥ |
yasya prabhâvât sakalâvanîyaṃ vandhyâsa durvvâduka-vârttayâpi ||
syâtkâra-mudrita-samasta-padârttha-pûrṇnaṃ
trailôkya-harmmyam akhilaṃ sa khalu vyanakti
durvvâdukôkti-tamasâ pihitântarâḷaṃ
Sâmantabhadra-vachana-sphuṭa-ratna-dîpaḥ ||
tasyaiva śishyaś Śivakôṭi-sûris tapô-latâlambana-dêha-yashṭiḥ |
saṃsâra-vârâkara-pôtam êtat Tatvârtthasûtraṃ tad alañchakâra ||
prâg abhyadhâyi guruṇâ kila Dêvanandî buddhyâ punar vvipuḷayâ sa Jinê-
ndrabuddhiḥ |
śrî-Pûjyapâda iti chaisha budhaiḥ prachakhyê yat pûjitaḥ pada-yugê vana-
dêvatâbhiḥ ||
Bhaṭṭâkaḷaṅkô'kṛita Saugatâdi-durvvâkya-paṅkais sa-kaḷaṅka-bhûtaṃ
jagat sva-nâmêva vidhâtum uchchaiḥ sârtthaṃ samantâd akaḷaṅkam êva ||
jîyâj jagatyâm Jinasêna-sûrir yyasyôpadêśôjvala-darppaṇêna
vyaktîkṛitaṃ sarvvam idaṃ vinêyâḥ punnyaṃ purâṇam purushâ vidanti ||
vinaya-bharaṇa-pâtraṃ bhavya-lôkaika-mitraṃ
vibudha-nuta-charitraṃ tad-gaṇêndrâgra-putraṃ |
vihita-bhuvana-bhadraṃ vîta-môhôru-nidraṃ
vinamata Guṇabhadraṃ tîrṇna-vidyâ-samudraṃ ||
sad-vyañjana-svara-nabhas-tanu-lakshaṇâṅga-
chchhinnâṅga-bhauma-śakunâṅga-nimittakair yyaḥ |
kâla-trayê'pi sukha-duḥkha-jayâjayâdyaṃ
tat sâkshivat punar avaiti samastam êva ||
yaḥ Pushpadantêna cha Bhûtabaly-âkhyênâpi śishya-dvitayêna rêjê

phala-pradânâya jagaj-janânâṃ prâptô'ṅkurâbhyâm iva kalpabhûjaḥ ॥
Arhadbalis saṅgha-chatur-vvidhaṃ sa śrî-Koṇḍakundânvaya-Mûlasaṅgh-
aṃ ।
kâla-svabhâvâd iha jâyamâna-dvêshêtarâlpîkaraṇâya chakrê ॥
sitâmbarâdau viparîta-rûpê khilê visaṅghê vitanôtu bhêdaṃ
tat Sêna-Nandi-Tridivêśa-Siṃha-saṅghêshu yas taṃ manutê ku-dṛik saḥ ॥
saṅghêshu tatra gaṇa-gachchha-vali-trayêṇa lôkasya chakshushi bhidâ-
jushi Nandisaṅghê ।
Dêśîgaṇê dhṛita-guṇê'nvita-Pustakâchchha-gachchhêṅguḷêśvara-valir jja-
yati prabhûtâ ॥
tatrâsan Nâga-Dêvôdaya-Ravi-Jina-Mêgha-Prabhâ-Bâla-chandrâ
Dêva-śrî-Bhânu-Chandra-Śruta-Naya-Guṇa-Dharmmâdayaḥ kîrtti-dêvâḥ
Dêśa-śrî-Chandra-Dharmmêndra-Kula-Guṇa-Tapô-bhûshaṇâs sûrayô'nyê
Vidyâ-Dâmên *(North face.)* dra-Padmâmara-Vasu-Guṇa-Mâṇikka-nandy-
âhvayâś cha ॥
vihita-durita-bhaṅgâ bhinna-vâdîbha-śṛiṅgâ vitata-vividha-maṅgâḥ viśva-
vidyâbja-bhṛiṅgâḥ ।
vijita-jagad-Anaṅgâvêśa-dûrôjvalâṅgâ viśada-charaṇa-tuṅgâ viśrutâstê'sta-
saṅgâḥ ॥
jîyâch chhrî-Nêmichandraḥ kuvalaya-laya-kṛit kûṭa-kôṭîddha-gôtrô
nityôdyan dṛishṭi-bâdhâ-virachana-kuśalas tat-prabhâkṛit-pratâpaḥ ।
chandrasyeva pradattâmṛita-vachana-ruchâ nîyatê yasya śântiṃ
dharmma-vyâjasya nêtus svam abhimata-padaṃ yaś cha nêmî rathasya ॥
śrî-Mâghanandî vibudhô jagatyâm anvarttham êvâtanutâtma-nâma
samullasat-saṃvara-nirjjarêṇa na yêna pâpâny abhinanditâni ॥
tuṅgô tadîyê dhṛita-vâdi-siṃhô guru-pravâhônnata-vaṃśa-gôtrê
athôdito'bhûn nija-pâda-sêvâ-pramôdi-lôkô'bhayachandra-dêvaḥ ॥
jayati jita-tamô'ris tyakta-dôshânushaṅgaḥ padam akhila-kalânâṃ pâtram
Ambhôruhâyâḥ
anugata-jaya-pakshaś châtta-mitrânukûlyas satatam Abhayachandras sat-
sabhâ-ratna-dîpaḥ ॥
tadîya-tanujaś Śrutamunir ggaṇi-padêśas tapô-bhara-niyantrita-tanus stu-
ta-Jinêśaḥ
tatô'jani Jinêndra-vachanâsta-vishayâśas tata-sva-yaśasâ bhṛita-samasta-
vasudhâśaḥ ॥
bhava-vipina-kṛiśânur bbhavya-paṅkêja-bhânus sa vitata-namasô nus sam-
padê kâmadhênuḥ
bhuvi durita-tamô'ri prôttha-santâpa-vâri Śrutamuni-vara-sûriś śuddha-
śîlô'sta-nâriḥ ॥

chaṇḍôddaṇḍa-tri-daṇḍaṃ parama-sukha-padaṃ pâpa-bîjaṃ parâgô-vârâgârôrukâra-trividham adhikṛitâgauravaṃ gâravaṃ cha
tulyaṃ bhallôna-śalya-trayam atula vapuś-śarmma-marmma-chchhid aṃhô-bhâshônmêshi tri-dôshaṃ Śrutamuni-munipô nirmmumôchaika êva ‖
praśishya-bha-gaṇê'ṅga-mahasâ bhuvi tadîyê pravarddhayati pûrṇṇa-kala indur iva yas sma
anâdi-nidhanâdi-paramâgama-payôdhim abhûd Abhinava-Śrutamunir gga-ṇi-padê saḥ ‖
mârggê durggê nisarggât pratibhaṭa-kaṭu-jalpêna vâdêna vâpi
śravyê kâvyê'tinavyê mṛidu-madhura-padaiḥ śarmmadair nnarmmadaiś cha
mantrê tantrê'pi yantrê nuta-sakala-kalâyâṃ cha śabdârṇṇavê vâ
kô vânyaḥ kôvidô'sti Śrutamuni-munivad viśva-vidyâ-vinôdaḥ ‖
śabdê śrî-Pûjyapâdaḥ sakala-vimata-jit tarkka-tantrêshu Dêvaḥ
siddhântê satya-rûpê Jina-vinigaditê Gautamaḥ Koṇḍakundaḥ ǀ
adhyâtmê Varddhamânô Manasija-mathanê vâri-mug duḥkha-vanhâv
ity êvaṃ kîrtti-pâtraṃ Śrutamunivad abhûd bhû-trayê kô'tra kaśchit ‖
śraddhâṃ śuddhâṃ pravṛiddhâṃ dadhatam adhikṛitâṃ Jaina-mârggô su-sarggê
siddhiṃ buddhôr mmaharddhêr bbudha-vara-nivahair adbhutâm arttyam-ânâṃ
mitraṃ chitraṃ charitraṃ bhava-chaya-bhayadaṃ bhavya-navyâmbujâ-nâm
apy ênô-vyûnam ênaṃ Śrutamuni-munipaṃ chandram ârâdhayadhvaṃ ‖
śrîmânitô'syâbhayachandra-sûrês tasyânujâta Śrutakîrtti-dêvaḥ
abhûj Jinêndrôdita-lakshaṇânâm âpûrṇṇa-lakshîkṛita-châru-vṛittaḥ ‖
vidita-sakala-vêdê vîta-chêtô-vishâdê vijita-nikhila-vâdê viśvâ-vidyâ-vinô-dê
vitata-charita-môdê visphurach-chit-prasâdê vinuta-Jinapa-pâdê viśva-rakshâṃ prapêdê ‖
sa śrîmâṃs tat-tanûjas tadanu gaṇi-padê sannyadhâch Chârukîrttiḥ
kîrtty-âkîrṇṇa-trilôkyâ muhur ayati vidhuḥ kârśyam adyâpy atu (*East face*) lyaḥ
yasyôpanyâsa-vanya-dvipa-paṭu-ghaṭayôtpâṭitâś châṭu-vâchaḥ
Padmâ-sadmâtta-mitrôjvalatara-ruchayô'py utthitâ vâdi-padmâḥ ‖
châru-śrîś Chârukîrttiḥ pada-nata-vasudhâdhîśvarô dhîśvarô'yaṃ
garvvaṃ kurvvantam urvvîśvara-sadasi mahâ-vâdinaṃ vâda-vandhyaṃ
chakrê dik-krîḍad-agrêsara-sarasa-vachâḥ sâdhitâśêsha-sâdhyô
'vêdyâ vêdyâdy-avidyâ-vyapagama-vilasad-viśva-vidyâ-vinôdaḥ ‖

Ballâḷa-kshôṇipâlaṃ valita-Bali-balaṃ vâjibhir vvêjitâjiṃ
rôgâvêgâd gatâsu-sthitim api sahasôllâghatâm âninâya
âtîryyaiva svayaṃ sô'khilavid Abhayasûrês tathâtârayat tan
nisstmâśêsha-śâstrâmbunidhim Abhayasûriṃ paraṃ Siṃhaṇâryyaṃ ‖
śishṭô dushṭâgha-pishṭi-karaṇa-nipuṇa-sûtrasya tasyôpadêshṭuś
śishyaḥ pîyûsha-nishyandana-paṭu-vachanaḥ Paṇḍitaḥ khaṇḍitâghaḥ
sûris sûrô vinêyâmburuha-vikasanê sarvva-dig-vyâpi-dhâmâ
śrîmân asthât kritâsthô Beḷuguḷa-nagarê tatra dharmmâbhivṛidhyai ‖
yasmiṃś Châmuṇḍa-Râjô Bhujabalinam inaṃ Gummaṭam karmmaṭhâjñ-
aṃ
bhaktyâ śaktyâ cha muktyai jita-Sura-nagarê sthâpayad bhadram adrau
tadvat kâla-trayôtthôjvala-tanu-Jina-bimbâni mânyâni chânyaḥ
Kailâsê śila-śâlî tri-bhuvana-vilasat-kîrtti-chakrîva chakrê ‖
sthânê tat sthâna-mantrôjvalataram atulaṃ Paṇḍitô'laṅkarôtu
śrîmân êshô'rkkakîrttir nṛipa iva vilasat-sâla-sôpânakâdyaiḥ
chitraṃ śîrshê'bhishichya tri-bhuvana-tilakaṃ taṃ punas sapta-vârân
paṅkônmuktaṃ vidhâyâkhila-jagad-uru-puṇyais tathâlañchakâra ‖
kiṃ vâ kshîrâbhishêkâd uta nija-yaśasô nirmmalâch chhaṅkarâdrîn
gôtrâdrîn sphâṭikîṃ cha kshitim amara-gajân dig-gajân êsha dhîraḥ ।
kshîrôdân sapta-sindhûn udari-jaladharân śâradân Nâga-lôkaṃ
Śêshâkîrṇaṃ vidîrṇâmṛita-kalaśam api Svar vvitênê na vidmaḥ ‖
Mêrau janmâbhishêkaṃ Sura-patir iva tat tathaivâtra śailê
dêvasyâdarśayan nô param akhila-janasyaisha sûrir vvidhâya
san-mârggaṃ châdhunainaṃ pihitam api chiraṃ vâmadṛig-vâk-tamôbhir
nniśśêshaṃ tâni pûrvvaṃ Purur iva punar atrâkaḷaṅkô'pantya ‖
rê rê Kâṇâda kôṇaṃ śaraṇam adhivasa kshudra-nidrâ-nivâsaṃ
maimâṃsêchhâm atuchchhâṃ tyaja nija-paṭu-vâdêshu kṛichchhrâsu
gachchha
Bauddhâbuddhê vimugdhô'sy apasara sahasâ Sâṅkhya mâ raṅkha saṅkhyê
śrîmân mathnâti vâdîndra-gajam Abhayasûriḥ paraṃ vâdi-siṃhaḥ ‖
aiśvaryyaṃ vahataś cha śâśvata-mukhê dhattaś cha sarvvajñatâṃ
bibhrâtê cha girîśatâṃ śivatayâ śrî-Chârukîrttîśvarau
tatrâyaṃ Jina-bhâg asâv ajina-bhâg dhîmân ayaṃ mârggaṇê
Hêmâdriṃ samadhatta mârgganam uru-sthêmâ sa Hêmâchalô ‖
sphûrjjad-Dhûrjjaṭi-bhâḷa-lôchana-śikhi-jvâḷâvalîḍhasya tê
haṃ hô Manmatha jîvanaushadhir abhûd êshâ purâ Śailajâ
sarvvajñôttama-Chârukîrtti-su-munês samyak-tapô-vahninâ
nirddagdhasya charitra-chaṇḍa-marutôddhûtasya kâ tê gatiḥ ‖
Pitâmaha-parishvaṅga-saṅgatainaḥ-praśântayê

Chârukîrtti-vachô-Gaṅgâliṅgitâṅgî Sarasvatî ‖
âsyaṃ Vâṇî-nivâsyaṃ hṛidayaṃ uru-dayaṃ svaṃ charitraṃ pavitraṃ
dêhaṃ śântyaika-gêhaṃ sakala-sujanatâ-gaṇyam udbhûta-puṇyaṃ
śravyâ bhavyâ guṇâlir nnikhila-budha-tatêr yyasya so'yaṃ jagatyâm
atyârûḍha-prasâdô jayatu chiraṃ ayaṃ Chârukîrtti-vratîndraḥ ‖
mûḍhaṃ *prauḍhaṃ* daridraṃ *dhana-patiṃ* adhamaṃ mânavaṃ mânavantaṃ
dushṭaṃ śishṭaṃ cha duḥkhânvitaṃ api sukhinaṃ durmmadaṃ dharmma-śîlaṃ
kurvvan Sâmantabhadraṃ(*South face*)charitaṃ anusaran namra sâmantabhadraṃ
tanvan śrî-Chârukîrttir jjagati vijayatê chandrikâ-châru-kîrttiḥ ‖
rê rê Chârvvâka garvvaṃ parihara birudâḷiṃ puraiva pramuñcha
Sâṅkhyâsaṅkhyêya-râjat-parikara-nikarâd âpta-ghaṭṭô'si Bhâṭṭa
pûrṇṇaṃ Kâṇâda tûrṇṇaṃ tyaja nijaṃ aniśaṃ mânaṃ âpan-nidânaṃ
hiṃsan puṃsô'bhiśaṃsyô vrajati yad aparân vâdinaḥ Siṃhaṇâryyaḥ ‖
tat-paṇḍitâṅghry-anuratau tad-iḷâdinâthau samyaktva-bôdha-charaṇônnata-dâna-nishṭhau
jâtâv ubhau Hariyaṇô hariṇâṅka-chârur mMâṇikka-dêva iti chârjjuna-dêva-kalpaḥ ‖
dhanyâ manyê na sanyâsa-parama-vidhinâ nêtum êva svayaṃ svaṃ
dharmmaṃ karmmâri-marmma-chchhidam uru-sukhadaṃ durllabhaṃ vallabhaṃ cha
śântâś śântêr nniśântîkṛita-sakala-janâḥ sûkti-pîyûsha-pûrais
tê'mî sarvve'sta-dêhâs sura-padam agaman dhyâta-Jainêndra-pâdâḥ ‖
tatra trayôdaśa-śatais cha daśa-dvayêna Śâkê'bdakê parimitê'bhavad Îśvarâkhyê
Mâghê chaturddaśa-tithau sitabhâji vârê Svâtau Śanês sura-padaṃ Puru-paṇḍitasya ‖
âsîd athâbhinava-Paṇḍita-dêva-sûrir âśânanâchchha-mukurîkṛita-kîrttir êshaḥ ।
śishyê nidhâya nija-dharmma-dhurîṇa-bhâvaṃ yatrâtma-saṃskṛiti-padê'jani Paṇḍitâryyaḥ ‖
tathyaṃ mithyâ-kadambaṃ satataṃ api vidhitsur vvṛithâ tâmyasîdaṃ
tatvaṃ Tâthâgata tvaṃ taraḷa-jana-śirô-ratna tâvat pradhâva
jîvan bhadrâṇi paśyaty uru-jagad-uditât tyakta-vâdâbhilâshô
yasmâd bhasmîkarôty agnir iva bhuvi tarûn vâdinaḥ Paṇḍitâryyaḥ ‖
saṃsârâpâra-vârâkara-dhara-laharî-tulya-śalyôttha-dêha-
vyûhê muhyaj-janânâṃ asukha-jala-charair ardditânâṃ amîshâṃ
pôtô nîtô vinîtô'dbhuta-tati-gatavan-navya-bhavyârchchitâṅghrir

bbhadrônnidras su-mudras satatam Abhinavô râjatê Paṇḍitâryyaḥ ||
ayam atha guru-bhaktyâkârayat tan-nishadyâm
apara-gaṇibhir uchchair gṛhibhis tais sahaiva
śubha-dina-su-muhûrttê pûritôdghâkhilâśaṃ
yugapad akhila-vâdya-dhvâna-ratna-pradânaiḥ ||
ity âtma-śaktyâ nija-muktayê'rhad-dâsôditam śâsanam êtad urvvyâṃ
śâstraugha-kartṛi-traya-śaṁsanâṅgam â-chandra-târâ-ravi-Mêru jîyât ||

255 (106).

Below the above.

śrîmat-Karnnâṭa-dêśê jayati pura-varaṃ Gaṅgavaty-âkhyam êtat
sad-dṛik dânôpavâsa-vrata-ruchir abhavat tatra Mâṇikya-dêvaḥ
Bâchâyî dharmma-patnî guṇa-gaṇa-vasatis tasya sûnus tayôś cha
śrîmân Mâyaṇṇa-nâmâjani guṇa-maṇi-bhâk Chandrakîrttêś cha śishyaḥ ||
samyaktva-chûḍâmaṇiy enisida â-bhavyôttamanu svasti śrî Śaka-varusha 1381 neya Virôdhi-saṃvatsarada Chaitra-ba 5 Gu śrî-Gummaṭa-nâthana madhyâhnada ashṭa-vidhârchchanâ-nimittavâgi Beḷuguḷada Gaṅgasamudrada keṟeya keḷage dâna-śâleya gadde kha 2 gavanû Beḷuguḷada mâṇikya-nakharada Hariya-gauḍana maga Gummaṭa-dêva Mâṇikya-dêvana maga Bommaṇṇan oḷagâda gauḍugaḷa samakshadali dêvarige pâda-pûjeya mâḍi krayavâgi koṇḍu koṭṭu asâdhâraṇav ahanta kîrttiyanû puṇyavanû upârjjisi koṇḍanu || maṅgaḷa mahâ śrî śrî śrî

256 (107).

Below the above.

śîladi Chandramauḷi-vibhuv Âchala-dêvi nijôdgha-kântey â-
lôla-mṛigâkshi Beḷguḷada Gummaṭa-nâthana pâdad ar-
chchâḷige bêḍe Bekkana śîmeyan ittan udâra-Vîra-Ba-
llâḷa-nṛipâḷakan urviyum abdhiyum uḷḷinam eyde salvinaṃ ||
antu dhârâ-pûrvvakavaṃ mâḍi koṭanta grâma-sîme || mûḍa Honnênahaḷḷi teṅka Bastihaḷḷi Dêvarahaḷḷi paḍuva Chôḷênahaḷḷi Hâḍônahaḷḷi(*At the bottom of the east face*) baḍaga Mañchênahaḷḷiya biṭṭu koṭa grâmaü âchandrârkka-sthâyiyâgi saluge maṅgaḷa mahâ śrî śrî śrî

257.

At the bottom of the west face of the same pillar.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti śrî Śaka-varsha 1371 neya Yuva-saṃvatsarada Vaiśâkha-śuddha 10 Gu svasti śrîmatu Chârukîrtti-paṇḍita-dêvarugaḷu avara śishyaru Abhinava-Paṇḍita-dêvarugaḷu Beḷuguḷada nâḍa gavuḍugaḷu mâṇikya-nakharada halaru paṇḍitu sthânikaru vaidyaru . . . . . . varu

258 (108).

On the left pillar in the same basti.

(North face)

śrî jayaty ajayya-mâhâtmyaṃ viśâsita-ku-śâsanaṃ
śâsanaṃ Jainam udbhâsi mukti-lakshmyaika-śâsanaṃ ‖
aparimita-sukham analpâvagamamayaṃ prabala-bala-hṛitâtaṅkaṃ
nikhilâvalôka-vibhavaṃ prasaratu hṛidayê paraṃ jyôtiḥ ‖
uddîptâkhila-ratnam uddhṛita-jaḍaṃ nânâ-nayântargṛihaṃ
sa-syâtkâra-sudhâbhilipti janibhṛit-kâruṇya-kûpôchchhritaṃ
ârôpya śruta-yânapâtram amṛita-dvîpaṃ nayantaḥ parân
êtê tîrtthakṛitô madîya-hṛidayê madhyê-bhavâbdhy âsatâṃ ‖
tatrâbhavat tri-bhuvana-prabhur iddha-vṛiddhiḥ
śrî-Varddhamâna-munir antima-tîrtthanâthaḥ
yad-dêha-dîptir api sannihitâkhilânâṃ
pûrvvôttarâśrita-bhavân viśadî-chakâra ‖
tasyâbhavach charama-chij-jagad-îśvarasya yô yauvvarâjya-pada-saṃśrayataḥ prabhûtaḥ
śrî-Gautamô gaṇa-patir bbhagavân varishṭhaḥ śrêshṭhair anushṭhita-nutir mmunibhis sa jîyât ‖
tad-anvayê śuddhimati pratîtê samagra-śîlâmala-ratna-jâlê
abhûd yatîndrô bhuvi Bhadrabâhuḥ payaḥ-payôdhâv iva pûrṇna-chandraḥ ‖
Bhadrabâhur agrimas samagra-buddhi-sampadâ
śuddha-siddha-śâsanaṃ su-śabda-bandha-sundaraṃ
iddha-vṛitta-siddhir atra baddha-karmma-bhit tapô-
vṛiddhi-varddhita-prakîrttir uddadhê maharddhikaḥ ‖
yô Bhadrabâhuḥ śrutakêvalânâṃ munîśvarâṇâm iha paśchimô'pi
apaśchimô'bhûd vidushâṃ vinêtâ sarvva-śrutârttha-pratipâdanêna ‖
tadîya-śishyô'jani Chandraguptaḥ samagra-śîlânata-dêva-vṛiddhaḥ
vivêśa yat-tîvra-tapaḥ-prabhâva-prabhûta-kîrttir bbhuvanântarâṇi ‖
tadîya-vaṃśâkarataḥ prasiddhâd abhûd adôshâ yati-ratna-mâlâ
babhau yad-antar-mmaṇivan munîndras sa Kuṇḍakundô dita-chaṇḍa-daṇḍaḥ ‖
abhûd Umâsvâti-muniḥ pavitrê vaṃśê tadîyê sakalârttha-vêdî

sûtrîkṛitaṃ yêna Jina-praṇîtaṃ śâstrârttha-jâtaṃ muni-puṅgavêna ||
sa prâṇi-saṃrakshaṇa-sâvadhânô babhâra yôgî kila griddha-pakshân
tadâ prabhṛity êva budhâ yam âhur âchâryya-śabdôttara-Gṛiddhapiñchchhaṃ ||
tasmâd abhûd yôgi-kula-pradîpô Balâkapiñchchhaḥ sa tapô-maharddhiḥ
yad-aṅga-saṃsparśana-mâtratô'pi vâyur vvishâdîn amṛitî-chakâra ||
Samantabhadrô'jani bhadra-mûrttis tataḥ praṇêtâ Jina-śâsanasya
yadîya-vâg-vajra-kaṭhôra-pâtaś chûrṇnî-chakâra prativâdi-śailân ||
śrî-Pûjyapâdô dhṛita-dharmma-râjyas tatô surâdhîśvara-pûjya-pâdaḥ
yadîya-vaidushya-guṇân idânîṃ vadanti śâstrâṇi tad-uddhṛitâni ||
dhṛita-viśva-buddhir ayam atra yôgibhiḥ kṛita-kṛitya-bhâvam anubibhrad uchchakaiḥ
Jinavad babhûva yad Anaṅga-châpahṛit sa Jinêndrabuddhir iti sâdhu-varṇnitaḥ ||
śrî-Pûjyapâda-munir apratimaushadharddhir jjîyâd Vidêha-Jina-darśana-pûta-gâtraḥ
yat-pâda-dhauta-jala-saṃsparśaḥ prabhâvât kâḷâyasaṃ kila tadâ kanakî-chakâra
tataḥ paraṃ śâstra-vidâṃ munînâm agrêsarô'bhûd Akaḷaṅka-sûriḥ
mithyândhakâra-sthagitâkhiḷârtthâḥ prakâśitâ yasya vachô-mayûkhaiḥ ||
tasmin gatê Svargga-bhuvaṃ maharshau divaḥ-patîn narttum iva prakṛishṭân
tad-anvayôdbhûta-munîśvarâṇâṃ babhûvur itthaṃ bhuvi saṅgha-bhêdâḥ ||
sa yôgi-saṅghaś chaturaḥ prabhêdân âsâdya bhûyân aviruddha-vṛittân
babhâv ayaṃ śrî-bhagavân Jinêndraś chatur-mmukhânîva mithas samâni ||
Dêva-Nandi-Siṃha-Sêna-saṅgha-bhêda-varttinâṃ
dêśa-bhêdataḥ prabôdha-bhâji dêva-yôginâṃ
vṛittatas samastatô'viruddha-dharmma-sêvinâṃ
madhyataḥ prasiddha êsha Nandisaṅgha ity abhût ||
Nandisaṅghê sa Dêśîyagaṇê gachchhê cha Pustakê
Iṅgulêśa-balir jjîyân maṅgalî-kṛita-bhûtalaḥ ||
tatra sarvva-śarîri-rakshâ-kṛita-matir vvijitêndriyas
siddha-śâsana-varddhana-pratilabdha-kîrti-kalâpakaḥ
viśruta-Srutakîrtti-bhaṭṭâraka-yatis samajâyata
prasphurad-vachanâmṛitâṃśu-vinâśitâkhila-hṛit-tamâḥ ||
kṛitvâ vinêyân kṛita-kṛitya-vṛittîn nidhâya têshu śruta-bhâram uchchaiḥ
sva-dêha-bhâraṃ cha bhuvi praśântas samâdhi-bhêdêna divaṃ sa bhêjê ||
gatê gagana-vâsasi tridivam atra yasyôchchhri (*East face*) tâ

na vṛitta-guṇa-saṃhatir vvasati kêvalaṃ tad-yaśaḥ
amanda-mada-Manmatha-praṇamad-ugra-châpôchchalat-
pratâpa-hati-kṛit-tapaś-charaṇa-bhêda-labdhaṃ bhuvi ‖
śrî-Chârukîrtti-munir apratima-prabhâvas tasmâd abhûn nija-yaśô-dhavalî-kṛitâśaḥ
yasyâbhavat tapasi nishṭhuratôpaśântiś chittê guṇê cha gurutâ kṛiśatâ śarîrê ‖
yas tapô-vallibhir vvêllitâgha-drumô varttayâmâsa Sâra-trayaṃ bhûtalê
yukti-śâstrâdikaṃ cha prakṛishṭâśayaś śabda-vidyâmbudhêr vṛiddhikṛich-chandramâḥ ‖
yasya yôgîśinaḥ pâdayôs sarvvadâ saṅginîm Indirâṃ paśyataś Śârṅgiṇaḥ
chintayêvâbhavat kṛishṇatâ varshmaṇaḥ sânyathâ nîlatâ kiṃ bhavêt tat-tanôḥ ‖
yêshâṃ śarîrâśrayatô'pi vâtô rujaḥ praśântiṃ vitatâna têshâṃ
Ballâḷa-Râjôtthita-rôga-śântir âsît kilaitat kimu bhêshajêna ‖
munir mmanîshâ-balatô vichâritaṃ samâdhi-bhêdaṃ samavâpya sattamaḥ
vihâya dêhaṃ vividhâpadâṃ padaṃ vivêśa divyaṃ vapur iddha-vaibhavaṃ ‖
astam âyâti tasmin kṛitini yaryyamṇi nâbhavishyat tadâ Paṇḍita-yatis sômaḥ
vastu mithyâ-tama-stôma-pihitaṃ sarvvam uttamair ity ayaṃ vaktṛibhir upâghôshi ‖
vibudha-jana-pâlakaṃ ku-budha-mata-hârakaṃ
vijita-sakalêndriyaṃ bhajata tam alaṃ budhâḥ ‖
Dhavalasarôvara-nagara-Jinâspadam asadṛiśam âkrita tad-uru-tapô-mahaḥ ‖
yat-pâda-dvayam êva bhûpati-tatiś chakrê śirô-bhûshaṇaṃ
yad-vâkyâmṛitam êva kôvida-kulaṃ pîtvâ jijîvâniśaṃ
yat-kîrttyâ vimalaṃ babhûva bhuvanaṃ ratnâkarêṇâvṛitaṃ
yad-vidyâ viśadîchakâra bhuvanê śâstrârttha-jâtaṃ mahat ‖
kṛitvâ tapas tîvram aṇalpa-mêdhâs sampâdya puṇyâny anupaplutâni
têshâṃ phalasyânubhavâya datta-chêtâ ivâpa tridivaṃ sa yôgî ‖
tasmin jâtô bhûmni Siddhânta-yôgî prôdyad-vâchâ varddhayan siddha-śâstraṃ
śuddhê vyômni dvâdaśâtmâ karaughair yyadvat padma-vyûham unnidrayan svaiḥ ‖
durvvâdy-uktaṃ śâstra-jâtaṃ vivêkî vâchânêkântârttha-sambhûtayâ yaḥ
Indrô'śanyâ mêgha-jâlôtthayâ bhû-vṛiddhâṃ bhûbhṛit-saṃhatiṃ vâ bibhêda ‖

yadvat padâmbuja-natâvanipâla-mauli-
ratnâṃśavô'niśam amuṃ vidadhus sarâgaṃ
tadvan na vastu na vadhûr nna cha vastra-jâtaṃ
nô yauvvanaṃ na cha balaṃ na cha bhâgyam iddhaṃ ॥
praviśya śâstrâmbudhim êsha dhîrô jagrâha pûrvvaṃ sakalârttha-ratnaṃ
parê'samartthâs tad-anupravêśâd êkaikam êvâtra na sarvvam âpuḥ ॥
sampâdya śishyân sa muniḥ prasiddhân adhyâpayâmâsa kuśâgra-buddhîn
jagat-pavitrî-karaṇâya dharmma-pravarttanâyâkhila-saṃvidê cha ॥
kṛitvâ bhaktiṃ tê gurôs sarvva-śâstraṃ nîtvâ vatsaṃ kâmadhênuṃ payô vâ
svîkṛityôchchais tat-pibantô'ti-pushṭâḥ śaktiṃ svêshâṃ khyâpayâmâsur
iddhâṃ ॥
tadîya-śishyêshu vidâṃ-varêshu guṇair anêkaiś Śrutamuny-abbikhyaḥ
rarâja śailêshu samunnatêshu sa ratna-kûṭair iva Mandarâdriḥ ॥
kulêna śîlêna guṇêna matyâ śâstrêṇa rûpêṇa cha yôgya êshaḥ
vichâryya taṃ sûri-padaṃ sa nîtvâ kṛita-kriyaṃ svaṃ gaṇayâṃchakâra ॥
athaikadâchintayad ity anênâḥ sthitiṃ samâlôkya nijâyushô'lpâṃ
samarpya châsmin sva-gaṇaṃ samartthê tapaś charishyâmi samâdhi-yôg-
yaṃ ॥
vichâryya chaivaṃ hṛidayê gaṇâgraṇîr nnivêdayâmâsa vinêya-bândhavaḥ
munis samâhûya gaṇâgra-varttinaṃ sva-putra (*South face*) mitthaṃ śruta-
vṛitta-śâlinaṃ ॥
mad-anvayâd êsha samâgatô'yaṃ gaṇô guṇânâṃ padam asya rakshâ
tvayâṅga madvat kriyatâm itîshṭaṃ samarppayâmâsa gaṇî gaṇaṃ svaṃ ॥
guru-viraha-samudyad-duḥkha-dûnaṃ tadîyaṃ mukham aguru-vachôbhis
sa prasannîchakâra
sapadi vimalitâbda-ślishṭa-pâṃsu-pratânaṃ kim adhivasati yôshin-manda-
phûtkâra-vâtaiḥ ॥
kṛiti-tati-hita-vṛittas satva-gupti-pravṛittô jita-kumata-viśêshaś śôshitâśê-
sha-dôshaḥ
jita-Ratipati-satvas tatva-vidyâ-prabhutvas sukṛita-phala-vidhêyaṃ sô'-
gamad divya-bhûyaṃ ॥
gatê'tra tat-sûri-padâśrayô'yaṃ munîśvaras saṅgham avarddhayat tarâṃ
guṇaiś cha śâstraiś charitair aninditaiḥ prachintayan tad-guru-pâda-paṅk-
ajaṃ ॥
prakṛitya kṛityaṃ kṛita-saṅgha-rakshô vihâya châkṛityam analpa-buddhiḥ
pravarddhayan dharmmam aninditaṃ tad-gurûpadêśân saphalî-chakâra ॥
akhaṇḍayad ayaṃ munir vvimala-vâgbhir aty-uddhatân
amanda-mada-sañcharat-kumata-vâdi-kôḷâhaḷân
bhramann-amara-bhûmibhṛid-bhramita-vâridhi-prôchchalat-

taraṅga-tati-vibhrama-grahaṇa-châturîbhir bbhuvi ||
kâ tvaṃ kâmini kathyatâṃ Srutamunêḥ kîrttiḥ kim âgamyatê
Brahman mat-priya-sannibhô bhuvi budhas sammṛigyatê sarvvataḥ
nêndraḥ kiṃ sa cha gôtra-bhid Dhanapatiḥ kiṃ nâsty asau kinnaraḥ
Śêshaḥ kutra gatas sa cha dvirasanô Rudraḥ paśûnâṃ patiḥ ||
Vâg-dêvatâ-hṛidaya-rañjana-maṇḍanâni mandâra-pushpa-makaranda-rasôpamâni
ânanditâkhila-janâny amṛitaṃ vamanti karṇêshu yasya vachanâni kavîśvarâṇâṃ ||
samanta-bhadrô'py a-Samantabhadraḥ śrî-pûjya-pâdô'pi na Pûjyapâdaḥ
mayûra-piñchhô'py a-Mayûrapiñchhaś chitraṃ viruddhô'py aviruddha êshaḥ ||
êvaṃ Jinêndrôdita-dharmmam uchchaiḥ prabhâvayantaṃ muni-vaṃśa-dîpinaṃ
adṛiśya-vṛityâ Kalinâ prayuktô vadhâya rôgas tam avâpa dûtavat ||
yathâ khalaḥ prâpya mahânubhâvaṃ tam êva paśchât kabalî-karôti
tathâ śanais sô'yam anupraviśya vapur bbabâdhê'pratibaddha-vîryyaḥ ||
aṅgâny abhûvan sakṛiśâni yasya na cha vratâny adbhuta-vṛitta-bhâjaḥ
prakampam âpad vapur iddha-rôgân na chittam âvasyakam aty-pûrvvaṃ ||
sa môksha-mârggê ruchim êsha dhîrô mudaṃ cha dharmmê hṛidayê praśântiṃ
samâdadhê tad-viparîtakâriṇy asmin prasarppaty adhi-dêham uchchaiḥ ||
aṅgêshu tasmin pravijṛimbhamâṇê niśchitya yôgî tad-asâdhya-rûpatâṃ
tatas samâgatya nijâgrajasya praṇamya pâdâv avadat kṛitâñjaliḥ ||
dêva Paṇḍitêndra yôgi-râja dharmma-vatsala
tvat-pada-prasâdatas samastam ârjjitaṃ mayâ
sad-yaśaḥ śrutaṃ vrataṃ tapaś cha puṇyam akshayaṃ
kiṃ mamâtra varttita-kriyasya kalpa-kâṅkshiṇaḥ ||
dêhatô vinâtra kashṭam asti kiṃ jagat-trayê tasya rôga-pîḍitasya vâchyatâ na śabdataḥ
dêya êva yôgatô vapur-vvisarjjana-kramas sâdhu-vargga-sarvva-kṛitya-vêdinâṃ vidâṃ-vara ||
vijñâpya kâryyaṃ munir ittham artthyaṃ muhur mmuhur vvârayatô gaṇîśât
svîkṛitya sallêkhanam âtmanînaṃ samâhitô bhâvayati sma bhâvyaṃ ||
udyad-vipat-timi-timiṅgila-nakra-chakra-prôttuṅga-mṛity-amṛiti-bhîma-taraṅga-bhâji
tîvrâjavañjava-payônidhi-madhya-bhâgê kliśnâty ahar-nniśam ayaṃ patitas sa jantuḥ ||

idaṃ khalu yad aṅgakaṃ gagana-vâsasâṃ kêvalaṃ
na hêyam asukhâspadaṃ nikhila-dêhabhâjâm api
atô'sya munayaḥ paraṃ vigamanâya baddhâśayâ
yatanta iha santataṃ kaṭhina-kâya-tâpâdibhiḥ ‖
ayaṃ vishaya-sañchayô visham aśêsha-dôshâspadaṃ
spṛiśaj janijushâm ahô bahu-bhavêshu sammôhakṛit
ataḥ khalu vivêkinas tam apahâya sarvvaṃ-sahâ
viśanti padam akshayaṃ vividha-karmma-hâny-utthitaṃ ‖
uddîpta-duḥkha-(*West face*) śikhi-saṅgatim aṅga-yashṭiṃ tîvrâjavañjava-tapâtapa-tâpa-taptâṃ
srak-chandanâdi-vishayâmisha-taila-siktâṃ kô vâvalambya bhuvi sañcharati prabuddhaḥ ‖
srashṭuḥ strîṇâm ênasâṃ srishṭitaḥ kiṃ gâtrasyâdhô-bhûmi-sṛishṭyâ cha kiṃ syât
putrâdînâṃ śatru-kâryyaṃ kim artthaṃ sṛishṭêr itthaṃ vyartthatâ Dhâtur âsît ‖
idaṃ hi bâlyaṃ bahu-duḥkha-bîjaṃ iyaṃ vayaś-śrîr gghana-râga-dâhâ
sa vṛiddhabhâvô'marshâstra-śâlâ daśêyam aṅgasya vipat-phalâ hi ‖
labdhaṃ mayâ prâktana-janma-puṇyât su-janma sad-gâtram apûrvva-buddhiḥ
sad-âśrayaḥ śrî-Jina-dharmma-sêvâ tatô vinâ mâ cha paraḥ kṛitî kaḥ ‖
itthaṃ vibhâvya sakalaṃ bhuvana-svarûpaṃ yôgî vinaśvaram iti praśamaṃ dadhânaḥ
arddhâvamîlita-dṛig askhalitântaraṅgaḥ paśyan svarûpam iti sô'vahitas samâdhau ‖
hṛidaya-kamala-madhyê saiddhaṃ âdhâya rûpaṃ
prasarad-amṛita-kalpair mmûla-mantraiḥ prasiñchan
muni-parishad-udîrṇa-stôtra-ghôshais sahaiva
Śrutamunir ayam aṅgaṃ svaṃ vihâya praśântaḥ ‖
agamad amṛita-kalpaṃ kalpam alpîkṛitainâ
vigalita-parimôhas tatra bhôgâṅgakêshu
vinamad-amara-kântânanda-bâshpâmbu-dhârâ-
patana-hṛita-rajô'ntar-ddhâma-sôpâna-ramyaṃ ‖
yatau yâtê tasmin jagad ajani śûnyaṃ janibhṛitâṃ
manô môha-dhvântaṃ gata-balam apûry apratihataṃ
vyadîpy udyach-chhôkô nayana-jalam ushṇaṃ virachayan
viyôgaḥ kiṃ kuryyâd iha na mahatâṃ dussahataraḥ ‖
pâdâ yasya mahâ-munêr api na kair bhûbhṛich-chhirôbhir dhṛitâ
vṛittaṃ san na vidâṃvarasya hṛidayaṃ jagrâha kasyâmalaṃ

sô'yaṃ śrî-muni-bhânumân vidhi-vaśâd astaṃ prayâtô mahân
yûyaṃ tad-vidhim êva hanta tapasâ hantuṃ yatadhvaṃ budhâḥ ॥
yatra prayânti para-lôkam anindya-vṛittâs sthânasya tasya paripûjanam
 êva têshâṃ
ijyâ bhavêd iti kṛitâkṛita-puṇya-râśêḥ sthêyâd iyaṃ Śrutamunês suchiraṃ
 nishadyâ ॥
ishu-śara-śikhi-vidhu-mita-Śaka-Paridhâvi-śarad-dvitîyagâshâḍhê
sita-navami-Vidhudinôdaya-jushi sa-Viśâkhê pratishṭhitêyam iha ॥
vilîna-sakala-kriyaṃ vigata-rôdham aty-ûrjjitaṃ
vilaṅghita-tamas tulâ-virahitaṃ vimuktâśayaṃ
avâṅ-manasa-gôcharaṃ vijita-lôka-śakty agrimaṃ
madîyâ-hṛidayê'niśaṃ vasatu dhâma divyaṃ mahat ॥
prabandha-dhvani-sambandhât sad-râgôtpâdana-kshamâ
Maṅgarâja-kavêr vvâṇî Vâṇî-vîṇâyatê tarâṃ ॥

259 (117).

On rock to the south of Kanchigubbi-doorway.

śrî Saümya-saṃvatsaradoḷu vibhavada Âśvayaja-ba 7 miyoḷu tâṃ śrî-Sômanâthapurav enisida Koṅganâḍiṅg adaṃ anâdiya grâmaṃ ॥ â-grâmadalu śrîmat-Paṇḍitadêvara śishyaru Kâśyapa-gôtrada dvija-kula-sampannaru sênabôva Sâyaṇṇanavaru avara madavaḷige Mahadêvigaḷa priya-putra Hiriyaṇṇanû śrî-Gummaṭanâtha-svâmigaḷa dibya-śrî-padavanû daruśanavâgi parama-Jinêśvara-bhaktaru vara-guṇigaḷu mukti-pathavaṃ paḍadarû ॥ śrî

260.

On rock to the right of the second doorway while ascending the hill from the doorway named Akhaṇḍabâgilu.

(In Nâgari characters.)

Sakê 1655 Âśvîja-vadi 7 . . Khêrâmâsâ putra . . . . . . putra Makhîsâ . . . . śrîsaka . . . . VânâPôsâ . . . . gayâ saphaḷa śrî ॥

261.

At the same place.

(In Nâgari characters.)

Sakê 1653 Âśvîja-vada 7 Khêrâmâsâ putra Hîrâsâchhâ paṇetuṇakhâ jâtrâ saphaḷa

262.

At the same place.

(In Nâgari characters.)

Sakê 1663 Âśvîja-vada 7 Khêrâmâsâ putra Dharamâsâchhâ pautra Jâgâ . . . . jâtrâ saphaḷa ||

263.

At the same place.

(In Nâgari characters.)

Sakê 1643 Pausa-vadi 12 Śukra-vârê Bhaṇḍevêḍa kîrtti-sahita Ugharavaḷa-jâtî Hîrâsâha suta Hâsasâ suta Chàgêbâ Sônâbâï Râjâï Gômâï Râdhâï Munnâï-sahita jâtrâ saphaḷakarî Kârajakara

264.

On the right veranda of Akhaṇḍabâgilu.

Veya-nâma-saṃvatsarada Kârttika-suddha ashṭami yi Guru-vâra

265.

On the pedestal of Bhujabalisvâmi to the right of the same doorway.

svasti śrî Mûlasaṅgha-Dêśiyagaṇa-Pustakagachchha-śrî-Gaṇḍavimukta- saiddhânta-dêvara guḍḍa Bharatêśvara-daṇḍanâyaka mâḍisida ||

266.

On the pedestal of Bharatêśvara to the west of the same doorway.

(Same as No. 265.)

267 (115).

On rock to the right of Akhaṇḍabâgilu.

svasti śrîman-mahâ-pradhâna bhavya-jana-nidhânaṃ sêney-aṅkakâṛa raṇa-raṅga-nîṛa śrîman-Maṛiyâne-daṇḍanâthânujaṃ dâna-Bhânujan enisida Bharatamayya-daṇḍanâyakan î-Bharata-Bâhubali-kêvaḷigaḷa pratimegaḷuman î-basadigaḷum â-tîrttha-dvâra-paksha-śôbhârtthaṃ mâḍisidan î-raṅgada happaḷigeyuman î-mahâ-sôpâna-paṅtiyumaṃ rachisidaṃ śrî-Gommaṭa-dêvara suttalu raṅgama happaḷigeyaṃ bigiyisidan antum alladeyum î-Gaṅgavâḍi-nâḍoḷ allig-allig elli nôrppaḍaṃ

ka ||

prakaṭa-yaśô-vibhav eṇba-
ttu-kaṇne-vasadigaḷan osedu jîrṇôddhâra-
prakaraman innûṛan alau-
kika-dhṛiti mâḍisidan eseye Bharata-chamûpaṃ ||

Bharata-chamûpati-sute su-
sthire Śântala-dêvi Bûchi-râjângane tad-
vara-taneyaṃ Maṛi . . . .
. . . . n osadu barayisidan idam ‖

268 (113).

At the same place.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanam ‖

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍalâchâryyâdi-praśastaya-virâjita-chihnâḷaṅkṛitaruṃ visambôdhâvabôdhitaruṃ sakaḷa-vimaḷa-kêvaḷa-jñâna-nêtra-trayaruṃ ananta-jñâna-darśana-vîryya-sukhâtmakaruṃ viditâtma-saddharmmôddhârakaruṃ êkatva-bhâvanâ-bhâvitâtmaruṃ ubha-naya-samartthi-sakharuṃ tri-daṇḍa-rahitaruṃ tri-śalya-nirâkṛitaruṃ chatu-kashâ-vinâsakaruṃ chatur-vvidhav-upasargga-giri-kandarâdi-daireya-samanvitaruṃ pañcha-dasa-pramâda-vinâsa-kart-tugaḷuṃ pañchâchâra-vîryyâchâra-pravîṇaruṃ saḍu-daruśanada bhêdâbhêdigaḷuṃ saṭu-karmma-sâraruṃ sapta-naya-niratarum ashṭâṅga-nimitta-kuśalaruṃ ashṭa-vidha-jñânâchâra-sampannaruṃ nava-vidha-brahmachariya-vinirmmuktaruṃ daśa-dharmma-śarmma-śântarum êkâdaśa-śrâvakâchâra-vupadêśa-bratâchâra-châritraruṃ dvâdaśâ-tapa-niratarum dvâdaśâṅga-sruta-pravidhâna-sudhâkararuṃ trayôdaśâchâra-śîla-guṇa-dhairyyamaṃ sampannaruṃ embata-nâlku-laksha-jîva-bhêda-mârgga-ṇaruṃ sarvva-jîva-dayâ-pararuṃ śrîmat-Koṇḍakundânvaya-gagana-mârttaṇḍaruṃ viditôtaṇḍa-kushmamâṇḍaruṃ Dêśigaṇa-gajêndra-sindhûra-mada-dhârâvabhâsura-ruṃ śrî-mahâ-Dêśigaṇa-Pustakagachchha-Koṇḍakundânvaya-śrîmat-tri-bhuvana-râja-guru-śrî-Bhânuchandra-siddhânta-chakravarttigaḷuṃ śrî-Sômachandra-siddhânta-chakravarttigaḷum Chaturmmukha-bhaṭṭâraka-dêvaruṃ śrî-Siṃhanandi-bhaṭṭâchâryyaruṃ śrî-Śânti-bhaṭṭârakâchâryyaruṃ śrî-Śântikîrtti- . . . . ra . . bhaṭṭâraka-dêvaruṃ śrî-Kanakachandra-Maladhâri-dêvaruṃ śrî-Nêmichandra-Maladhâri-dêvaruṃ chatu-saṅgha-śrî-sakala-gaṇa-sâdhâraṇa- . . . . . . ḍa-dêva-dhâmaruṃ Kaliyuga-gaṇa-dhara-pañchâsata-munîndraruṃ avara śishyaru Gauraśrî-kantiyaruṃ Sômaśrî-kantiyaruṃ . . naśrî-kantiyaruṃ Dêvaśrî-kantiyaruṃ Kanakaśrî-kantiyara śishya . . yip-pattu-eṇṭu-taṇḍa-śishyaru verasu Hêbaṇandi-saṃvatsarada Phâlguṇa-su 8 Bri śrî-Gommaṭa-dêvara tîrttha-nanda . . pañcha-kalyâṇa . . . .

269 (114).

On a stone leaning against the same rock.

svasti śrî Mûlasaṅgha-Dêśîgaṇa-Pustakagachchha-Koṇḍakundânvaya-śrî-Traividya-dêvara śishyaru Padmaṇandi-dêvaru Naḷa-saṃvatsarada-Chaitra-śu 1 Sômavâradandu Nâka-śrî-manas-sarôjinî-râja-marâḷar âdaru maṅgaḷa-mahâ śrî ‖

270.

On the big boulder to the north of the same rock.

śrîmatu Âsvaija-sudha 9 llu Bêgûra gâmeya Narasappa-saṭṭiyara maga Baiyaṇanu svâmi-darusanava mâḍi î-kaṭṭe kaṭṭiy aravaṭige nilisidaru

271.

At the same place.

Sômasêna-dêvara guḍḍa Gôpaya Baichakka

272.

At the same place.

.... Bhuvanakîrtti-dêvara śishya .... kîrtti-dêvara nisidhi

273 (112).

At the same place.

śrî-Śântikîrtti-dêvara śishyaru Hêmachandrakîrtti-dêvara nisiddhi ‖ maṅgaḷa-*mahâ śrî*

274 (111).

On the same boulder.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanam
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ‖

śrî-Mûlasaṅgha-payaḥ-payôdhi-varddhana-sudhâkarâḥ śrî-Balâtkâragaṇa-kamala-kalikâ-kalâpa-vikachana-divâkarâḥ .. Vanavâ ...... takîrttidêvâḥ tat-śishyâḥ râya-bhuja-Sudâma .... âchâryya mahâ-vâdi-vâdîśvara râya-vâdi-Pitâmaha sakala-vidvaj-jana-chakravartti Dêvêndra-Viśâlakîrtti-dêvâḥ tat-śishyâḥ bhaṭṭâraka-śrî-Śubhakîrtti-dêvâs tat-śishyâḥ Kalikâla sarvvajña-bhaṭṭâraka-Dharmmabhûshaṇa-dêvâḥ tat-śishyâś śrî-Amarakîrtti-âchâryyâḥ tat-śishyâḥ mâlirvâ .. ti-nṛipâṇâm prathamânala .... rasita .. nuta-pâ .... yam ullâsaka ... ... Dêmaka .... châryya-paṭṭa-vipulâyâchalâ ...... karaṇa-mârttaṇḍa-maṇḍalânâm bhaṭṭâraka-Dharmmabhûshaṇa-dêvânâm ...... tatvârttha-vârddhi-varddhana-himâmśunâ .. Varddhamâna-svâminâ kâritô'ham âchâryyâṇâm ...... svasti Śaka-varsha 1295 Paridhâvi-samvatsara-Vaiśâkha-śuddha 3 Budha-vârê ‖

275.

At the same place, in the first row on the top.

Vanavâsi-vasvâ .... rada .. râ ......

276.

At the same place, in the fourth row.

Siṃhanandi-âchâryyaru ‖

277 (119).

On rock to the west of the flight of steps leading down from Akhaṇḍabâgilu.

(In Nâgari characters.)

Saṃvat 1719 varshê Vaiśâsha-sudi 7 Sômê śrî-Kâshṭâsanghê Maṇḍitaṭagachchhê . . śrî-Râjakîrtiḥ । tat-paṭṭê bha ‖ śrî-Lakshmîsênas tat-paṭṭê bha ‖ śrî-Indrabhûshaṇas tat-paṭṭê Śôsûva Ghêravâḷa-jâtî Bôrakhañja-bâî-putra paṃ ‖ bhâ ‖ Dhanâî tayô putra paṃ ‖ Khâmphala Pûjanâî tayô putra paṃ ‖ vana-jana ‖ Paḍâî sa-parivârê Gômaṭa-śvâmichâ jâtrâ . . . . . . saphala

278.

To the right of the above.

(In Nâgari characters.)

Pûtâbâî . . . . Jagadâî paṇâsa jâtrâ saphala

279.

At the same place.

(In Nâgari characters.)

Pûjanâî-putra Paṇḍi . . . . pû . . . .

280.

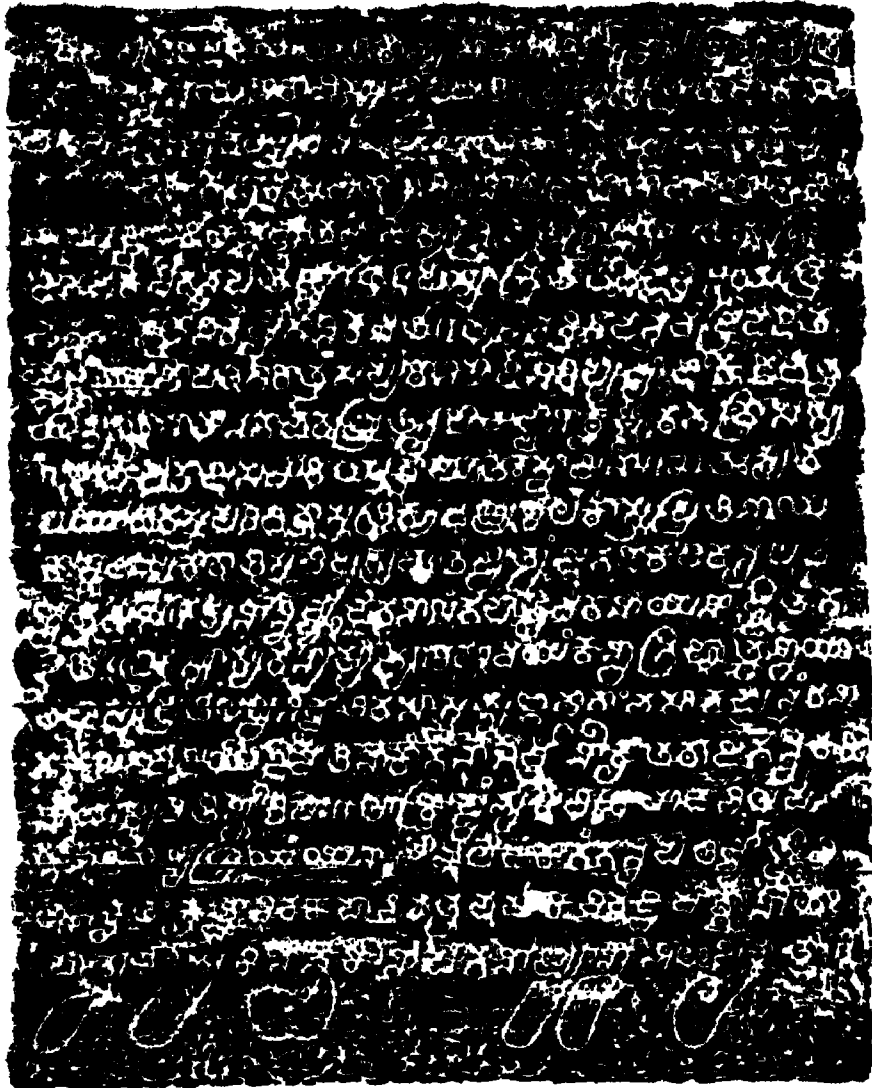
At the same place, below the foot-prints.

śrîmatu Âsvai-bahuḷaṃ 1 yalu Bhâragaveya Nâgappa-saṭhara maga Jinnaṇanu Beḷuguḷada Chârukîrtti-bhaṭara śrî-pâdava kethisidaru śrî

281 (109).

On the Tyâgada Brahma-dêva pillar.

(North face.)

Brahmakshatra-kuḷôdayâchaḷa-śirô-bhûshâ-maṇir bbhânumân
Brahmakshatra-kuḷâbdhi-varddhana-yaśô-rôchis sudhâ-dîdhitiḥ
Brahmakshatra-kuḷâkarâchaḷa-bhava-śrî-hâra-vallî-maṇiḥ
Brahmakshatra-kuḷâgni-chaṇḍa-pavanaś Châvuṇḍa-Râjô'jani ‖
kaḷpânta-kshubhitâbdhi-bhîshaṇa-baḷaṃ Pâtâḷamallânujaṃ
jêtuṃ Vajviḷa-dêvam udyata-bhujasyêndra-kshitîndrâjñayâ
patyuś śrî-Jagadêkavîra-nṛipatêr jjaitra-dvipasyâgratô
dhâvad-dantini yatra bhagnam ahitânîkaṃ mṛigânîkavat ‖
asmin dantini danta-vajra-daḷita-dviṭ-kumbhi-kumbhôpaḷê

No. 281.

vîrôttaṃsa-purô-nishâdini ripu-vyâḷâṅkuśê cha tvayi
syât kô nâma na gôcharaṛ prati-nṛipô mad-bâṇa-kṛishṇôraga-
grâsasyêti Noḷamba-Râja-samarê yaḥ ślâghitaḥ svâminâ ||
khâtaḥ kshâra-payôdhir astu paridhiś châstu Trikûṭaṛ purî
Laṅkâstu prati-nâyakô'stu cha Surârâtis tathâpi kshamê
taṃ jêtuṃ Jagadêkavîra-nṛipatê tvat-têjasêti kshaṇân
nirvvyûḍhaṃ Raṇasiṅga-pârtthiva-raṇê yênôrjjitaṃ garjjitaṃ ||
vîrasyâsya raṇêshu bhûrishu vayaṃ kaṇṭha-grahôtkaṇṭhayâ
taptâs samprati labdha-nirvvṛiti-rasâs tvat-khaḷga-dhârâmbhasâ
kaḷpântaṃ Raṇaraṅgasiṅga-vijayî jîvêti Nâkâṅganâ-
gîrvvâṇî-kṛita-râja-gandhakariṇê yasmai vitîrṇnâśishaḥ
âkrashṭuṃ bhuja-vikramâd abhilashan Gaṅgâdhirâjya-śriyaṃ
yênâdau Chaladaṅka-Gaṅga-nṛipatir vvyartthâbhilâshî-kṛitaḥ
kṛitvâ vîra-kapâḷa-ratna-chashakê vîra-dvishaś śôṇitaṃ
pâtuṃ kautukinaś cha kôṇapa-gaṇâḥ pûrṇṇâbhilâshî-kṛitâḥ ||

282 (110).

On the same pillar.

(South face.)

śrî-Gommaṭa-Jinapâgrada châgada kambakke yakshanaṃ mâḍisidaṃ
dhî-gambhîra-guṇâḍhyaṃ bhôga-Purandaran enippa herggaḍe Kaṇṇaṃ ||

283.

On rock to the west of Odegal-basti.

(In Nâgari characters.)

Chîtâ manasa uvarâ mâṇakara î-kara

284.

At the same place.

(In Nâgari characters.)

Sakê 1642 Vaïsâsha-vadî 13 Bu Gaḍâsâ Dharmâsâ Koṭṭasâ sô Mânîkasâcha namaskâra || *(In Kannaḍa characters)* Mâṇikasâ

285.

At the same place.

(In Nâgari characters.)

.... sâ .... pra ...... kê 1642 .... ka-vadî 13 Makhahîrâ jâtrâ saphaḷa

286.

At the same place.

(In Nâgari characters.)

śrî-Kâshṭasaṅghê

287.

At the same place.

(In Nâgai characters.)

Śaka 1567 Pârthiva-nâma-saṃvatsarê Vaiśâsha-mâsê śukla-pakshê chaturdaśî-divasê śrî-Kâshṭasaṅghê va Ghêravâḷa-jâtîya-Gônâsâ-gôtrê Savadî-Bâvusâryâ Jâya-nâî tayô putrau dvau prathama-putra Sannôjasâryâ Yamâî tayô putrâ yaru . . ma-dhya-sîmâ Saṅghavîtryâ . . Saṅghavîtryârjunasîta-grâmê sampraṇamati dvitîya-pu-tra Saṅghavî-pada Jîyâryâ Tânâî tayô putrau dvau Viṭṭhamâryâ Kamalâjâ-putra Êśôjâ Padâjî Saṅghavî dvitîya-putra Gêsâjîti sampraṇamati Hîrâsâ Dharamâsâ Mâḍagaḍî

288.

At the same place.

(In Nâgari characters.)

Sâkê 1574 Chaitra-sudhî 5 Âḷghâ ॥ Jagasa Vâḷvântapusâ tyâche bhâü Gônasâ samasanî dharma-vashṭaḷa ।

289.

At the same place.

(In Nâgari characters.)

Saka 1574 Chaitra-vada 10 pa ॥ Jînâsâ-suta Jînadâsa

290.

At the same place.

(In Nâgari characters.)

Chaitra-vadî 6 paṃ ॥ Saka 1574 sâ ॥ Aḷîsâ jâtrâ saphaḷa

291.

At the same place.

(In Nâgari characters.)

śrî-Kâshṭasaṅgha-Mâḍavagaḍî 1577 Manamatha-nâma-saṃvadasarê Kârtîka-vaḍî 15 Hîrâsâ-Ghumâîchha putra Dharamâsâ-Îrâî-putra Sânasâ va Hîrâsâ Vash-tagaḍêsâ tapa damâ kâghe jâtrâ saphaḷa mâtâîche jâtrâ

292.

At the same place.

(In Nâgari characters.)

Sakê 1577 Manamatha-nâma-saṃvatsarê Kâratîka-vadî Pâḍiva 1 Taḷîchî mâr-amâ Kâlâvâ mâramâ Jîvâmâ Jîvâjî pâhî Ghânayajî vânadîkâ Jâmakhêḍakara sâtâ Kâtîmâ karakâ jatrâ

293.

At the same place.

(In Nâgari characters.)

Sakê 1674 Chai-vadî 6 Dhaghâüsâ Mânîkasâ jatrâ saphaḷî

294.

At the same place.

(In Nâgari characters.)

1764 Surajana sâphaḷa

295.

At the same place.

(In Nâgari characters.)

Sakê 1754 Chaitra-vadî 5 jatra karî saphaḷa

296.

At the same place.

(In Nâgari characters.)

Supujîsa Nêmâjî Sâmajî sarata Yôgôî

297.

At the same place.

(In Nâgari characters.)

Sakê 1640 Phâlaguna-sudî 1 Gu Dêmâsâ Mânîkasâ gavîla .

(In Kannaḍa characters.)

Dômâsâ rajâ

298.

At the same place.

(In Nâgari characters.)

Sakê 1584 Vaisâsha-sudî 7 śrî-Kâshṭâsanghê Pîtalâ-gôtrê Lashasâ-pu ‖ Pîlâsâ Hîrâsâ Râmâsâ jâtrâ saphaḷa

299.

At the same place.

(In Nâgari characters.)

Brahmaraṅga-Sâgara-paṃ ‖ Jasavanta

300.

At the same place.

(In Nâgari characters.)

pa ‖ Gôvindâ mâtha Gaṅgâî

301.

At the same place.

(In Nâgari characters.)

Saṃvat 1719 varshê Vaiśâsha-sudi 7 Chandrê śrî-Kâshṭâsaṅghê paṇḍita

302.

At the same place.

(In Nâgari characters.)

Śakê 1568 sâvachharê Phâlaguna-vadi 6 tadâ . . . . sa . . . . . . putra Trîchhaka . . . . . . yâyasâ . . . . avâra . . . . a Raghu . . . . chhâ Trîchhaka . . . . . .

303.

At the same place.

(In Nâgari characters.)

Âmbbâjîkâ Janmâjîkâ tapa

304.

At the same place.

(In Nâgari characters.)

Mâgha-sudi 6 Peḍeka . . trâ ghaḍê . . . . jâtrâ saphaḷa

305.

At the same place.

(In Nâgari characters.)

Saṃvat 1566 Pârthiva-nâma-saṃvatsarê Mâgha-śudî pâḍiva Mâchâ . . . . . . putra Dhâvara . . . . . . jâtrâ saphaḷa

306.

At the same place.

(In Nâgari characters.)

Sakê 1566 Pârthî-nâma-saṃvatsarê Mêganêmâsâ tasê mâyî Jîvâî Bhîvajhâ Jêṭa-ṣudha 3

307.

At the same place.

(In Nâgari characters.)

135 Jîvâ-Saṅgavî 135 Âḍu-Saṅgavîchâ Gôgâsâ

308.

At the same place.

(In Nâgari characters.)

bra ‖ Śâpasâjî bra ‖ Ratnasâgara

309.

At the same place.

(In Nâgari characters.)

Guḍaghaṭi-pura . . Gôvinda Jîvâpêṭî savaḍî saphaḷî

310.

At the same place.

1562 śrîmatu Pârtiva-saṃvatsarada Vaiśâkha-suda pañchami Kamalaparada Kamavovyenima Surapa Nagapana Valabha nama gôtra maga Jinapa Surapa igavaruṃ Chikhaṇada seṭi . .

311.

At the same place.

Hâlejana Masaṇeya kaṭṭi biḍuvara gaṇḍa voḍeyara heṇḍatiya gaṇḍa Boyaseṭṭiya mada koḍa

312 (116).

At the same place.

śrîmatu Śâḷivâhana-Śaka-varusha 1602 Siddhârtthi-saṃvatsarada Mâgha-bahuḷa 10 yallu Munigundada sîmeya dêśa-kulakaraṇiyara makaḷu Vâṅka-Honnappayyana anuja Veṅkappaiyyana putra Siddappaina anuja Nâgappaiyyana puṇya-strîyarâda Banadâmbikeyaru bandu daruśanavâdaru bhadraṃ bhûyât śrî ¦ Śrutasâgara-varnnigaḷa samêta yidê tithiyalli Mâḍigûra Giḍagappa Nâgappana putra Dânappa-seṭṭara puṇya-strî Nâgavvana maiduna Bhishṭappanu daruśanav âdaru ‖

313 (118).

In the Chauvisa-tîrthakara-basti.

(In Nâgari characters.)

Vôṃ nama siddhêbhyaḥ Gômaṭa-svâmîḥ Âdîśvaraḥ Muḷḷanâîkaḥ chôvîsa-tîrthaṃkaraṃki paratîmâḥ Châruktratî-paṇḍitaḥ Dharamachandraḥ Baḷḷâtakâra-upadasâḥ Sakê 1570 Sarvadhârî-nâma-saṃvatsaraḥ Vaiśâkha-vadî 2 Sukura-vâra Dêharâṅkî patî Syahat . . . . Gêravâḷḷaḥ Yavarê-gôtraḥ Jînâsâḥ Dhîvâsâkâ putraḥ Sadâvanasâḥ Vajhâbûsâḥ Valâmâsâkâ putraḥ Tâkâsâ Manâsâḥ Kamulapûrê Sâtasâ Bhâsasâ . . . . . . vada . . bhôpata . . . . rasê râva . . . .

314.

Beneath the foot-prints on rock to the right of the doorway of the fort.

Jina-varmmana kaṅkhariya
dhvani kivi-vuge durjjanaṅge bhayamuṃ sujanaṅg
anurâgamum udaïsuguṃ
ghana-nâdadin entu haṃsegaṃ naviliṅgaṃ

315.

Over the above.

Koḷipâke Mâṇikya-dêvana guḍḍa Jina-varmma-jôgi kaṅkari-jagadâḷa Moramû-ra Âdinâtha namô'stu

316.

On rock to the north-west of the same doorway.

śrîmat-râvâri Bidigaï kammaṭada sûḷ êrida muṭṭidara meyi jâyile peṟagagin

317.

At the same place.

para-nârî-putraka nanṭara toḷtu keḷege kurppâta pisuṇa-gaḍa-sarppa todaḷdara Bîva bâvana banṭa guṇḍa-chakra Jeḍḍugaṃ

318 (120).

On rock to the east of the flight of steps leading to Doḍḍa-beṭṭa.

Arakeṟeya vîra Vîrapallava-râyana makaṃ Kode-Saṅkhara-nâyakaṃ Beḷḷu-gôḷa gha . . yechcha beḷa-baḍigara beṭake ||

319.

Beneath the foot-prints on rock to the south-west of the last Tôraṇa-gamba over the same flight of steps.

svasti śrî-Parâbhava-saṃvatsarada Mârggaśira Ashṭami Śukra-vâradandu Ko-maracha-ṇâäkana tamma Maleâḷa-Appâḍi-nâyaka illidu Chikka-beṭṭakk echcha ||

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320.

On rock to the east of the same Tôraṇagamba.

gaḍiba-gaddege ka 40

321 (121).

On rock behind the Brahmadêva temple at the foot of the same hill.

Sidârti-sa | Kârtika-suddha 2 ralu | śrî-Brahma-dêvara maṭapavannu Hirisâḷi-Giri-gauḍanâ tamma Raṅgaiyana sêve ||

322.

At the same place.

Vijayadhavaḷa

323.

On rock to the west of the same temple.

Jayadhavaḷa

324.

At the same place.

(In Nâgari characters.)

Sakê 1575 mâsvâ-Pâṇḍava gôkêsvâ-Sasnôjînvô saphaḷa jatrâ

325.

On rock to the east of the same temple.

Mâṇi-Vîrabhadrana paṇḍaṟada napâ . . kana . . . . Bairava Vîreva . . hiba . . . . na . . . . tana . . . .

326 (122).

On rock near Jigaṇekaṭṭe, behind Doḍḍa-beṭṭa.

svasti prasiddha-saiddhântika-chakravarttigaḷ trivishṭapâvêshṭita-kîrttigaḷ Koṇḍakundânvaya-gagana-mârttaṇḍarum appa śrîman-Nayakîrtti-siddhânta-chakravarttigaḷa guḍḍa Bammadêva-heggaḍeya maga Nâgadêva-heggaḍe Nâgasamudram endu keṟeyaṃ kaṭṭisi tôṭavan ikkisidaḍ avara śishyaru Bhânukîrtti-siddhânta-dêvaru Prabhâchandra-dêvaru Bhaṭṭâraka-dêvaru Nêmichandra-paṇḍita-dêvaru Bâḷachandra-dêvara sannidhiyalu Nâgadêva-heggaḍege â-tôṭa gadde Avarehâḷa sarbba-bâdhâ-parihâravâgi varśakke gadyâṇa 4 teṟuvantâgi makkaḷa makkaḷu paryyanta koṭṭa śâsanârthavâgi śrî-Gommaṭa-dêvara ashṭa-vidhârchchanege biṭa datti ||

INSCRIPTIONS IN THE TOWN.

327 (124).

At Akkanabasti, on a stone near the doorway.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanañ Jina-śâsanam ‖
bhadram bhûyâj Jinêndrâṇâṃ śâsanâyâgha-nâśinê
ku-tîrttha-dhvânta-saṅghâta-prabhêda-ghana-bhânavê ‖
svasti Śrî-janma-gêhaṃ nibhṛita-nirupamaurvvânaḷôddâma-têjaṃ
vistârântaḥ-kṛitôrvvîtaḷam amaḷa-yaśaś-chandra-sambhûti-dhâmaṃ
vastu-brâtôdbhava-sthânakam atiśaya-satvâvaḷambaṃ gabhîraṃ
prastutyaṃ nityam ambhônidhi-nibham esaguṃ Hoysaḷôrvvîśa-vaṃśaṃ ‖
adaṟoḷu Kaustubhad ond anargghya-guṇamaṃ dêvêbhad uddâma-sa-
tvad agurbbaṃ himaraśmiy ujvaḷa-kaḷâ-sampattiyaṃ pârijâ-
tad udâratvada pempan orbbane nitântaṃ tâḷdi tân alte pu-
ṭṭidan udvêjita-vîra-vairi Vinayâdityâvanîpâḷakaṃ ‖
kaṃ ‖ vinayaṃ budharaṃ rañjise
ghana-têjaṃ vairi-balaman alaṟise negaḷdaṃ
Vinayâditya-nṛipâḷakan
anugata-nâmärtthan amaḷa-kîrtti-samartthaṃ ‖
â-Vinayâdityana vadhu
Bhâvôdbhava-mantra-dêvatâ-sannibhe sad-
bhâva-guṇa-bhavanam akhiḷa-ka-
ḷâ-viḷasite Keḷeyab-arasiy embaḷu pesariṃ ‖
â-dampatige tanûbhavan
âdaṃ Śachigaṃ Surâdhipatigaṃ munn ent
âdaṃ Jayantan ante vi-
shâda-vidûrântaraṅgan Eṟeyaṅga-nṛipaṃ ‖
âtaṃ Châḷukya-bhûpâḷana balada bhujâ-daṇḍam uddaṇḍa-bhûpa-
brâta-prôttuṅga-bhûbhṛid-vidaḷana-kuḷiśaṃ vandi-sasyaugha-mêghaṃ
śvêtâmbhôjâta-dêva-dviradana-śarad-abhrêndu-kundâvadâta-
khyâta-prôdyad-yaśaś-śrî-dhavaḷita-bhuvanaṃ dhîran êkâṅga-vîraṃ ‖
eṟeyan eḷeg enisi negaḷd irdd
Eṟeyaṅga-nṛipâḷa-tiḷakan aṅgane chalviṅg-
eṟevaṭṭu śîla-guṇadiṃ
neṟad Êchala-dêviy antu nôntarum oḷarê ‖
ene negaḷd avar ibbarggaṃ

tanûbhavar nnegaldar alte Ballâlam Vi-
shnu-nripâlakan Udayâdi-
tyan emba pesarindam akhila-vasudhâ-taladol ‖
avarol madhyaman âgiyum bhuvanadolu pûrvvâparâmbhôdhiy ey-
duvinam kûde nimirchchuv ondu-nija-bâhâ-vikrama-krîdey u-
dbhavadind uttaman âdan uttama-guna-brâtaika-dhâmam dharâ-
dhava-chûdâmani Yâdavâbja-dinapam śrî-Vishnu-bhûpâlakam ‖
eleg eseva Kôyatûr ttat-
Talavanapuram ante Râyarâyapuram ba-
lvala baleda Vishnu-têjô-
jvalanade bendavu balishtha-ripu-durggangal ‖
initam durggama-vairi-durgga-chayamam kondam nijâkshêpadind
inibar bbhûparan âjiyol tavisidam tann-astra-sanghâtadind
inibargg ânatarg ittan udgha-padamam kârunyadind endu tân
anitam lekkade pêlvod Abjabhavanum vibbhrântan appam balam ‖

kam ‖ Lakshmî-dêvi Khagâdhipa-
lakshmang esedirdda Vishnug ent ante valam
Lakshmâ-dêvi lasan-mriga-
lakshmânane Vishnug agra-satiyene negaldal ‖
avargge Manôjanante sudatî-jana-chittaman îlkolalke sâlv-
avayava-śôbheyind Atanuv emb abhidhânaman ânad angana-
nivahaman echchu muyvan anam ânade bîraran echchu yuddhadol
tavisuvon âdan âtmabhavan apratimam Narasimha-bhûbhujam ‖
pade-mât êm bandu kandang amrita-jaladhi tâm garbbadim ganda-vâtam
nudiv âtang ennan embai pralaya-samayadol mêreyam mîri barppâ-
kadalannam Kâlanannam mulida Kulikanannam yugântâgniyannam
sidilannam simhadannam Puraharan uri-gannannan î-Narasimham ‖

tad-arddhânga-lakshmi ‖
mridu-padey Êchala-dêvî-
sudatiye Narasimha-nripatig anupama-saukhya-
prade patta-mahâ-dêvî-
padavige sale yôgyey âgi dhareyol negaldal ‖

vritta ‖ lalanâ-lîlege munnav entu Kusumâstram puttidom Vishnugam
lalita-Śrî-vadhuvingav ante Narasimha-kshônipâlangav Ê-
chala-dêvî-vadhugam parârttha-charitam punyâdhikam puttidom
balavad-vairi-kulântakam jaya-bhujam Ballâla-bhûpâlakam ‖
ripu-bhûpâlêbha-simham ripu-nripa-nalinânîka-râkâ-śaśânkam
ripu-râjanyaugha-mêgha-prakara-nirasanôddhûta-vâta-prapâtam
ripu-dhâtrîśâdri-vajram ripu-nripati-tamas-stôma-vidhvamsanârkkam

ripu-prithvîpâḷa-kâḷânaḷan udayisidaṃ Vîra-Ballâḷa-Dêvaṃ ||
gata-lîḷaṃ Lâḷan âḷambita-bahaḷa-bhayôgra-jvaraṃ Gûrjjaraṃ san-
dhṛita-śûḷaṃ Gauḷan uchchaiḥ-kara-dhṛita-viḷasat-pallavaṃ Pallavaṃ prô-
jjhita-chêḷaṃ Chôḷan âdaṃ kadana-vadanadoḷû bhêriyaṃ poyse vîrâ-
hita-bhûbhṛij-jâḷa-kâḷânaḷan atuḷa-baḷaṃ Vîra-Ballâḷa-Dêvaṃ ||
bharadindaṃ tanna dôr-ggarbbadin Oḍey-arasaṃ kâydu kâdalk aṇaṃ pûṇd
ire Ballâḷa-kshitîśaṃ naḍadu baḷasiyuṃ mutte sênâ-gajêndrô-
tkara-dantâghâta-sañchûrṇnita-śikharadoḷ Uchchaṅgiyoḷ silkidaṃ bhâ-
sura-kântâ-dêśa-kôśa-vraja-janaka-hayaughânvitaṃ Pâṇḍya-bhûpaṃ ||
chira-kâlaṃ ripugaḷg asâdhyaṃ enisirdd Uchchaṅgiyaṃ mutti dur-
ddhara-têjô-nidhi dhûḷigôṭeyane koṇḍ â-Kâma-Dêvâvanî-
śvaranaṃ sand Oḍeya-kshitîśvaranan â-bhaṇḍâramaṃ strîyaraṃ
turaga-vrâtamumaṃ samantu piḍidaṃ Ballâḷa-bhûpâḷakaṃ ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Dvâravatî-pura-varâdhîśvaraṃ | Tuḷuva-baḷa-jaḷadhi-baḍavânaḷaṃ dâyâda-dâvânaḷaṃ Pâṇḍya-kuḷa-kamaḷa-vêdaṇḍa gaṇḍa-bhêruṇḍa maṇḍaḷika-bêṇṭekâṟa Chôḷa-kaṭaka-sûṟekâṟa | saṅgrâma-Bhîma | kali-kâla-Kâma | sakaḷa-vandi-bṛinda-santarppaṇa-samagra-vitaraṇa-vinôda | Vâsantikâ-dêvî-labdha-vara-prasâda | Yâdava-kuḷâmbara-dyumaṇi | maṇḍaḷika-makuṭa-chûḍâmaṇi kadana-prachaṇḍa Malaparoḷ-gaṇḍa Śanivâra-siddhi giri-durgga-malla | nâmâdi-praśasti-sahitaṃ śrîmat-Tribhuvanamalla Taḷakâḍu-Koṅgu-Naṅgali-Noḷambavâḍi-Banavase-Hânuṅgal-goṇḍa bhuja-baḷa Vîra-Gaṅga-pratâpa-Hoysaḷa-Vîra-Ballâḷa-Dêvar ddakshiṇa-maṇḍalamaṃ dushṭa-nigraha-śishṭa-pratipâḷana-pûrvvakaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ-geyyuttire tat-pâda-padmôpajîvi ||

tanag ârâdhyaṃ Haraṃ vikrama-bhuja-parighaṃ Vîra-Ballâḷa-Dêvâ-
vanipâḷaṃ svâmi vibhrâjita-vimaḷa-charitrôtkaraṃ Śambhu-dêvaṃ
janakaṃ śishṭêshṭa-chintâmaṇi janani jagat-khyâtey Akkavvey end and
inisaṃ śrî-Chandramauḷi-prabhuge samame kâḷêya-mantrîśa-varggaṃ ||
pati-bhaktaṃ vara-mantra-śakti-yutan Indraṅg entu bhâsvad-Bṛiha-
spati mantrîśvaran âdan ante viḷasad-Ballâḷa-Dêvâvanî-
patig î-viśruta-Chandramauḷi-vibudhêśaṃ mantriy âdaṃ samu-
nnata-têjô-niḷayaṃ virôdhi-sachivônmattêbha-pañchânanaṃ ||
vara-tarkkâmbuja-bhâskaraṃ Bharata-śâstrâmbhôdhi-chandraṃ samu-
ddhura-sâhitya-latâlavâlan esedaṃ nânâ-kaḷâ-kôvidaṃ
sthira-mantraṃ dvija-vaṃśa-śôbhitan aśêsha-stutyan udyad-yaśaṃ
dhareyoḷ viśruta-Chandramauḷi-sachivaṃ saujanya-janmâlayaṃ ||

tad-arddhâṅga-lakshmî ||

ghana-bâhâ-bahaḷôrmmi-bhâsite mukha-vyâkôśa-paṅkêja-maṇ-
ḍane dṛiṅ-mîna-viḷâse nâbhi-vitatâvarttâṅke lâvaṇya-pâ-

vana-vâs-sambhṛite Chandramauḷi-vadhuv î-śrî-Âchiyakkaṃ jagaj-
jana-saṃstutye kaḷaṅka-dûre nute Gaṅgâ-dêvi tân allaḷê ‖
svasty anavarata-vinamad-amara-mauḷi-mâḷâ-miḷita-chaḷana-naḷina-yugaḷa-bhaga-
vad-Arhat-paramêśvara-snâta-gandhôdaka-pavitrîkṛitôttamâṅgeyuṃ chatur-vvidhâ-
nûna-dâna-samuttuṅgeyum appa śrîmatu hiriya-herggaḍitiy Âchala-dêviy anvayav
ent endoḍe ‖

vara-kîrtti-dhavaḷitâśâ-
dviradaughaṃ Mâsavâḍi-nâḍa vinûtaṃ
parama-śrâvakan amaḷaṃ
dharaṇiyoḷ î-Śiveya-nâyakaṃ vibhuv esedaṃ ‖
âtana satige sitâmbuja-
śîtâṃśu-śarat-payôda-viśada-yaśaś-śrî-
dhauta-dharâtaḷeg akhiḷa-vi-
nîtege Chandavveg abaleyar ddorey uṇṭê ‖

tat-putra ‖

Jinapati-pada-sarasîruha-
vinamad-bhṛiṅgaṃ samasta-laḷanânaṅgaṃ
vinaya-nidhi viśva-dhâtriyoḷ
anupaman î-Bamma-dêva-heggaḍe negaḷdaṃ ‖

tat-sahôdaraṃ ‖

gata-duritan amaḷa-charitaṃ
vitaraṇa-santarppitâkhiḷârtthi-prakaraṃ
kshitiyoḷ Bâveya-nâyakan
ati-dhîraṃ kalpa-vṛikshamaṃ gele vandaṃ ‖

tat-sahôdari ‖

sarasiruha-vadane ghana-kuche
hariṇâkshi madôtka-kôkiḷa-svane madavat-
kari-pati-gamane tanûdari
dhareyoḷ Kâḷavve rûpin âgaraṃ âdaḷ ‖

tat-sahôdari ‖

dhareyoḷ rûḍhiya Mâsavâḍiy-arasaṃ Hemmâḍi-dêvaṃ guṇâ-
karan â-bhûpana chitta-vallabhe lasat-saubhâgye Gaṅgâ-niśâ-
kara-târâchaḷa-târa-hâra-śarad-ambhôda-sphurat-kîrtti-bhâ-
surey app Âchala-dêvi viśva-bhuvana-prakhyâtiyaṃ tâḷdidaḷ ‖

tat-sahôdaraṃ ‖

vara-vidvaj-jana-kalpa-bhûjan amaḷâmbhôrâśi-gambhîran u-
ddhura-darppa-pratinâyaka-prakara-tîvra-dhvânta-saṅghâta-saṃ-
haraṇârkkaṃ śarad-abhra-śubhra-viḷasat-kîrtty-aṅganâ-vallabhaṃ
dhareyoḷ Sôvaṇa-nâyakaṃ negaḷdan udyad-dhairyya-śauryyâkaraṃ ‖

kam ‖ Girisutege Jahnukannege
Dharaṇīsuteg Attimabbeg anupama-guṇadoḷ
dorey enal int ī-sakaḷôr-
vvareyoḷ Bâchavve śīḷavati sati negaḷdaḷ ‖

tat-putraṃ ‖
para-sainyâhi-vihaṅgan ûrjjita-yaśas-saṅgaṃ Jinêndrâṅghri-pa-
dma-rajô-bhṛiṅgan udâra-tuṅgan esedaṃ tann oppuv ī-sad-guṇô-
tkaradiṃ dêśiya-daṇḍanâyakan iḷâbhīshṭârttha-sandâyakaṃ
dhareyoḷ Bammeya-nâyakaṃ nikhiḷa-dīnânatha-santrâyakaṃ ‖

tad-vanite ‖
śatapatrêkshaṇe Malli-seṭṭi-vibhugaṃ niśśêsha-châritra-bhâ-
siteg ī-Mâchave-Seṭṭikavvegav anûnâtmīya-saundaryya-nir-
jjita-Chittôdbhava-kântey udbhavisidaḷ Dôchavve sat-kânte tâ-
ra-tushârâṃśu-lasad-yaśô-dhavaḷitâśâ-chakrey ī-dhâtriyoḷ ‖

Bammeya-nâyakan-anujaṃ ‖
Mâraṃ Madanâkâraṃ
hâra-kshīrâbdhi-viśada-kīrtty-âdhâraṃ
dhīraṃ dhareyoḷ negaḷdaṃ
dûrīkṛita-sakaḷa-durita-vimaḷâchâraṃ ‖

tad-anuje ‖
hariṇī-lôchane paṅkajânano ghana-śrôṇi stanâbhôga-bhâ-
sure bimbâdhare kôkiḷa-svane sugandha-śvâse chañchat-tanû-
dari bhṛiṅgâvaḷi-nīḷa-kêśe kaḷa-haṃsī-yâney ī-kambu-kan-
dharey app Âchala-dêvi Kantu-satiyaṃ saundaryyadind eḷipaḷ ‖

tad-anuje ‖
indu-mukhi mṛiga-vilôchane
Mandaragiri-dhairyye tuṅga-kucha-yuge bhṛiṅgī-
brinda-śiti-kêśa-viḷasite
Chendavve vinûtey âdaḷ akhiḷôrvvareyoḷ ‖

tad-anujaṃ ‖
hâra-Hara-hâsa-himaruchi-
târa-giri-sphaṭika-śaṅkha-śubhrâmburuha-
kshīra-Surasindhu-śârada-
nīrada-bhâsura-yaśô'bhirâmaṃ Kâmaṃ ‖
Sirigaṃ Vishṇugav entu munnav Asamâstraṃ puṭṭidoṃ Śambhugaṃ
Girisañjâtegav entu Shaḍvadanan âdoṃ putran ant īgaḷ ī-
dharaṇī-viśruta-Chandramauḷi-vibhugaṃ śrīy-Âchiyakkaṅgav u-
ddhura-têjaṃ guṇi Sôman udbhavisidaṃ nissīma-puṇyôdayaṃ ‖
vara-Lakshmī-priya-vallabhaṃ vijaya-kântâ-karṇnapûraṃ vibhâ-

sura-Vâṇî-hṛidayâdhipaṃ tuhina-târa-kshîra-vârâśi-pâṇ-
ḍura-kîrttîśan udagra-durddhara-turaṅgârûḍha-Rêvantan u-
ddhura-kântâ-kamanîya-Kâman esedaṃ śrî-Sôman î-dhâtriyo
paramârâdhyan ananta-saukhya-niḷayaṃ śrîmaj-Jinâdhîśvaraṃ
guru saiddhântika-chakravartti Nayakîrtti-khyâta-yôgîśvaraṃ
dharaṇî-viśruta-Chandramauḷi-sachivaṃ hṛit-kântan end andaḍ âr
ddorey îy-Âchala-dêvig indu-viśadôdyat-kîrttig î-dhâtriyoḷ ॥
bharadiṃ Beḷugoḷa-tîrtthadoḷ Jinapati-śrî-Pârśva-dêvôdgha-man-
diramaṃ mâḍisidaḷ vinûta-Nayakîrtti-khyâta-yôgîndra-bhâ-
sura-śishyôttama-Bâḷachandra-muni-pâdâmbhôjinî-bhakte su-
sthirey app Âchala-dêvi kîrtti-viśadâśâ-chakre sad-bhaktiyiṃ ॥

tad-guru-kuḷa śrî-Mûlasaṅgha-Dêśiyagaṇa-Pustaka-gachchha-Koṇḍakundânvaya-
doḷ ॥

kaṃ ॥ vidita-Guṇachandra-siddhân-
ta-dêva-sutan âtma-vêdi para-mata-bhûbhṛid-
bhidura-Nayakîrtti-siddhân-
ta-dêvan esedaṃ munîndran apagata-tandraṃ ॥
vara-saiddhânta-payôdhi-varddhana-śarat-târâdhipaṃ târa-hâ-
ra-ruchi-bhrâjita-kîrtti-dhauta-nikhiḷôrvvî-maṇḍaḷaṃ durddhara-
Smara-bâṇâvaḷi-mêgha-jâḷa-pavanaṃ bhavyâmbuja-vrâta-bhâ-
suran î-śrî-Nayakîrtti-dêva-munipaṃ vikhyâtiyaṃ tâḷdidoṃ ॥

tach-chhishyar ॥
vara-saiddhântika-Bhânukîrtti-munipar śrîmat-Prabhâchandra-dê-
var aśêsha-stuta-Mâghanandi-muni-râjar pPadmanandi-vratî-
śvarar urvvî-nuta-Nêmichandra-muni-nâthar khyâtar âdar nnira-
ntarav î-śrî-Nayakîrtti-dêva-muni-pâdâmbhôruhârâdhakar ॥
Smara-mâtaṅga-mṛigêndran udgha-Nayakîrtti-khyâta-yôgîndra-bhâ-
sura-pâdâmburuhânaman-madhukaraṃ chañchat-tapô-lakshmig î-
śvaran âdoṃ narapâḷa-mauḷi-maṇi-ruṅ-mḷâârchchitâṅghri-dvayaṃ
sthiran Âdhyâtmika-Bâḷachandra-munipaṃ châritra-chakrêśvaraṃ ॥
Gauri tapaṅgaḷaṃ negaḷdu tâṃ neredaḷ gaḍa Chandramauḷiyoḷ
nâriyarg inn ad ê-sobagu pêḷ palavuṃ bhavadoḷ nirantaraṃ
sâra-tapaṅgaḷaṃ paḍedu tâṃ neredaṃ gaḍa Chandramauḷi gaṃ-
bhîrey enippa tannan enip Âchalevôl sobagiṅge nôntar âr ॥

Śaka-varshada sâyirada nûṟa nâlkeneya Plava-saṃvatsarada Paushya-bahuḷa-tadige
Sukra-vârad uttarâyaṇa-saṅkrântiy andu ॥

vṛi ॥ âtladhi Chandramauḷi-vibhuv Âchala-dêvi nijôdgha-kântey â-
lôḷa-mṛigâkshi mâḍisida Beḷgoḷa-tîrtthada Pârśva-dêvar a-
rchchâḷige bêḍe Bammeyanahaḷḷiyan ittan udâri Vîra-Ba-

> Ilâḷa-nṛipâḷakan dhareyum adbhiyum uḷḷinam eyde salvinaṃ ॥
> tad-avanipan itta dattiyan
> adan Âchale Bâḷachandra-muni-râja-śrî-
> padâ-yugamaṃ pûjisi chatur-
> udadhivaraṃ nimire kîrtti Jinapatig ittaḷ ॥

antu dhârâ-pûrvvakaṃ mâḍi koṭṭa tad-grâma-sîme । mûḍa Kembareya haḷḷam । alliṃ teṅka Meṭṭaṟe । alliṃ teṅka hiriya-heddâri । alliṃ teṅka âlada-mara । alliṃ teṅka Meḷiyajjan-obbe । alliṃ teṅkal Aṅkada hâḷ-obbe । alliṃ teṅka Nâgarakaṭṭakke hôda heddâri । alliṃ paḍuva Kentaṭṭiya haḷḷaṃ । alliṃ paḍuva mara-nelliya-guṇḍu । alliṃ paḍuva Meṭṭaṟe । alliṃ paḍuva piriy-aṟeya kallatti । alliṃ paḍuval Kaḍavada koḷa । alliṃ paḍuva kallatti । alliṃ paḍuva baṇḍi-dâriy-obbe । alliṃ baḍagal ôṇiya dâri । alliṃ baḍaga Dêvaṇana-keṟeya tây-vaḷḷa । alliṃ baḍaga huṇiseya guṇḍu । alliṃ baḍagal âlada guṇḍu । alliṃ mûḍal obbe । alliṃ mûḍa naṭṭa-guṇḍu । alliṃ mûḍal Atteyaḷiyanaguḍḍe । alliṃ mûḍal âlada-mara । alliṃ mûḍal Kembaraya haḷḷam-aṃ sîme kûḍittu ॥ sthaḷa-vṛitti ॥ śrîkaraṇada Kêśiyaṇana tamma Bâchaṇana kaiyiṃ mâṟaṃ koṇḍu Bekkana kîḷkeṟeya Châmagaṭṭamaṃ biṭṭar adaṟa sîme । mûḍa Sâgara । teṅka Sâgara । paḍuva Huḷḷagaṭṭa । baḍaga naṭṭa kal ॥ hiriya Jakkiya-bbeya keṟeya tôṭa । Kêtaṅgeṟe । Gaṅgasamudrada kîḷêriya tôṭa । basadiya mundaṇa aṅgaḍi ippattu ॥ nânâ-dêsiyuṃ nâḍuṃ nagaramuṃ dêvar ashṭa-vidhârchchanege biṭṭ-âya davasada hêṟiṅge baḷḷa 1 aḍakeya hêṟiṅge hâga 1 meḷasina hêṟiṅge hâga 1 arisinada hêṟiṅge hâga 1 hattiya maḷavege hâge 1 sîreya maḷavege hoṅge visa 1 eleya hêṟiṅge aṟu-nûṟu ॥

> dânaṃ vâ pâlanaṃ vâtra dânâch chhrêyô'nupâlanaṃ
> dânât Svarggam avâpnôti pâlanâd achyutaṃ padaṃ ॥
> bahubhir vvasudhâ dattâ râjabhis Sagarâdibhiḥ
> yasya yasya yadâ bhûmis tasya tasya tadâ phalaṃ ॥
> sva-dattâṃ para-dattâṃ vâ yô harêti vasundharâṃ
> shashṭir vvarsha-sahasrâṇi vishṭhâyâṃ jâyatê krimiḥ ॥

maṅgaḷa-mahâ śrî śrî śrî ॥

328 (125).

On the south wall facing the main entrance to the same basti.

> Kshayâhvaya-ku-vatsarê dvitaya-yukta-Vaiśâkhakê
> Mahîtanaya-vârakê yuta-balarksha-pakshêtarê ।
> pratâpa-nidhi-Dêva-râṭ pralayam âpa hantâsamô
> chaturdaśa-dinê kathaṃ Pitṛipatô nivâryâ gatiḥ ॥

329 (126).

At the east angle of the same wall.

Târaṇa-saṃvatsarada Bhâdrapada-bahuḷa-daśamiyû Sôma-vâradalu Harihara-Râya-nu svasthan âdanu ॥

330 (127).

Below the above.

Kshayâkhya-Śaka-vatsarê dvitaya-yukta-Vaiśâkhakê
Mahîtana [ya] -vârakê yu

331.

At the same basti, on the Pârśvanâtha image.

śrî-Mûlasaṅgha-Dêśîgaṇa-Pustakagachchha-Koṇḍakundânvayakê
siddhânta-chakravarttî Nayakîrtti-munîśvarô bhâti ॥
tach-chhishyôttama-Bâḷachandra-munipa-śrî-pâda-padma-priyâ
sarvvôrvvî-nuta-Chandramauḷi-sachivasyârddhâṅga-lakshmîr iyaṃ
Âchâmbâ rajatâdri-hâra-Hara-hâsôdyad-yaśô-mañjarî-
puñjîbhûta-jagat-trayâ Jina-gṛihaṃ bhaktyâ mudâkârayat ॥

332.

On the white marble image in Siddhânta-basti.

(Nâgari characters.)

. . . . tâtîrâvasudîparâ . . pamagha-dêva ॥

333 (128).

At Nagara-Jinâlaya, outside.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
bhaya-lôbha-dvaya-dûranaṃ Madana-ghôra-dhvânta-tîbrâṃśuvaṃ
naya-nikshêpa-yuta-pramâṇa-parinirṇnîtârttha-sandôhanaṃ
nayanânandana-śânta-kânta-tanuvaṃ siddhânta-chakrêśanaṃ
Nayakîrtti-brati-râjanaṃ nenedoḍaṃ pâpôtkaraṃ piṅguguṃ ॥
avara tachh-chhishya(ya)ru
śrî-Dâmanandi-traividya-dêvaru śrî-Bhânukîrtti-siddhânta-dêvaru Bâḷachandra-dêvaru Prabhâchandra-dêvaru Mâghaṇandi-bhaṭṭâraka-dêvaru mantravâdi-Padmaṇandi-dêvaru Nêmichandra-paṇḍita-dêvaru int ivara śishyaru Nayakîrtti-dêvaru ॥
dhareyoḷ Khaṇḍaḷi-Mûḷabhadra-viḷasad-vaṃśôdbhavar ssatya-śau-
cha-ratar ssiṃha-parâkramânvitar anêkâmbhôdhi-vêḷâ-purân-
tara-nânâ-vyavahâra-jâḷa-kuśaḷar vvikhyâta-ratna-trayâ-
bharaṇar bBeḷguḷa-tîrttha-vâsi-nagaraṅgaḷ rûḍhiyaṃ tâḷdidaru ॥
śrî-Gommaṭapurada samasta-nagaraṅgaḷge śrîmatu-pratâpa-chakravartti Vîra-Bal lâḷa-Dêvara kumâra Sômêśvara-Dêvana pradhânaṃ hiriya-mâṇikya-bhaṇḍâri Râma-dêva-nâyakara sannidhiyalu śrîman-Nayakîrtti-dêvaru koṭṭa śâsana-patthaḷeya kra-

mav ent endaḍe Gommaṭapurada mane-dêre Akshaya-saṃvatsara modalâgi âchandrârkka-târaṃbaraṃ saluvant âgi haṇav-ondara modaliṅge eṇṭu-haṇavaṃ tettu sukhav ipparu Têligara gâṇav oḷagâgi aramaneya nyâyav-anyâya-maḷa-braya ênu bandaḍaṃ â-sthaḷad âchâryyaru tâvê tettu nirnnayisuvaru okkala kâraṇa kathey illa î-śâsana-maryyâdeyaṃ mîṛidavaru dharmma-sthaḷava keḍisidavaru î-tîrtthada nakharaṅgaḷoḷage obbar-ibbaru grâmiṇigaḷ âgi âchâryyarige kauṭilya-buddhiyaṃ kalisi vondak onda nenadu toḷasâṭavaṃ mâḍi hâga beḷeyan aḷihi bêḍikoḷḷiy endu âchâryyarige manaṃ-goṭṭaḍe avaru samaya-drôharu râja-drôharu Baṇañjiga-pageyaru netta-gayaru kole-kavartteg oḍeyaru idan aṛidu nakharaṅgaḷu upêkshisidar âdaḍe î-dharmmava nakharaṅgaḷê keḍisidavar allade âchâryyaruṃ durjjanaruṃ keḍisidavar alla nakharaṅgaḷa anumatav illade obbar-ibbaru grâmiṇigaḷu âchâryyara maneyan akke aramaneyan akke hokkaḍe samaya-drôharu mânya-mannaṇeya pûrvva-maryyâde naḍasuvaru î-maryyâdeyaṃ kiḍisidavaru Gaṅge-taḍiya kavileyaṃ Brâhmaṇaṃ konda pâpada hôharu ||

sva-dattâṃ para-dattâṃ vâ yô harêti vasundharâṃ
shashṭir vvarsha-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ ||

334 (129).

Inside the same basti, to the south.

uktaṃ śrî-Mûlasaṅghê'smin Balâtkâra-ga ......
.... Śâstrasârâkhya-śâstrakṛit ||
śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
namaḥ Kumudachandrâya vidyâ-viśada-mûrttayê
yasya vâk-chandrikâ bhavya-kumudânanda-nandinê ||
namô namma-janânanda-syandinê Mâghanandinê
jagat-prasiddha-siddhânta-vêdinê chit-pramôdinê ||
svasti Śrî-janma-gêhaṃ nibhṛita-nirupamaurvvânaḷôddâma-têjaṃ
vistârântaḥ-kṛitôrvvî-taḷaṃ amaḷa-yaśaś-chandra-sambhûti-dhâmaṃ
vastu-brâtôdbha[va]-sthânakaṃ atiśaya-satvâvaḷambaṃ gabhîraṃ
prastutyaṃ nityaṃ ambhônidhi-nibhaṃ esegum Hoysaḷôrvvîśa-vaṃśaṃ ||

svasti śrî jayâbhyudayaṃ Saka-varshaṃ 1205 neya Chitrabhânu-saṃvatsara Śrâvaṇa-su 10 Bṛi danda svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷâchâryyarum âchâryya-varyyaruṃ śrî-Mûlasaṅghada Iṅgaḷêśvara-Dêśiyagaṇâgragaṇyarum râja-gurugaḷum appa Nêmichandra-paṇḍita-dêvara śishyaru Bâḷachandra-dêvaru śrîman-mahâ-maṇḍaḷâchâryyarum âchâryya-varyyaruṃ Hoysaḷa-Râya-râja-gurugaḷum appa śrî-Mâghanandi-saiddhânta-chakravarttigaḷa priya-guḍḍugaḷum appa śrî-Beḷugaḷa-tîrtthada Balâtkâra-gaṇâgragaṇyarum agaṇya-puṇyarum appa samasta-mâṇikya-nagaraṅgaḷu Nakhara-Jinâlayada Âdidêvara amṛita-paḍige Râcheyana-

halḷiya hola-vêreg oḷagâda Eḍavaḷḷagereya keḷage pûrvva-datti modal-ôriya tôṭamum amṛita-paḍiya gadde . . . . âraṛa bhûmiya sêruvege â-Bâḷachandra-dêvara kayyalu samasta-mâṇikya-nagarangaḷu biḍisikoṇḍa vaḷaya-śâsanada kramav ent endaḍe Râcheyanahaḷḷiya Mallikârjjuna-dêvara dêva-dânada gadde horagâgi â-gaddeyiṃ mûḍalu naṭṭa kallu । allim tenka hâsare-gallu । allim tenka Giḍiganâlada guṇḍugaḷim mûḍaṇa kiṛu-kaṭṭada gadde । nîr-ott oḷagâda chatus-sîme । â-kiṛu-kaṭṭada paḍuvaṇa kôḍiyalu huṭṭu-guṇḍinali barada mukkoḍe basube neṭṭe allim tenka hiriya-beṭṭada tappala hâsare-gallu । allim mûḍaya Dêvaḷangereya tenkaṇa kôḍiya guṇḍinali barada mukkoḍe hasube neṭṭe â-kere-nîr otile sîme । â-kereya baḍagaṇa-kôḍiya guṇḍinalli barada mukkoḍe hasube neṭṭe int î-kereyum kiṛu-kaṭe voḷagâda chatus-sîmeya gadde ॥

335 (130).

At the same place, north side.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanam
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ॥
svasti Śrî-janma-gêham nibhṛita-nirupamaurvvânaḷôddâma-têjam
vistârântaḥ-kṛitôrvvî-taḷam amaḷa-yaśaś-chandra-sambhûti-dhâmam
vastu-vrâtôdbhava-sthânakam atiśaya-satvâvaḷambam gabhîram
prastutyam nityam ambhônidhi-nibham esagum Hoysaḷôrvvîśa-vaṃśam ॥
adaroḷ kaustubhad ond anargghya-guṇamam dêvêbhad uddâma-satvad agurvvam himaraśmiy ujvaḷa-kaḷâ-sampattiyam pârijâtad udâratvada pempam orvvane nitântam taḷdi tân alte puṭṭidan udvêjita-vîra-vairi Vinayâdityâvanîpâḷakam ॥

ka ॥ Vinayâditya-nṛipâḷana
tanubhavan Ereyanga-bhûbhujam tat-tanayam
vinutam Vishṇu-nṛipâḷam
jana-pati tad-apatyan esedan î-Narasiṃham ॥

tat-putram ॥
gata-lîḷam Lâḷan âḷambita-bahaḷabhayôgra-jvaram Gûrjjaram sandhṛita-śûḷam Gauḷan uchchaiḥ-kara-dhṛita-viḷasat-pallavam Pallavam prôjjhita-chêḷam Chôḷan âdam kadana-vadanadoḷ bhêriyam poyse vîrâhita-bhûbhṛij-jâḷa-kâḷânaḷan atuḷa-baḷam Vîra-Ballâḷa-Dêvam ॥
chira-kâlam ripugaḷg asâdhyam enisirdd Uchchangiyam mutti durddhara-têjô-nidhi dhûḷigôṭeyane koṇḍ â-Kâma-dêvâvanîśvaranam sand-Oḍeya-kshitîśvaranan â-bhaṇḍâramam strîyaram turaga-vrâtamumam samantu piḍidam Ballâḷa-bhûpâḷakam ॥

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Dvâravatî-pura-varâdhîśvara । Tuḷuva-baḷa-jaḷadhi-baḍavânaḷa । dâyâda-dâvânaḷa । Pâṇḍya-kuḷa-kamaḷa-vêdaṇḍa । gaṇḍa-bhêruṇḍa । maṇḍaḷika-bêṭekâṟa । Chôḷa-kaṭaka-sûṟekâṟa । saṅgrâma-bhîma । Kalikâla-Kâma । sakaḷa-vandi-bṛinda-santarppaṇa-samagra-vita-raṇa-vinôda । Vâsantikâ-dêvî-labdha-vara-prasâda । Yâdava-kuḷâmbara-dyumaṇi । maṇḍaḷika-makuṭa-chûḍâmaṇi kadana-prachaṇḍa Malaparoḷ-gaṇḍa nâmâdi-praśasti-sahitaṃ śrîmat-Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Noṇambavâḍi-Bana-vase-Hânuṅgal-Lokiguṇḍi-Kummaṭa-Erambaragey-oḷagâda samasta-dêśada nânâ-durggaṅgaḷaṃ lîlâ-mâtradiṃ sâdhyaṃ-mâḍikoṇḍa bhujabaḷa-Vîra-Gaṅga pratâpa-chakravartti Hoysaḷa-Vîra-Ballâḷa-Dêvar samasta-mahî-maṇḍaḷamaṃ dushṭa-ni-graha-śishṭa-pratipâḷana-pûrvvakaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ-geyyutt ire tadîya-kara-taḷa-kaḷita-karâḷa-karavâḷa-dhârâ-daḷana-nissapatnîkṛita-chatuṟ-payôd-hi-parikhâ-parîta-pṛithuḷa-pṛithvî-taḷântarvvarttiyuṃ śrîmad-dakshiṇa-Kukkuṭêś-vara-Jinâdhinâtha-pada-kuśêśayâḷaṅkṛitamuṃ śrîmat-Kamaṭha-Pârśvadêvâdi-nânâ-Jina-varâgâra-maṇḍitamum appa śrîmad-Beḷgoḷa-tîrtthada śrîman-mahâ-maṇḍaḷâchâryyar ent appar endaḍe ॥

> bhaya-lôbha-dvaya-dûranaṃ Madana-ghôra-dhvânta-tîbrâṃśuvaṃ
> naya-nikshêpa-yuta-pramâṇa-parinirṇnîtârttha-sandôhanaṃ
> nayanânandana-śânta-kânta-tanuvaṃ siddhânta-chakrêśanaṃ
> Nayakîrtti-brati-râjanaṃ nenedoḍaṃ pâpôtkaraṃ piṅguguṃ ॥

tach-chhishyar ॥ śrî-Dâmanandi-traividya-dêvaruṃ । śrî-Bhânukîrtti-siddhânta-dêvaruṃ । śrî-Bâḷachandra-dêvaruṃ । śrî-Prabhâchandra-dêvaruṃ । śrî-Mâghana-ndi-bhaṭṭâraka-dêvaruṃ । śrî-mantravâdi-Padmanandi-dêvaruṃ । śrî-Nêmichandra-paṇḍita-dêvaruṃ । śrî Mûlasaṅghada Dêśiyagaṇada Pustakagachchhada śrî-Koṇ-ḍakundânvaya-bhûshaṇar appa śrîman-mahâ-maṇḍaḷâchâryyar śrîman-Nayakîrtti-siddhânta-chakravarttigaḷa guḍḍaṃ ॥

> kshiti-taḷadoḷ râjisidaṃ
> dhṛita-satyaṃ negaḷda Nâga-dêvâmâtyaṃ
> pratipâḷita-Jina-chaityaṃ
> kṛita-kṛityaṃ Bomma-dêva-sachivâpatyaṃ ॥

tad-vanito ॥

> mudadim paṭṭaṇa-sâmiy emba pesaraṃ tâḷdirdda lakshmî-samâ-
> spadan app-i-guṇi Malli-seṭṭi-vibhugaṃ lôkôttamâchâra-sam-
> padeg î-Mâcheve-seṭṭikavvegam anûnôtsâhamaṃ tâḷdi pu-
> ṭṭida Chandavve ramâgra-gaṇye bhuvana-prakhyâtiyaṃ tâḷdidaḷ ॥

tat-putra ॥

> paramânandadin entu Nâkapatigaṃ Paulômigaṃ puṭṭidoṃ
> vara-saundaryya-Jayantan ante tuhina-kshîrôda-kallôḷa-bhâ-
> sura-kîrtti-priya-Nâga-dêva-vibhugaṃ Chandavvegaṃ puṭṭidoṃ

sthiran î-paṭṭaṇa-sâmi viśva-vinutaṃ śrî-Malli-dêvâhvayaṃ ‖
kshitiyoḷ viśruta-Bamma-dêva-vibhugaṃ Jôgavvegaṃ prôdbhavat-
sutan î-paṭṭaṇa-sâmig ârjjita-yaśaṅg î-Malli-dêvaṅgam û-
rjjiteg î-Kâmala-dêvigaṃ janakan ambhôjâsyeg urvvîtaḷa-
stuteg î-Chandale-nârig îśan esedaṃ śrî-Nâga-dêvôttamaṃ ‖
kâritê Vîra-Ballâḷa-pattana-svâminâmunâ
Nâgêna Pârśva-dêvâgrê nṛitya-raṅgâśma-kuṭṭimê ‖
śrîman-Nayakîrtti-siddhânta-chakravarttigaḷge parôksha-vinayârtthavâgi muḍijamu-
maṃ nishidhiyumaṃ śrîmat-Kamaṭha-Pârśva-dêvara basadiya mundaṇa kalu-kaṭ-
ṭumaṃ nṛitya-raṅgamumaṃ mâḍisida tad-anantara ‖
śrî-Nagara-Jinâlayamaṃ
śrî-niḷayaman amaḷa-guṇa-gaṇamaṃ mâḍisidaṃ
śrî-Nâga-dêva-sachivaṃ
śrî-Nayakîrtti-vratîśa-pada-yuga-bhaktaṃ ‖
taj-Jinâlaya-pratipâḷakar appa nagaraṅgaḷ ‖
dhareyoḷ Khaṇḍaḷi-Mûḷabhadra-viḷasad-vaṃśôdbhavar ssatya-śau-
cha-ratar ssiṃha-parâkramânvitar anêkâmbhôdhi-vêḷâ-purân-
tara-nânâ-vyavahâra-jâḷa-kuśaḷar vikhyâta-ratna-trayâ-
bharaṇar bBeḷgoḷa-tîrttha-vâsi-nagaraṅgaḷ rûḍhiyaṃ tâḷdidar ‖
Śaka-varsha 1118 neya Râkshasa-saṃvatsarada Jêshṭha su 1 Bṛihavâradandu Na-
gara-Jinâlayakke Yaḍavalageṛeya modal-êriya tôṭamuṃ yâṛu-salage-gaddeyuṃ Uḍu-
kara-maneya mundaṇa keṛeya keḷagaṇa beddale koḷaga 10 Nagara-Jinâlayada baḍa-
gaṇa Kêti-soṭṭiya kêri â-teṅkaṇa eraḍu mane â-aṅgaḍi seḍey-akki gâṇa eraḍu ma-
nege haṇa aydu ûriṅge maḷabiya haṇa mûṛu ‖

336 (131).

North of the inner door of the same basti.

svasti śrîmatu-Śaka-varshaṃ 1203 neya Pramâthi-saṃvatsarada Mârggaśira-su .
Bri dandu śrî-Beḷuguḷa-tîrtthada samasta-nakharaṅgaḷige Nakhara-Jinâlayada pûjâ-
kârigaḷu oḍambaṭṭu barasida sâsanada kramav ent endaḍe ‖ Nakhara-Jinâlayada
Âdidêvara dêva-dânada gadde beddalu elli uḷḷadanu beḷada-kâladalu dêva [ra] ashṭa-
vidhârchchane amṛitapaḍi-sahita śrîkâryyavanu nakaraṅgaḷu niyâmisi koṭṭa paḍi-
yanu kundade naḍasuvevu â-dêva-dânada gadde beddalanû âdhi kraya hâlote gutage
emma vaṃśav âdiyâgi makkaḷu makkaḷu dappade âru mâḍidaḍaṃ râja-drôhi samaya-
drôhigaḷ endu voḍambaṭṭu barasida śâsana int appudakke avara voppa śrî-Gommaṭa-
nâtha ‖ śrî-Beḷuguḷa-tîrtthada Nakara-Jinâlayada Âdidêvara nityâbhishêkake śrî-
Huligeṛeya Sôvaṇṇa aksha-baṇḍâravâgi koṭṭa gadyâṇaṃ ayidu-honniṅge hâlu ba
1 ‖ Sarvvadhâri-saṃvatsarada dvitîya-Bhâdrapada-su 5 Bri ‖ śrî-Beḷuguḷa-tîrtthada
Jinanâthapurada samasta-mâṇikya-nagaraṅgaḷu tammoḷ oḍambaṭṭu barasida

śâsanada kramav ent andoḍe l Nagara-Jinâlayada śrî-Âdidêvara jîrṇṇôddhârav upakaraṇa śrîkâryyakkevû dhârâ-pûrvvakaṃ mâḍi âchandrârkka-târambaraṃ saluvantâgi ây-eraḍu-paṭṭaṇada samasta-nakharaṅgaḷû sva-dêśi-para-dêśiyindaṃ bandantaha davaṇa-gadyâṇa-nûṟakke gadyâṇaṃ vondaṟôpâdiya davaṇa Âdidêvarige saluvantâgi koṭṭa śâsana yidaṟoḷe virahita-guptavan âru mâḍidaḍam avana santâna nissantâna ava dêva-drôhi râja-drôhi samaya-drôhigaḷ endu voḍambaṭṭu barasida samastanakaraṅgaḷ oppa śrî-Gommaṭa ||

337.

On the Śântinâtha image in Maṅgâyi-basti.

śrîmat-Paṇḍitâchâryya guḍḍi Dêvarâya-Mahârâyara râṇi Bhîmâ-dêvi mâḍisida Śântinâtha-svâmi śrî ||

338.

On the Vardhamâna image in the same basti.

śrî-Paṇḍita-dêvara guḍḍi Basatâyi mâḍisida Vardhamâna-svâmi śrî ||

339.

On the second door-frame of the same basti.

svasti śrî Mûlasaṅgha-Dêśiyagaṇa-Pustakagachchha-Koṇḍakundânvaya śrîmad-Abhinava-Chârukîrtti-paṇḍitâchâryyara śishyo samyaktva-chûḍâmaṇi râya-pâtra-chûḍâmaṇi Beḷuguḷada Maṅgâyi mâḍisida Tribhuvanachûḍâmaṇiy emba chaityâlayakke maṅgaḷa-mahâ śrî śrî śrî ||

340 (133).

Right of the entrance to the same basti.

śrîmatu-Paṇḍita-dêvarugaḷa guḍḍagaḷâda Beḷuguḷada nâḍa Chinna-goṇḍana maga Nâga-goṇḍa Muttagaḍa Honnênahaḷḷiya Kala-goṇḍan oḷagâda gauḍagaḷu Maṅgâyi mâḍisida bastige koṭṭa Doḍanakaṭṭe gadde beddalu yî-dharmmakke aḷupidavaru Vâraṇâsiyallu sahasra-kapileya konda pâpakke hôguvaru maṅgaḷa-mahâ śrî śrî śrî ||

341 (132).

Left of the entrance to the same basti.

svasti śrî Mûlasaṅgha-Dêśiyagaṇa-Pustakagachchha-Koṇḍakundânvayada śrîmad-Abhinava-Chârukîrtti-paṇḍitâchâryyara śishyaḷu samyaktvâdy-anêka-guṇa-gaṇâbharaṇa-bhûshite râya-pâtra-chûḍâmaṇi Beḷuguḷada Maṅgâyi mâḍisida Tribhuvanachûḍâmaṇiy emba chaityâlayakke maṅgaḷa-mahâ śrî śrî śrî ||

No 344.

342 (134).

On the south wall of the same basti.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanam
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
târâsphârâlakaughê sura-krita-sumanô-vrishti-pushpâśayâli-
stômâḥ krâmanti ḍriha ja-dhara-paṭalî-ḍambhatô yasya mûrdhni
sô'yam śrî-Gummaṭêśas tri-bhuvana-sarasî-rañjanê râjahamsô
bhavya . . . . ba-bhânur bBeḷuguḷa-nagarî sâdhu jêjîyatîram ||

Nandana-saṃvatsarada Pusya-śu 3 lû Gerasoppeya Hiriya-Âyyagaḷa śishyaru Gummaṭaṇṇagaḷu Gummaṭanâthana sannidhiyalli bandu chikka-beṭṭadalli chika-bastiya kalla kaṭisi jîrnnôddhâri baḍaga-vâgila basti mûru Maṅgâyi-basti vondu hâge ayidu-basti-jîrṇôddhâra vondu taṇḍakke âhâra-dâna ||

343 (135).

Below the above.

Vikâri-saṃvatsarada Śrâvaṇa-śu 1 Gerasoppeya Śrîmati-avvegaḷu samastaru-gôshṭiya koṭu ga 4 ||

344 (136).

At Bhaṇḍâri-basti, on the first stone on the east side.

svasti samasta-praśasti-sahitam ||
pâshaṇḍa-sâgara-mahâ-baḍavâmukhâgni-Śrîraṅga-râja-charaṇâmbuja-
mûla-dâsa
śrî-Vishṇu-lôka-maṇi-maṇṭapa-mârgga-dâyî Râmânujô vijayatê yati-râja-
râja ||

Śaka-varsha 1290 neya Kîlaka-saṃvatsarada Bhâdrapada-śu 10 Bṛi svasti śrîman-mahâ-maṇḍaḷêśvaraṃ âri-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa śrî-Vîra-Bukka-Râyanu prithvî-râjyava mâḍuva kâladalli Jainarigû bhaktarigû saṃvâjav âdalli Âneyagondi Hosapaṭṭaṇa Penuguṇḍe Kallehada-paṭṭaṇav oḷagâda samasta-nâḍa bhavya-janaṅgaḷu â-Bukka-Râyaṅge bhaktaru mâḍuva anyâyaṅgaḷanû binna-ham-mâḍal âgi Kôvil-Tirumale-Perumâḷ-kôvil-Tirunârâyaṇapura-mukhyavâda sakaḷ-âchâryyarû sakaḷa-samayigaḷû sakaḷa-sâtvikarû môshṭikaru tirupaṇi-tiruviḍi-taṇṇî-ravaru nâlvatt-eṇṭu-janaṅgaḷu sâvanta-bôvakkaḷu Tirikula-Jâmbuva-kulav-oḷagâda hadineṇṭu-nâḍa Śrîvaishṇavara kaiyyalu Mahârâyanu Vaishṇava-darśanakkeû Jaina-darśanakkeû bhêdav illav endu Râyanu Vaishṇavara kaiyyalu Jainara kai-viḍidu koṭṭu yî-Jaina-darśanakke pûrvva-mariyâdeyalu pañcha-mahâ-vâdyaṅgaḷû kaḷaśavu saluvudu Jaina-darśanakke bhaktara deseyinda hâni-vriddhiy âdarû Vaish-ṇava-hâni-vriddhiyâgi pâlisuvaru yî-maryyâdeyalu yallâ-râjyadoḷag uḷḷantaha

bastigaḷige Śrîvaishṇavaru śâsanava naṭṭu pâlisuvaru chandrârkka-sthâyiy-âgi Vaishṇava-samayau Jaina-darśanava rakshisikoṇḍu baheu Vaishṇavarû Jainarû vondu bhêdavâgi kâṇal âgadu śrî-Tirumaleya Tâtayyaṅgaḷu samasta-râjyada bhavya-janaṅgaḷa anumatadinda Beḷuguḷada-tîrtthadalli Vaishṇava-aṅga-rakshegôsuka samasta-râjyadoḷag uḷḷantaha Jainara bâgilu-gaṭṭaḷeyâgi mane-manege varshakke 1 haṇa koṭṭu ây-ettida honniṅge dêvara aṅga-rakshegey ippatt-âḷanû santaviṭṭu mikka honniṅge jîrṇna-Jinâlayaṅgaḷige sotheyan ikûdu yî-mariyâdeyalu chandrârkkar uḷḷannaṃ tappalîyade varsha-varshakke koṭṭu kîrttiyanû puṇyavanû upârjjisikombudu yî-mâḍida kaṭṭaḷeyanu âvan obbanu mîṟidavanu râja-drôhi saṅgha-samdâyakke drôhi tapasviy âgali grâmiṇiy âgali yî-dharmmava keḍsidar âdaḍe Gaṅgeya taḍiyalli kapileyanû Brâhmaṇananû konda pâpadalli hôharu ‖

ślô ‖ sva-dattaṃ para-dattaṃ vâ yô harêti vasundharâṃ
shashṭi-varsha-sahasrâṇi vishṭâyâṃ jâyatê kṛimi ‖

(*Subsequently added above.*)

Kallehada Harvvi-śeṭṭiya su-putra Busuvi-seṭṭi Bukka-Râyarige binnahaṃmâḍi Tirumaleya Tâtayyaṅgaḷa bijayaṃ-gaisi tarandu jîrṇnôddhârava mâḍisidaru ubhaya-samayavû kûḍi Busuvi-seṭṭiyarige Saṅgha-nâyka-paṭṭava kaṭṭidaru ‖

345 (137).

On the second stone, in the same place.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖

bhadram astu Jina-śâsanâya

svasti śrî-janma-gêhaṃ nibhṛita-nirupamaurvvânaḷôddâma-têjaṃ
vistârântaḥ-kṛitôrvvî-taḷaṃ amaḷa-yaśaś-chandra-sambhûti-dhâmaṃ
vastu-brâtôdbhava-sthânakaṃ atiśaya-satvâvaḷambaṃ gabhîraṃ
prastutyaṃ nityaṃ ambhônidhi-nibhaṃ esegum Hoysaḷôrvvîśa-vaṃśaṃ ‖
adaroḷu kaustubhad ond-anargghya-guṇamaṃ dêvêbhad uddâma-satvad agurvvaṃ hima-raśmiy ujvaḷa-kaḷâ-sampattiyaṃ pârijâtad udâratvada pempan orvvane nitântaṃ tâḷdi tân alte puṭṭidan udvêjita-vîra-vairi Vinyâdityâvant-pâḷakaṃ ‖

ka ‖ vinayaṃ budharaṃ rañjise
ghana-têjaṃ vairi-balaman alaḷise negaḷdaṃ
Vinayâditya-nṛipâḷakan
anugata-nâmârtthan amaḷa-kîrtti-samartthaṃ ‖
â-Vinayâdityana vadhu
bhâvôdbhava-mantra-dêvatâ-sannibhe sadbhâva-guṇa-bhavanaṃ akhiḷa-kaḷâ-viḷasite Keḷayab-arasiy embaḷe pesariṃ

â-dampatige tanûbhavan
âdaṃ Śachigaṃ Surâdhipatigaṃ munn ent
âdaṃ Jayantan ante vi-
shâda-vidûrântaraṅgan Eṟeyaṅga-nṛipaṃ ‖
âtaṃ Châḷukya-bhûpâḷana balada bhujâ-daṇḍam uddaṇḍa-bhûpa-
brâta-prôttuṅga-bhûbhṛid-vidaḷana-kuḷiśaṃ vandi-sasyaugha-mêghaṃ
śvêtâmbhôjâta-dêva-dviradana-śarad-abhrêndu-kundâvadâta-
khyâta-prôdyad yaśaś-śrî-dhavaḷita-bhuvanaṃ dhîran êkâṅga-vîraṃ ‖
Eṟeyan eḷeg enisi negaḷdirdd
Eṟeyaṅga-nṛipâḷa-tiḷakan aṅgane chelviṅ-
g eṟevaṭṭu śîla-guṇadiṃ
neṟed Êchala-dêviyantu nôntarum oḷarê ‖
ene negaḷd avar irvvarggaṃ
tanûbhavar negaḷdar alte Baliâḷaṃ Vi-
shṇu-nṛipâḷakan Udayâdi-
tyan emba pesarindam akhiḷa-vasudhâ-taḷadoḷ ‖
vṛi ‖ avaroḷ madhyaman âgiyuṃ bhuvanadoḷ pûrvvâparâmbhôdhiy e-
yduvinaṃ kûḍe nimirchchuv ondu nija-bâhâ-vikrama-krîḍey u-
dbhavadind uttaman âdan uttama-guṇa-vrâtaika-dhâmaṃ dharâ-
dhava-chûḍâmaṇi Yâdavâbja-dinapaṃ śrî-Vishṇu-bhûpâḷakaṃ ‖
ka ‖ eḷeg eseva Kôyatûr-ttaḷ-
Taḷavanapuram ante Râyarâyapuraṃ ba-
ḷvaḷa baḷeda Vishṇu-têjô-
jvaḷanade benduvu baḷishṭha-ripu-durggaṅgaḷ ‖
vṛi ‖ initaṃ durggama-vairi-durgga-chayamaṃ koṇḍaṃ nijâkshêpadind
inibar bbhûparan âjiyoḷ tavisidaṃ tann astra-saṅghâtadind
inibargg ânatargg ittan udgha-padamaṃ kâruṇyadind endu tân
anitaṃ lekkade pêḷvoḍ Abjabhhavanuṃ vibhrântan appaṃ balaṃ ‖
ka ‖ Lakshmî-dêvi Khagâdhipa-
lakshmaṅg esedirdda Vishṇug ent ante valaṃ
Lakshmâ-dêvi lasan-mṛiga-
lakshmânane Vishṇug agra-satiy ene negaḷdaḷ ‖
avargge manôjanante sudatî-jana-chittaman îḷkoḷalke sâlv-
avayava-śôbheyind Atanuv emb abhi lbânaman ânad aṅganâ-
nivahaman echchu muyvan aṇam ânade bîraran echchu yuddhadoḷ
tavisuvon âdan âtma-bhavan apratimaṃ Narasiṃha-bhûbhujaṃ ‖
paḍe-mât êṃ bandu kaṇḍaṅg amṛita-jaḷadhi tâṃ garbhadiṃ gaṇḍa-vâtaṃ
nuḍiv âtaṅg ennan embai praḷaya-samayadoḷ mêreyaṃ mîṛi barppâ-
kaḍalannaṃ Kâḷanannaṃ muḷida-Kuḷikanannaṃ yugântâgniyannaṃ

siḍilannaṃ siṃhadannaṃ Puraharan uri-gaṇṇannan I-Nârasiṃhaṃ ‖
ripu-sarppad-darppa-dâvânaḷa-bahaḷa-sikhâ-jâḷa-kâḷâmbuvâhaṃ
ripu-bhûpôdyat-pradîpa-prakara-paṭutara-sphâra-jhanjhâ-samîraṃ
ripu-nâgânîka-târkshyaṃ ripu-nṛipa-naḷinî-shaṇḍa-vêdaṇḍa-rûpaṃ
ripu-bhûbhṛid-bhûri-vajraṃ ripu-nṛipa-mada-mâtaṅga-siṃhaṃ Nṛisiṃhaṃ‖
svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara । Dvâravatîpura-varâdhîśvara । Tuḷuva-baḷa-jaḷadhi-baḍavânaḷa । dâyâda-dâvânaḷa । Pâṇḍya-kuḷa-kamaḷa-vêdaṇḍa । gaṇḍabhêruṇḍa । maṇḍaḷika-bêṇṭekâṛa Chôḷa-kaṭaka-sûṛekâṛa । saṅgrâma-Bhîma । Kali-kâla-Kâma । sakaḷa-vandi-bṛinda-santarppaṇa-samagra-vitaraṇa-vinôda । Vâsantikâ-dêvî-labdha-vara-prasâda । Yâdava-kuḷâmbara-dyumaṇi । maṇḍaḷika-makuṭa-chûḍâmaṇi kadana-prachaṇḍa । Malaparoḷ-gaṇḍa । nâmâdi-praśasti-sahita śrîmat-Tribhuvana-malla Taḷakâḍu-Koṅgu-Naṅgali-Noḷambavâḍi-Banavase-Hânuṅagl-goṇḍa bhuja-baḷa-Vîra-Gaṅga-pratâpa-Hoysaḷa-Nârasiṃha-Dêvar । dakshiṇa-mahî-maṇḍaḷamaṃ dushṭa-nigraha-śishṭa-pratipâḷana-pûrvvakaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ-geyyuttam ire tadîya-pitṛi-Vishṇu-bhûpâḷa-pâda-padmôpajîvi ‖

à-negaḷda Nârasiṃha-dha-
rânâthaṅg Amara-patige Vâchaspativôl
tân esedan uchita-kâryya-vi-
dhâna-dharaṃ mânya-mantri Huḷḷa-chamûpaṃ ‖

vṛi ‖ akaḷaṅkaṃ pitṛi Vâji-vaṃśa-tiḷakaṃ śrî-Yaksha-râjaṃ nijâmbike Lôkâmbike lôka-vandite suśîlâchâre daivan divîśa-kadamba-stuta-pâda-padman Aruhaṃ nâthaṃ Yadu-kshôṇipâḷaka-chûḍâmaṇi Nârasiṃhan enal ê-pemp-uḷḷanô Huḷḷapaṃ ‖
dhareyaṃ geldirdda tiṇp-uḷḷanan udadhiyan ôn-emba guṇp-uḷḷanaṃ Mandaramaṃ mârkkoḷva pemp-uḷḷanan amara-mahîjâtamaṃ mikka lôkôttaram app ârpp-uḷḷanaṃ Puḷḷanan eseva Jinêndrâṅghri-paṅkêja-pûjôtkaradoḷ taḷpoyd alamp-uḷḷanan anukarisal marttyan âvoṃ samartthaṃ ‖
sumanas-santati-sêvitaṃ guru-vachô-nirddishṭa-nîtikramaṃ samadârâti-baḷa-prabhêdana-karaṃ śrî-Jaina-pûjâ-samâja-mahôtsâha-paraṃ Purandarana pempaṃ tâḷdi bhaṇḍâri-Huḷḷama-daṇḍâdhipan irddapaṃ mahiyoḷ udyad-vaibhava-bhrâjitaṃ ‖
satataṃ prâṇi-vadhaṃ vinôdam anṛitâḷâpaṃ vachaḥ-prauḍhi santatam anyârtthaman îḍu koḷvude valaṃ têjaṃ para-strîyaroḷ rati saubhâgyam anûna-kâṅkshe matiy âyt ellarggam âr ppôltapar bbrata-ratna-prakarakke śîḷa-bhaṭar oḷ-gâḥ-uḷḷanaṃ Huḷḷanaṃ ‖
sthira-Jina-śâsanôddharaṇar âdiyoḷ âr ene Râchamalla-bhûvara-vara-mantri Râyane baḷikke budha-stutan appa Vishṇu-bhûvara-vara-mantri Gaṅgaṇane matte baḷikke Nṛisiṃha-Dêva-bhûvara-vara-mantri Huḷḷane peṛaṅg init uḷḷade pêḷal âgadê ‖

Jina-gaditâgamârttha-vidar asta-samasta-bahir-prapañchar aty-anupama-śuddha-bhâva-niratar ggata-môhar enippa Kukkuṭâ-sana-Maladhâri-dêvare jagad-gurugaḷ gurugaḷ nija-vratakk-ene guṇa-gauravakke toṇey âro chamûpati-Huḷḷa-râjanâ ‖
Jina-gêhôddharaṇaṅgaḷiṃ Jina-mahâ-pûjâ-samâjaṅgaḷiṃ
Jina-yôgi-braja-dânadiṃ Jina-pada-stôtra-kriyâ-nishṭheyiṃ
Jina-sat-puṇya-purâṇa-saṃśravaṇadiṃ santôshamaṃ tâḷdi bha-vya-nutaṃ nichchalum inte poḷtu-gaḷevaṃ śrî-Huḷḷa-daṇḍâdhipaṃ ‖

ka ‖ nippaṭame jîrṇnaṃ âdudan
Uppaṭṭâytana mahâ-Jinêndrâlayamaṃ
ni-pposatu mâḍidaṃ karam
oppire Huḷḷaṃ manasvi Baṅkâpuradoḷ ‖

mattam alliye ‖

vṛi ‖ kalitanamuṃ viṭatvamuman uḷḷavan âdiyoḷ orvvan urvviyoḷ
Kaliviṭan emban âtana Jinâlayamaṃ neṟe jîrṇnam âdudaṃ
kali sale dânadoḷ parama-saukhya-ramâ-ratiyoḷ viṭaṃ vini-śchalav enisirdda Huḷḷan adan ettisidaṃ Rajatâdri-tuṅgamaṃ ‖
priyadindaṃ Huḷḷa-sênâpati Kopaṇa-mahâ-tîrtthadoḷ dhâtriyuṃ vâ-rddhiyum uḷḷannaṃ chatur-vviṃśati-Jina-muni-saṅghakke niśchintamâg a-kshaya-dânaṃ salva pâṅgiṃ bahu-kanakaman â-kshêtrajargg ittu sad-vṛi-ttiyan int î-lôkam ellam pogaḷe biḍisidaṃ puṇya-puñjaika-dhâmaṃ ‖
â-Kellaṅgeṟey âdi-tîrttham adu munnaṃ Gaṅgariṃ nirmmitaṃ
lôka-prastutam âytu kâla-vaśadiṃ nâmâvaśêshaṃ baḷikk
â-kalpa-sthiram âge mâḍisidan î-bhâsvaj-Jinâgâramaṃ
śrî-kântaṃ taḷadindam eyde kaḷasaṃ śrî-Huḷḷa-daṇḍâdhipaṃ ‖

ka ‖ pañcha-mahâ-vasatigaḷaṃ
pañcha-su-kalyâṇa-vâñchheyiṃ Huḷḷa-chamû-
paṃ chaturaṃ mâḍisidaṃ
kâñchana-naga-dhairyyan eseva Kellaṅgeṟeyoḷ ‖

ka ‖ Huḷḷa-chamûpana guṇa-gaṇam
uḷḷ-anituman âro neṟeye pogaḷal neṟevar
baḷḷadoḷ aḷed udadhiya jaḷam
uḷḷ-anituman âro pavaṇisal neṟevannar ‖
saṃśita-sad-guṇaṃ sakala-bhavya-nutaṃ Jina-bhâshitârttha-nis-saṃśaya-buddhi Huḷḷa-pṛitanâ-pati kairava-kunda-haṃsa-śu-bhrâṃśu-yaśaṃ jagan-nutadoḷ î-vara-Beḷguḷa-tîrtthadoḷ chatur-vviṃśati-tîrtthakṛin-niḷayamaṃ neṟe mâḍisidaṃ dal int idaṃ ‖

ka ‖ Gommaṭa-pura-bhûshaṇam idu
gommaṭam âyt ene samasta-parikara-sahitaṃ

sammadadiṃ Huḷḷa-châmû-
paṃ mâḍisidaṃ Jinôttamâḷayaman idaṃ ||

vṛi || parisûtraṃ nṛitya-gêhaṃ pravipuḷa-viḷasat-paksha-dêśastha-śaiḷa-
sthira-Jainâvâsa-yugmaṃ vividha-suvidha-patrôllasad-bhâva-rûpô-
tkara-râjadvâra-harmmyaṃ beras atuḷa-chaturvviṃśa-tîrtthêśa-gêhaṃ
paripûrṇṇaṃ puṇya-puñja-pratimam esedud îy-andadiṃ Huḷḷanindaṃ ||

svasti śrî Mûlasaṅghada Dêsiyagaṇada Pustakagachchhada Koṇḍakundânvaya-bhûshaṇar appa śrî-Guṇachandra-siddhânta-dêvara śishyar appa śrî-Nayakîrtti-siddhânta-dêvar ent appar endoḍe ||

vṛi || bhaya-môha-dvaya-dûranaṃ madana-ghôra-dhvânta-tîvrâṃśuvaṃ
naya-nikshêpa-yuta-pramâṇa-parinirṇṇîtârttha-sandôhanaṃ
nayanânandana-śânta-kânta-tanuvaṃ siddhânta-chakrêśanaṃ
Nayakîrtti-brati-râjanaṃ nenedoḍaṃ pâpôtkaraṃ piṅguguṃ ||
krita-dig-jaitrav idhaṃ barutte Narasiṃha-kshôṇipaṃ kaṇḍu san-
matiyiṃ Gommaṭa-Pârśvanâtha-Jinaraṃ matt î-chaturvviṃśati-
pratimâ-gêhaman int ivarkke vinataṃ prôtsâhadiṃ biṭṭan a-
pratimallaṃ Savaṇêran ûran abhayaṃ kalpântaraṃ salvinaṃ ||

adarke Nayakîrtti-siddhânta-chakravarttigaḷaṃ mahâ-maṇḍaḷâchâryyaran âchâryyar mmâḍi ||

vṛi || tavad-auchityade Nârasiṃha-nṛipaniṃ tâṃ pettudaṃ sad-guṇâ-
rṇṇavan î-Jaina-gṛihakke mâḍidan achaṇḍaṃ Huḷḷa-daṇḍâdhipaṃ
bhuvana-prastutan opputirppa Savaṇêṟ emb ûran ambhôdhiyuṃ
raviyuṃ chandranum urvvarâ-vaḷayamuṃ nilvannegaṃ salvinaṃ ||

grâma-sîmey ent endaḍe mûḍaṇa-deseyoḷ Savaṇêṟa-Bekkan-eḍeya sîme karaḍiyaṟe alliṃ teṅka hiriy-obbeyiṃ pôgalu Bimbi-seṭṭiya keṟeya kôḍiya kîḷ-bayalu alliṃ teṅka Barahâḷa keṟey achchugaṭṭu mêreyâgi hiriy-obbeya basuriya teṅkaṇa kembareya huṇise teṅkaṇa deseyoḷu Biḷattiya Savaṇêṟa eḍeya ereya diṇeya huṇiseya koḷa hiriy-âla alliṃ haḍuvalu hiriy-obbeya seḷḷa-moraḍiya haḍuvaṇa Baḷḷeyakeṟeya teṅkaṇa-kôḍiya Baḷariya bana allind atta Taṟihaḍiya Kaliyamanakaṭṭada tây-vaḷḷa Jannavurada hiriya-keṟeya tây-vaḷḷa sîme | haḍuvaṇa deseyoḷ Jannavurakkaṃ Savaṇêṟiṅgaṃ sâgara-maryyâde Jannavûra Savaṇêṟa keṟey-êriya naḍuvaṇa hiriya-huṇise sîme baḍagaṇa-deseyoḷ kakkina kôhu adaṟa mûḍaṇa Bîrajjana keṟe â-keṟey-oḷage Savaṇêṟa Beḍuganahaḷḷiya naḍuve basuriya doṇe alliṃ mûḍal Âlajjana kummari alliṃ mûḍa chilladaṟe sîme || î-sthaḷadind âda dravyaman illiy-âchâryyar î-sthânada basadigaḷa khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṃ dêvatâ-pûjegaṃ raṅga-bhôgakkaṃ basadige besa-keyva prajegaṃ ṛishi-samudâyad âhâra-dânakkaṃ salisuvudu ||

idan âvaṃ nija-kâladoḷ su-vidhiyiṃ pâḷippa lôkôttamaṃ
viditaṃ nirmmaḷa-puṇya-kîrtti-yugamaṃ tâṃ tâḷduguṃ mattaṃ int-

idan âvaṃ kiḍip-ondu keṭṭa-bageyaṃ tand âtan âḷduṃ gabhî-ra-durantô (*Stops here*)

346 (137).

On the right side of the same stone.

śrîmat-Supârśva-dêvaṃ
bhû-mahitaṃ mantri-Huḷḷa-Râjaṅgaṃ tad-
bhâmini-Padmâvatigaṃ
kshêmâyur-vvibhava-vṛiddhiyaṃ mâḷk abhavaṃ ॥
kamanîyânana-hêma-tâmarasadiṃ nêtrâsitâmbhôjadind
amaḷâṅga-dyuti-kântiyiṃ kucha-rathâṅga-ḍvandvadiṃ Śrî-nivâ-
sam enalu Padmala-dêvi râjisutam irppaḷu Huḷḷa-Râjântaraṅ-
ga-marâḷaṃ ramiyippa padminiyavolu nitya-prasâdâspadaṃ ॥
chala-bhâvaṃ nayanakke kârśyam udarakk atyanta-râgaṃ padau-
shṭha-lasat-pâṇi-talakke karkkaśate vakshôjakke kârshṇyaṃ kacha-
kk alasatvaṃ gatig allad illa hṛidayakk endandu Padmâvatî-
lalanâ-ratnada rûpa-śîla-guṇamaṃ pôlvannar âr kkânteyar ॥
Uragêndra-kshîra-nîrâkara-Rajatagiri-śrî-sita-chchhatra-Gaṅgâ-
Hara-hâs-Airâvatêbha-sphaṭika-vṛishabha-śubhrâbhra-nîhâra-hârâ-
mara-râja-śvêta-paṅkêruha-Haḷadhara-Vâk-chhaṅkha-haṃsêndu-kundô-
tkara-chañchat-kîrtti-kântaṃ budha-jana-vinutaṃ Bhânukîrtti-vratîndr-
aṃ ॥
śrî-Nayakîrtti-munîśvara-
sûnu-śrî-Bhânukîrtti-yatipatig ittaṃ
bhû-nutan app â-Huḷḷapa-
sênâpati dhârey-eṟedu Savaṇêṟ-ûraṃ ॥

347 (137).

On the left side of the same stone.

svasti śrî-jayâbhyudayaś cha Saka-varushaṃ 1200 neya Bahudhânya-saṃvat-sarada Chaitra-su 1 Su । Bhaṇḍâriyayyana basadiya śrî-Dêvaravallabha-dê [va] rige nityâbhishêkakke akshaya-bhaṇḍâravâgi śrîmanu-mahâ-maṇḍaḷâchâriyaru Uda-chandra-dêvara śishyaru Munichandra-dêvaru ga 2 pa 5 kkaṃ hâlu mâna 2 śrîmatu-Chandraprabha-dêvara śishyaru Padumaṇandi-dêvaru koṭṭa pa 9 ha ¼ śrîman-mahâ-maṇḍaḷâchâriyaru-Nêmichandra-dêvara tamma Sâtaṇṇanavara maga Padumaṇṇanavaru koṭṭa ga 1 pa 2 Munichandra-dêvara aḷiya Âdiyaṇṇa ga 1 pa 2½ Bammi-seṭiyara tamma Pârisa-dêva ga 1 pa 2½ Jannavurada sênabôva Mâdayya ga 1 pa 2½ âtana tamma Pârisa-dêvayya Siṅgaṇṇa pa 6½ sênabôva Padummaṇṇana

maga Chikkaṇṇa ga pa 1 Bhâratiyakkana Nemmaveyakka pa 1 Aggappage .. śrîman-mahâ-maṇḍaḷâchâriyarum râja-gurugaḷum appa śrî-Mûlasaṅghada samudâyaṅgaḷ Durmmukhi-saṃvatsarada Âshâḍha-su 5 Â ‖ śrî-Gommaṭa-dêvar śrî-Kamaṭha-Pârśva-dêvaru Bhaṇḍâryyayana basadiya śrî-Dêvaravallabha-dêvaru mukhyavâda basadigaḷa dêva-dânada gadde beddalu sahita khâṇa abhyâgati kaṭaka-śêse basadi-manakshata yivu muntâgi yênuvanuṃ koḷḷiv endu biṭṭu śrî-Beḷuguḷa-tîrtthada samasta-mâṇikya-nagaraṅgaḷu Kabbâhu-nâtha-aṟuvaṇada gauḍu-prajegaḷu muntâgi śrî-Dêvaravallabha-dêvara Hâḍuvarahaḷḷige Sambhu-dêva anyâyavâgi maḷabrayavâgi komba gadyâṇa aydanu â-Dêvaravallabha-dêvara raṅga-bhôgakke saluudu â-haḷḷiya ashṭa-bhôga-têja-sâmya kiṟukuḷa yên âdoḍaṃ â-Dêvaravallabhadêvara raṅga-bhôgakke salu

348.

On a stone leaning against the southern wall of the enclosure of the same basti.

. . . . chhanaṃ . . . . śâsanaṃ
. . parôksha . . . . yya . . dbhu . . . . nuḍi . . . . lântaraka . .
llâya-dêvaru tat-sishya . . . . jya . . dâtâ . . . . tat-sishya . .
. . . . Abheyanandi . . . . siddhânti-dêvaru dêva . . . .
. . ddhânti-dêvaru . . . . .vachandra . . . . Surakîrtti-traivi . . . .
. . . . chandra-bhaṭṭâ . . . . Guṇachandra-. . . . . . bhaṭṭâraka . . . . . .
. . . . . bhaṭṭârakaru . . . . kaṭakâ . . . . tra . . . . ta kamala
. . . . praha . . . . . . dhyâhṇa-kalpavriksha-Vâsupû . . ya . . . . sikshati . . ka śrî . . .
. . . . du . . . . yôgi-tiḷa . . . . daṃ śrîmâ . . . . tayâtmaka tat-pra . . . . . . ve ‖ śrî-kû . . . . yava . . . . tâya . . . .
ramala . . . . m anvayâbhidhâna abhinava-svâra cha chatu . . . . chakravartti . . . . mâ ra . . . . t-pramo . . . .
gu . . . .
. . . .
ppa . . . . kkaṃ paḍi . . . .
. . . .

349 (138).

On the west side of the same basti.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanam ‖
bhadraṃ bhûyâj Jinêndrâṇâṃ śâsanâyâgha-nâśinê
ku-tîrttha-dhvânta-saṅghâta-prabhêda-ghana-bhânavê ‖

svasti Hoysaḷa-vaṃśâya Yadu-mûḷâya yad-bhavaḥ
kshatra-mauktika-santânaṟ prithvî-nâyaka-maṇḍanam ‖
śrî-dharmmâbhyudayâbja-shaṇḍa-taraṇis samyaktva-chûḍâmaṇir
nnîti-śrî-saraṇiṟ pratâpa-dharaṇir ddânârtthi-chintâmaṇiḥ
vaṃśê Yâdava-nâmni mauktika-maṇir jjâtô jagan-maṇḍanaḥ
kshîrâbdhâv iva kaustubhô'tra Vinayâdityâvanîpâḷakaḥ ‖
api cha ‖ Śrî-kântâ-kamanîya-kêḷi-kamaḷôllâsât su-nityôdayâd
darppândha-kshitipândhakâra-haraṇâd bhûyaṟ pratâpânvayât
dik-chakrâkramaṇâd vishat-kuvaḷaya-pradhvaṃsanâd bhûtaḷê
khyâtô'nvarttha-nijâkhyayaisha Vinayâdityâvanîpâḷakaḥ ‖
Dhâtrâ tri-ḷôkôdara-sâra-bhûtair aṃśair nnmudâ svasya vinirmmitêva
tasya priyâ Kêḷiya-nâma-dêvî Manôja-râjya-prakṛitir bbabhûva ‖
tayôr abhûd bhû-nuta-bhûri-kîrttiṟ parâkramâkrânta-dig-anta-bhûmiḥ
tanûbhavaḥ kshatra-kuḷa-pradîpaḥ pratâpa-tuṅgônv Eṟeyaṅga-bhûpaḥ ‖
vitaraṇa-latâ-vasantaṟ pramadâ-rati-vârddhi-târakâ-kântaḥ
sâkshât samara-Kṛitântô jayati chiraṃ bhûpa-makuṭa-maṇir Eṟeyaṅgaḥ ‖
api cha ‖ śarad-amṛita-dyuti-kîrttir mManasija-mûrttir vvirôdhi-Kuru-Kapikêtuḥ
Kali-kâla-jaladhi-sêtur jayati chiraṃ kshatra-mauḷi-maṇir Eṟeyaṅgaḥ ‖
api cha ‖ Jaya-lakshmî-kṛita-saṅgaḥ kṛita-ripu-bhaṅgaḥ praṇûta-guṇa-tuṅgaḥ
bhûri-pratâpa-raṅgô jayati chiraṃ nṛipa-tirîṭa-maṇir Eṟeyaṅgaḥ ‖
api cha ‖ Lakshmî-prêma-nidhir vvidagdha-janatâ-châturyya-charchchâ-vidhir
vvîra-śrî-naḷinî-vikâsa-mihirô gâmbhîryya-ratnâkaraḥ
kîrtti-śrî-latikâ-vasanta-samayas saundaryya-lakshmîmayas
sa śrîmân Eṟeyaṅga-tuṅga-nṛipatiḥ kaiḥ kair nna saṃvarṇnyatê ‖
api cha ‖ kaś śaknôty Eṟeyaṅga-maṇḍaḷapatêr ddôr-vvikrama-krîḍanaṃ
stôtuṃ Mâḷava-maṇḍaḷêśvara-purîṃ Dhârâm adhâkshît kshaṇât
dôḥ-kaṇḍûḷa-karâḷa-Chôḷa-kaṭakaṃ drâk kândiśîkaṃ vyadhân
nirddhâmâkṛita Chakragoṭṭam akarôd bhaṅgaṃ Kaḷiṅgasya cha ‖
kântâ tasya Latântabâṇa-lalanâ lâvaṇya-puṇyôdayais
saubhâgyasya cha viśva-vismayakṛitaṟ pâtrî dharitrî-bhṛitaṟ
putrîvad viḷasat-kaḷâsu sakaḷâsv Ambhôjayônêr vvadhûr
âsîd Êchala-nâma-puṇya-vanitâ râjñî yaśaś-śrî-sakhî ‖
api cha ‖ kuntaḷa-kadaḷî-kântâ pṛithu-kucha-kumbhâ madâlasâ bhâti sadâ
Smara-samara-sajja-vijaya-mataṅgôdbhava-châru-mûrttir Êchala-dêvî ‖
api cha ‖ Sachîva Śakraṃ Janakâtmajêva Râmaṃ Girîndrasya sutêva Śambhuṃ
Padmêva Vishṇuṃ madayaty ajasraṃ sânaṅga-lakshmîr Eṟeyaṅga-bhûpaḥ ‖
Kausalyayâ Daśarathô bhuvi Râmachandraṃ śrî-Dêvakî-vanitayâ Vasudêva-bhûpaḥ

Krishṇaṃ Sachî-pramadayêva Jayantaṃ Indrô Vishṇuṃ tayâ sa nṛipatir jjanayâṃbabhûva ‖
udayati Vishṇau tasminn anêśad ari-chakra-kuḷam iḷâdhipa-chandrê
adhikatara-śriyam abhajat kuvaḷaya-kulam aśvad amaḷa- dharmmâmbhôdhiḥ ‖
api cha ‖ nirddaḷita-Kôyatûrô bhasmîkṛita-Koṅga-Râyarâyapuraḥ
ghaṭṭita-Ghaṭṭa-kavâṭaḥ kampita-Kâñchîpuras sa Vishṇu-nṛipâḷaḥ ‖
api cha ‖ atuḷa-nija-baḷa-padâhati-dhûḷîkṛita-tad-Virâṭa-narapati-durggaḥ
vana-vâsita-Vanavâsô Vishṇu-nṛipas taraḷitôru-Vallûraḥ ‖
api cha ‖ nija-sênâ-pada-dhûḷî-karddamita-Malaprahâriṇî-vâriḥ
Kaḷapâḷa-śôṇitâmbu-niśâtîkṛita-nija-karâsir avanipa-Vishṇuḥ ‖
api cha ‖ Narasiṃha-varmma-bhûbhuja-Sahasrabhuja-bhûja-Paraśurâmô'pi
chitraṃ Vishṇu-nṛipâḷaś śatakṛitvô'py âji-nihita-śatru-kshatraḥ ‖
Adiyama-pṛithu-śauryyâryyama-Râhuś Cheṅgiri-girîndra-hati-pavi-daṇḍaḥ
Taḷavanapura-lakshmîṃ punar aharaj jayaṃ iva ripôs sa Vishṇu-nṛipaḥ ‖
api cha ‖ chakri-prêshita-Mâḷavêśvara-Jagaddêvâdi-sainyârṇnavaṃ
ghûrṇnantaṃ sahasâpibat karataḷênâhatya mṛityu-prabhuḥ
prâk paśchâd asinâgrahîd iha mahîṃ tat-Krishṇavêṇṇâvadhi
śrî-Vishṇur bbhuja-daṇḍa-chûrṇnita-nitântôttuṅga-Tuṅgâchaḷaḥ ‖
api cha ‖ Iruṅgôḷa-kshôṇîpati-mṛiga-mṛigârâtir atuḷaḥ
Kadamba-kshôṇîśa-kshitiruha-kuḷa-chchhêda-paraśuḥ
nija-vyâpâraika-prakaṭita-lasach-chhauryya-mahimâ
sa Vishṇuḥ pṛithvîśô na bhavati vachô-gôchara-guṇaḥ ‖
sâkshâl Lakshmîr vvipad-apagamê viśva-lôkasya nâmnâ
Lakshmî-dêvî viśada-yaśasâ digdha-dik-chakra-bhittiḥ
dṛipyad-vairi-kshitipa-Ditija-vrâta-vidhvaṃsa-Vishṇôḥ
Vishṇôs tasya praṇaya-vasudhâsît sudhâ-nirmmitâṅgî ‖
brahmâṇḍa-bhâṇḍa-bharitâmaḷa-kîrtti-lakshmî-
kântas tayôr ajani sûnur Ajâtaśatruḥ
pṛithvîśa-Pâṇḍu-Pṛithayôr iva Puṛpachâpô
Daityadvishat-Kamalayôr iva Nârasiṃhaḥ ‖
api cha ‖ garbbaṃ Barbbara muñcha kâñchana-chayaṃ Chôḷâśu râśîkuru
kshêmaṃ bhikshaya Chêra chîvara-mukhô dûrêṇa vijñâpaya
svaṃ Gauḍêti Nṛisiṃha-bhûri-nṛipatêr mmadhyê-sadas sarvvadâ
durvvâras sarati dhvaniḥ parijanâ nirgghâta-nirgghôsha-jit ‖
api cha ‖ śauryyaṃ naisha Harêḥ paratra taraṇêr anyatra têjasvitâṃ
dânitvaṃ kariṇaṛ paratra radhinâṃ anyatra kîrttiṃ radât

râjyaṃ chandramasaṟ paratra vishamâstratvaṃ cha Puṟpâyudhâd
anyatrânya-janê manâk cha sahatê śrî-Nârasiṃhô nṛipaḥ ॥

api cha ॥ sa bhujabaḷa-Vîra-Gaṅga-pratâpa-Hoysaḷâpara-nâmâ ॥
pâḷayati chatus-samayaṃ maryyâdâm ambunidhir ivâti-prîtyâ
Châgala-dêvî-ramaṇô Yâdava-kuḷa-kamaḷa-vimaḷa-mârttaṇḍa-śrîḥ ॥
chhitvâ dṛipta-virôdhi-vaṃśa-gahanaṃ dig-jaitra-yâtrâ-vidhâv
âruhyôdaya-bhûdharaṃ ravir ivâdriṃ dîpa-vartti-śriyâ
natvâ dakshiṇa-Kukkuṭêśvara-Jina-śrî-pâda-yugmaṃ nidhiṃ
râjyasyâbhyudayâya kalpitam idaṃ svasyâtma-bhaṇḍâriṇâ ॥
sarvvâdhikâriṇâ kâryya-vidhau Yôgandharâyaṇâd
api dakshêṇa nîtijña-guruṇâ cha Gurôr api ॥
Lôkâmbikâ-tanûjêna Jakki-râjasya sûnunâ
jyâyasâ lôka-rakshaika-lakshmaṇâmarayôr api ॥
Maladhâri-svâmi-pada-prathita-mudâ Vâji-vaṃśa-gaganâṃśumatâ
hima-ruchinâ Gaṅga-mahî-nikhila-Jinâgâra-dâna-tôyadhi-vibhavai ॥
dûrîkṛita-Kaḷi-syûta-nṛi-kaḷaṅkêna bhûyasâ
charitra-payasâ kîrtti-dhavaḷîkṛita-diśâḷinâ ॥
tri-śakti-śakti-nirbbhinna-madavad-bhûri-vairiṇâ
Huḷḷapêna jagan-nûta-mantri-mâṇikya-mauḷinâ ॥
chatur-vviṃśati-Jinêndra-śrî-niḷayaṃ Maḷayâchaḷaṃ
sad-dharmma-chandanôdbhûtau dṛishṭvâ nirmmâpitaṃ tataḥ ॥
dvitîyaṃ yasya samyaktva-chûḍâmaṇi-guṇâkhyayâ
Bhavyachûḍâmaṇi nâma tasmai prîtyâdadât tataḥ ॥
dânârtthaṃ Bhavyachûḍâmaṇi-Jina-vasatau vâsinâṃ san-munînâṃ
bhôgârtthaṃ chânu-jîrṇṇôddharaṇaṃ iha Jinair ashṭa-vidhy-archchanârtthaṃ
śrî-Pârśva-svâminâ cha tri-jagad-adhipatêḥ Kukkuṭêśasya patyuḥ
puṇya-śrî-kanyakâyâ vivahana-vidhayê mudrikâm arppayan vâ ॥

êkâśîty-uttara-sahasra-Śaka-varshêshu gatêshu Pramâdhi-saṃvatsarasya Pushya-mâsa-śuddha-Śukravâra-chaturddaśyâm uttarâyaṇa-saṅkrântau śrî-Mûlasaṅgha-Dêśiyagaṇa-Pustakagachchha-sambandhinaṃ vidhâya ॥

Narasiṃha-Himâdri-tad-udhrita-kaḷasa-hrada-ka-Huḷḷa-kara-jihvikeyâ
nata-dhârâ Gaṅgâmbuni sna chatur-vviṃśati-Jinêśa-pâda-sarasîmadhyê ॥
Savaṇêṟum adâd bhûpatir agaṇita-Bali-Karṇṇa-nṛipati-Śibi-Khacharapatiḥ
praguṇita-Kubêra-vibhavas tri-guṇîkṛita-siṃha-vikramô Narasiṃhaḥ ॥

ataṟ pa[raṃ] grâma-sîmâbhidhâsyatê tatra pûrvvasyâṃ diśi Savaṇêṟa Bekka-na yaḍeya sîmê karaḍiy-aṟe । alliṃ teṅka hiriy-obbeyiṃ pôgalu Bimbiseṭṭiya-keṟe-

ya kôḍiya kibbayalu। allim teṅka Baṟahâḷa-keṟeya achchugaṭṭu mêreyâgi hiriy-obbeya basuriya teṅkaṇa kembareya huṇise dakshiṇasyâṃ diśi Biḷattiya Savaṇêṟa yaḍeya ereya diṇeya huṇiseya koḷa hiriy-âla। alliṃ haḍuvalu hiriy-obbeya seḷḷa moṟaḍiya haḍuvaṇa Baḷḷeyakeṟeya teṇkaṇa-kôḍiya Baḷariya bana allind atta Taṟihaḷiya Kaliyamanakaṭṭada tây-vaḷḷa Jannavurada hiriya keṟeya tây-vaḷḷa sîme। paśchimâyâṃ diśi Jannavurakkaṃ Savaṇêṟiṅgaṃ sâgara-mariyâde Jannavûra Savaṇêṟa keṟey-êriya naḍuvaṇa hiriya-huṇise sîme। uttarasyâṃ diśi kakkina kôhu adaṟa mûḍaṇa Bîrajjana-keṟey â-keṟeyoḷage Savaṇêṟa Beḍuganahaḷḷiya naḍuve basuriya doṇe। alliṃ mûḍal Âlajjana kummari alliṃ mûḍa chilladaṟe sîme ॥

sâmânyô'yaṃ dharmma-sêtur nṛipâṇâṃ kâlê kâlê pâlanîyô bhavadbhiḥ
sarvvân êtân bhâvinaṟ pârtthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ॥
sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ
shashṭiṃ varsha-sahasrâṇi vishṭhâyâṃ jâyatê krimiḥ ॥
na vishaṃ visham ity âhur ddêva-svaṃ visham uchyatê।
visham êkâkinaṃ hanti dêva-svaṃ putra-pautrakaṃ ॥
śarај-jyôtsnâ-Lakshmî-vapushi bahalaś chandana-rasô
diśâdhîśa-strîṇâṃ sphurad-uru-dukûlaika-vasanaṃ
triḷôka-prâsâda-prakaṭita-sudhâ-dhâma viśadaṃ
yaśô yasya śrîmân sa jayati chiraṃ Huḷḷapa-vibhuḥ ॥
astu svasti chirâya Huḷḷa bhavatê śrî-Jaina-chûḍâmaṇê
bhavya-vyûha-sarôja-shaṇḍa-taraṇê gâmbhîryya-vârânnidhê
bhâsvad-viśva-kaḷâvidhê Jina-nuta-kshîrâbdhi-vṛiddhîndavê
svôdyat-kîrtti-sitâmbujôdara-lasad-vârâsi-vâr-bbindavê ॥

śrî-Gommaṭa-purada tippe-suṅkadalli aḍakeya hêṟiṅge 200 hasumbege ayvattu uppu hê . . . . ge bisige 1 hasumbe gôphala 5 meḷasu hêṟiṅge baḷḷa 1 hasumbege mâna 1 maṟipannâyadalli eleya . . . . ṟega hâga 1 mêl-ele 200 gâṇa-deṟe inituman tamma suṅkad adhikâradandu chatur-vviṃśati-tîrtthakara pû . . . . pradhâna sarvvâdhikâri hiriya-bhaṇḍâri Huḷḷayyaṅgaḷu heggaḍe Lakkayyaṅgaḷum heggaḍe A . . . . Hoysaḷa-Nârasiṃha-Dêvana kayya bêḍikoṇḍu biṭṭaru ॥ ippatta-nâlvara mane-deṟe pa . . . . tâṃ nuḍidudê sad-vâṇi tanna pêḷd andadoḷ âr ṇnaḍadoḍ ade mârggam endaḍe naḍedu . . . .

śaśiyind ambaram abjadiṃ tiḷi-goḷaṃ nêtraṅgaḷind ânanaṃ
posa-mâviṃ banam Indraniṃ Tridivam âśê . . . .
. . . . kîrtti-dêva-muniyiṃ saiddhânta-chakrêśanind

esegum̤ śrî-Jina-dharmmam endaḍe baḷikk ê-vaṇṇipaṃ baṇṇipaṃ ॥
. . . . tau labyâ chamû-nâyakaḥ । śrî-Huḷḷas Savaṇêṟu-
m êvam adadâd âcha . . . . ta-śrî-Naya . . . .
. . . . ktyâ mudâ dhârâ-pûrvvakam urvvarâ-stuti-bhṛi
. . . . mma . . . . śrî
śrî ॥

bhavyâmbhôruha-bhâskaras Surasarin-nîhâravu . . . .
. . . . kṛi . . . . niḥ purârtthya-ratnâkaraḥ ।
siddhântâmbudhi-varddhanâmṛitakaraḥ Kandarppa-śaiḷâśanis
sô'yaṃ viśruta-Bhânukîrtti-muni . . . . taṃ bhûtaḷê ॥

350.

At the same basti, on a pillar in the room to the right of the entrance.

Piṅgaḷa-sa . . . . . . ddha 5 lu Sa . . . . . . gaṇa-Pusta . . . . . . ndânvayada . . . . .
rtti-paṇḍitâchâ . . . . tarakalagu . . . . ra madavaḷige Ki . . . . ṅkipûra dana
. . . . mi seṇṭiyara . . . . . .Beḷuguḷake ba

351 (139).

In the cow-shed to the north of the Maṭha.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
svasti śrî-Varddhamânasya varddhamânasya śâsanê
śrî-Koṇḍakunda-nâmâbhûch chatur-aṅguḷa-châraṇaḥ ॥
tasyânvayê'jani khyâtê vikhyâtê Dêśikê gaṇê
guṇî Dêvêndra-siddhânta-dêvô Dêvêndra-vanditaḥ ॥

avara santânadoḷ ॥

vṛi ॥ para-vâdi-kshitibhrin-niśâta-kuḷiśaṃ śrî-Mûlasaṅghâbja-shaṭ-
charaṇaṃ Pustakagachchha-Dêśigagaṇa-prakhyâta-yôgîśvarâ-
bharaṇaṃ Manmatha-bhañjanaṃ jagadoḷ âdaṃ khyâtan âdaṃ Divâ-
karaṇandi-bratipaṃ Jinâgama-sudhâmbhôrâśi-târâdhipaṃ ॥
ant enal int enalk aṟiyen eyde jagat-traya-vandyar appa pem-
paṃ taḷediṟd ar embudane ballen ad allade saṃyamaṃ chari-
traṃ tapam emb iv attaḷagam intu Divâkaranandi-dêva-si-
ddhântigargg endaḍ ondu rasanôktiyoḷ ân adan entu baṇṇipeṃ ॥

tat-śishyar appa ॥

neṟeye tanutram ikkidavol iṟda malan tine meyyan ormmeyum
tuṟisuvud illa nidde vare maggulan ikkuvud illa bâgilaṃ

kiṟu teṟey embud ill uguḷvud illa malaṅguvud ill Ahîndranuṃ
neṟevane baṇṇisal guṇa-gaṇâvaḷiyaṃ Maḷadhâri-dêvaraṃ ॥
avara śishyar ॥

vṛi ॥ Kantu-madâpahar ssakaḷa-jîva-dayâpara-Jaina-mârgga-râ-
ddhânta-payôdhigaḷu vishaya-vairigaḷ uddhata-karmma-bhañjanar
ssantata-bhavya-padma-dinakṛit-prabharaṃ Śubhachandra-dêva-si-
ddhânta-munîndraraṃ pogaḷvud ambudhi-vêshṭita-bhûri-bhûtaḷaṃ॥
int ivara gurugaḷ appa śrîmad-Divâkaraṇandi-siddhânta-dêvaru ॥

vri ॥ â-muni dîksheyaṃ kuḍe samagra-tapô-nidhiy âgi dâna-chin-
tâmaṇiy âgi sad-guṇa-gaṇâgraṇiy âgi dayâ-dama-kshamâ-
śrî-mukha-lakshmiy âgi vinayârṇnava-chandrikey âgi santataṃ
Śrîmati-gantiyar nnegaḷdar urvviyoḷ urvvare kûrttu kîrttisalu ॥
Śrîmati-gantiyar jjita-kashâyigaḷ ugra-tapaṅgaḷindam int
î-mahiyoḷ pogarttege negarttege nôntu samâdhiyiṃ jagat-
svâmiy enippa pempina Jinêndrana pâda-payôja-yugmamaṃ
prêmade chittadoḷ nilisi dêva-nivâsa-vibhûtig eydidaḷu ॥

Saka-varshaṃ 1041 neya Viḷambi-saṃvatsarada Pâlguṇa-śuddha-pañchami-Budhavâradandu sannyasana-vidiyiṃ Śrîmati-gantiyar mmuḍipi dêva-lôkakke sandar ॥

agaṇitam ene châru-tapaṃ
praguṇite guṇa-gaṇa-vibhûshaṇâḷaṅkritey int
agaṇita-nija-guruge nisi-
dhigeyaṃ Mâṅkabbe-gantiyar mmâḍisidar ॥
karuṇaṃ prâṇi-gaṇaṅgaḷoḷ chaturatâ-sampatti siddhântadoḷ
paritôshaṃ guṇa-sêvya-bhavya-janadoḷ nirmmatsaratvaṃ munî-
śvararoḷ dhîrate ghôra-vîra-tapadoḷ kayganmi poṇmal Divâ-
karaṇandi-vrati pempan êṃ taḷedanô yôgîndra-brindaṅgaḷoḷ ॥

352 (140).

On a copper-plate in the same Maṭha.

[*Ia*] śrî svasti śrî Śâlivâhana-saka-varusha 1556 neya Bhâva-saṃvatsarada Âshâḍa-śudda 13 Stiravâra Brahma-yôgadallu śrîman-mahâ-râjâdhirâja râja-paramêśvara ari-râya-mastaka-śûla śaraṇâgata-vajra-pañjara para-nârî-sahôdara satya-tyâga-parâkrama-mudrâ-mudrita bhuvana-vallabha suvarṇa-kalasa-stâpanâchâryya shaḍ-darmma-chakrêśvarar âda Maiyisûra-paṭṭaṇa-puravarâdhîśvarar âda Châma-Râju-Voḍeraiyanavaru dêvara Beḷuguḷada Gumma[ṭa]-nâtha-svâmiyavara archana-vṛittiya svâstiyanu stânadavaru tamma tamma anupa[*Ib*]tyadind â-vartaka-gurastarige aḍahu-bôgyaviy âgi koṭṭu aḍahu-gâraru bahu-kâlâ anûbhavisi

baruttâ yiralâgi Châma-Râja-Voḍeyar-aiyanavaru vichârisi aḍahu-bôgyâviya anubhavisi baruttâ yidante varttaka-gurustaranu kareyisi । stânadavarige nîvu koṭantha sâlavanu tîrisi koḍisivu yendu hêḷalâgi varttaka-gurastaru âḍida mâtu tâvu stânadavarige koṭantha sâlavu tamma tande-tâyigaḷige puṇyav âgaliy endu dhâradattavâgi dhâreyanu yeradu koṭṭevu yendu samastaru aḍalâgi । stânadavarige varttaka-gurustara kaiyallu । Gummaṭa-nâtha-svâ [*IIa*] miya sannidhiyalli dêvaruguru-sâkshiyâgi dhâreyanu yarisi a-chandrârkka-stâyavâgi dêvata-sêveyanu mâḍikoṇḍu sukadalli yîharu endu biḍisi koṭṭa dharma-śâsana munde Beḷuguḷada stânadavaru svâstiyanu avânân obbanu aḍahu-hiḍidantavaru aḍava koṭantavaru dharuśana-dharmakko horagu stâna-mânyake kâruṇav illa । yishṭakku mîri aḍava koṭantavaru aḍava hiḍidantavaranu î-râjyakke adhipatiy âgiddantha dhoregaḷu î-dêvara dharmavanu pûrva-mêrege naḍasal-uḷḷavaru ॥ î-mêrege naḍasal ariyade upêksheya doregaḷige Vâraṇâsiyalli sahasra-[*IIb*] kapileyanu Brâhmaṇannu konda pâpakke hôharu yendu baresi koṭṭa dharma-śâsana maṅgaḷa-mahâ śrî śrî śrî

353.

Pûrnaiya's sanad in the possession of the same Maṭha.

Śukla-saṃvatsarada Phâlguṇa ba 8 Budhavâradalu śrîmattu Pûrṇaiyanavaru Kikkêri Âmîla Gavuḍaiyage barasi kaḷuhista kârya adâgi sa .. da keḷagaṇa Dharmastaḷadindâ Komâra-heggaḍiyavaru Śravaṇabaḷaguḷakke dêvara daruśanakke bandu yiddu hajûrige bandu yiddu arike-mâḍikoṇḍadu pûrvakke Kṛishna-Râja-Vaḍayaravaru Śravaṇabaḷaguḷadalli yiruva Chikka-Dêvarâya-kalyâṇi-samîpada dâna-śyâli-dharmakke Kikkêri-Tâlûka Kabâḷu yamba grâmavannu naḍasikoṇḍu baruvante sannadu baraśi koṭṭuddu hâjaru yidhe yandu tandu tôriśidarindâ kaṭle-mâḍsi yidhittu yî-Kabâḷu-grâmada huṭṭuvaḷi yîga gu 80 ⌃0 yambattu varahâ yiruvadarindâ Śravaṇabaḷaguḷadalli yiruva Chikka-Dêvarâya-kalyâṇi-samîpadalli naḍava dâna-śyâli-dharmakke Gômaṭêśvara-pûjige Śravaṇabaḷaguḷadalli yiruva maṭada sannyâśi Chârakîrti-paṇḍitâchâryara maṭakke da vechchakke sahâ grâmavannu Pramôdûta-saṃvatsarada ârabyâ grâma yivara tâbê-mâḍsi nemmadi-gûḍi naḍaśikoṇḍu baruvadû yî-grâmadalli pâḷu-bûmi sâguvaḷi mâḍsikoṇḍu kere kaṭṭe kaṭṭisikoṇḍû grâmakke râjapattu tandu yênu jâsti huṭṭuvaḷi yivaru mâḍikoṇḍâgyû sadari barada maṭada vechchakke dêvara pûjigo dâna-syâlige sahâ upayôgâ-mâḍikoḷuvadê horatu sarakârada taṇṭe mâḍakelasav illâ sarâga-gûḍi naḍasikoṇḍu baruvadu târîku 28 ne mâhe Mârchi sâla 1810 ne yisavîyallu* sadri barada mêrige nadaiśikoṇḍu barudu śrî* tâjâkalaṃ yî-sannadu daptarakke baraśi koṇḍu asala sannadunne hidakke koḍuvadu* ruju śrî* paivastaki Pâlguṇa ba 10 Śukravâra staḷa dâkalu

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* The portions between these marks are in big characters.

354.

Mummaḍi-Krishna-Râja-Odeyar's sanad in the possession of the same Maṭha.
(Persian seal.)

Srîkaṇṭhâchyuta-Padmajâdi-divishad-vaktrôddha-têjaḥ-chhaṭâ-
sambhûtâm atibhîshaṇa-praharaṇa-prôdbhâsi-bâhâshṭakâṃ ।
garjat-Sairibha-daitya-pâtita-mahâ-śûlâṃ tri-lôkî-bhaya-
prônmâtha-vrata-dîkshitâṃ bhagavatîṃ Châmuṇḍikâṃ bhâvayê ॥
nidânaṃ siddhânâṃ nikhila-jagatâṃ mûlam anaghaṃ
pramâṇaṃ lôkânâṃ praṇaya-padam aprâkṛita-girâṃ ।
paraṃ vastu śrîmat parama-karuṇâsâra-bharitaṃ
pramôdân asmâkaṃ diśatu bhavatâm apy avikalaṃ ॥
Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu naḥ ।
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriya[ṃ] dadhau ॥
namas tô'stu Varâhâya lîlayôddharatê mahîṃ ।
khura-madhya-gatô yasya Mêruḥ kaṇakaṇâyatô ॥
pâtu trîṇi jaganti santatam akûpârâd dharâm uddharan
krîḍâ-krôḍa-kaḷêbaras sa bhagavân yasyaika-daṃshṭrâṅkurê ।
kûrmaḥ kandati nâḷati dvirasanaḥ patranti dig-dantinô
Mêruḥ kôśati mêdinî jalajati vyômâpi rôlambati ॥

svasti śrî vijayâbhyudaya-Śâlîvâha-śaka-varshagaḷu 1752 sanda vartamâna-Vikṛiti-nâma-saṃvatsarada Śrâvaṇa ba 5 Sômavâradallu Âtrêya-sagôtra Âśvalâyana-sûtra Ruk-śâkhânuvartigaḷ âda yimmaḍi-Kṛishṇa-Râja-Vaḍayaravara pautrarâda Châma-Râja-Vaḍayaravara putrarâda śrîmat-samasta-bhûmaṇḍala-maṇḍanâyamâna-nikhilâ-dêśâvataṃsa-Karnâṭaka-janapada-sampad-adhishṭhânabhûta-śrîman-Mahîśûra-mahâ-saṃsthâna-madhya-dêdîpyamânâvikala-Kalânidhi-kula-kramâgata-Râja-kshitipâla-pramukha-nikhila-râjâdhirâja-mahârâja-chakravarti-maṇḍalânubhûta-divya-ratna-siṃhâsanârûḍha śrîmad-râjâdhirâja râja-paramêśvara prauḍha-pratâpâpratima-vîra-narapati birud-ent-embara-gaṇḍa lôkaika-vîra Yadu-kula-payaḥ-pârâvâra-kaḷânidhi śaṅkha-chakrâṅkuśa-kuṭhâra-makara-matsya-śarabha-sâḷva-gaṇḍabhêruṇḍa-Dharaṇîvarâha-Hanûmad-Garuḍa-kaṇṭhîravâdy-anêka-birudâṅkitar âda Mahîśûra śrî-Kṛishṇa-Râja-Vaḍayaravaru Śravaṇabeḷaguḷada Chârukîrtti-paṇḍitâchârra maṭhakke Śravaṇabeḷaguḷada dêvasthânagaḷa paḍitara-dîpârâdhane-bagge dâgadôji-kelasada bagge sahâ barasi koṭṭa grâma-dâna-śâsana-kramav entendare । Kikkêri-tâluku Śravaṇabeḷaguḷadall iruva doḍḍa-dêvaru 1 all iruva chillare-dêvasthâna 7 Chikkabeṭṭada mêle yiruva dêvasthâna 16 grâmadall iruva dêvasthâna 8 sahâ dêvasthâna 32 ke saha paḍitara-dîpârâdhane-bagge naḍeyuva nagadu tastîku 120 ೯0 śivâyi Chârukîrti-paṇḍitâchârra maṭhakke naḍayuva Kabbâḷu-grâma 1 yidaralli paḍitara-dîpârâdhanege sâluvad illav âddarinda maṭhakke naḍeyuva Kabbâḷu-grâ-

paṭṭaḍe sâyiru

yîḍiga-guttige

âle-suṅka

jâti maṇiya

---

lku sânu

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vivara pañcha-sâlâ huṭṭuvaḷi Pârthiva-sâṃ | lâgâytu Virôdhi-sâṃ | varige.

Pârthiva-saṃ | kke Brahma-seṭṭi-guttige

ainu grâma

suvarṇâdâya

vâra-huṭuvaḷi

chillare bâbu

hullina kharîdi

pâsavâru

---

kabbu guḷi 36,000

kaipaḷi

---

paṭṭaḍe sâyiru

Vyaya-saṃ | sâbka mêre Brahma-seṭṭi-guttige

Sarvajit-saṃ | kke amâni

suvarṇâdâya

vâra-huṭṭuvaḷi

kabbina huṭṭuvaḷi

pâsavâru chillare

sâyiru paṭṭaḍe

Sarvadhâri-saṃ | kke Brahma-seṭṭi-guttige
suvarnâdâya
vâra-huṭṭuvaḷi
kabbu-guḷi 2 . . . .
hullina kharîdi
sâyiru paṭṭaḍe

Virôdhi-saṃ | kke Brahma-seṭṭi-guttige
sadara tapasîl
bâje-bâbu hâla-dâkhala
yîḍiga-guttige
âle-suṅka
jâti-maṇiya
gâṇiga
hajâma
kumbâra

---

aindâ sâguvaḷiy âgatakka sânu
Hosahaḷḷi-grâma asali 1 ke bêrîju
paiki vajâ jâri yinâmati kôṭi
jâtâ bêrîju
bâje-bâba paiki sâyiru-paṭṭaḍe

---

ke pañcha-sâlâ huṭṭuvaḷi
Pârthiva-saṃ | ke Doḍḍe-gauḍana guttige
suvarnâdâyake
beddalu-kandâya
bâje-bâbu
hechchige

ŝyânâya
hoge meṇaśige
terige
halasu
teṅgu

---

chillare hullu-kraya
kaivaḷi
sâyiru-paṭṭade

Vyaya-saṃ | kke sadara mêre Doḍḍe-gauḍana guttige
Sarvajit-saṃ | kke Doḍḍe-gauḍana guttige
suvarṇâdâya
beddalu-kandâya
bâje-bâba
hechchige
śyânâya
terige
hoge meṇaśige
halasu
teṅgu

---

vârada huṭṭuvaḷi
kaivaḷi
sâyiru

Sarvadhâri-saṃ | kke Doḍḍe-gauḍana guttige
suvarṇâdâya
vâra-huṭṭuvaḷi

vârada huṭṭuvaḷi
chillare hullu hoṭṭina kharîdi vagaire

Sarvajit-saṃ | kke amâni

---

suvarnâdâya

---

vârada huṭṭuvaḷi
chillare bâbu

Sarvadhâri-saṃ | kke huṭṭuvaḷi amâni
suvarnâdâya
vârada huṭṭuvaḷi
chillare bâbu
halasu huṇaśe
sâyiru

Virôdhi-saṃ | kke Brahmaige yijâre sâbka mêre

---

aindâ sâguvaḷi âgatakka luksânu

---

sâguvaḷi

---

luksânu

yî-mêre yiruva grâmagaḷu yidara dâkhale-grâma kere kaṭṭe muntâgi sadari Beḷaguḷ-adall iruva doḍḍa-dêvaru muntâgi 32 dêvasthâna Malayûru-beṭṭada mêle yiruva dêva-sthâna 1 sahâ mûvatta-mûru-dêvasthânada paḍitara dîpârâdhane rathôtsava munt-

âda bagye yî-dêvasthânagaḷige varshamprati dâgadôji âgatakkaddu mâḍisatakka bagye sahâ Âtrêya-sagôtra Âśvalâyana-sûtra Ṛik-śâkhânuvartigaḷ âda yimmaḍi-Kṛishṇa-Râja-Vaḍayaravara pautrarâda Châma-Râja-Vaḍayaravara putrarâda śrîmat-samasta-bhûmaṇḍala-maṇḍanâyamâna-nikhila-dêśâvataṃsa-Karnâṭaka-janapada-sampad-adhishṭhânabhûta-śrîman-Mahîśûra-mahâ-saṃsthâna-madhya-dêdîpyamânâ-vikala-kalânidhi-kula-kramâgata-Râja-kshitipâla-pramukha-nikhila-râjâdhirâja-mahârâja-chakravarti-maṇḍalânubhûta-divya-ratna-siṃhâsanârûḍha śrîmad-râjâdhirâja râja-paramêśvara prauḍha-pratâpâpratima-vîra-narapati birud-ent-embara gaṇḍa lôkaika-vîra Yadu-kula-payaḥ-pârâvâra-kaḷânidhi śaṅkha-chakrâṅkuśa-kuṭhâra-makara-matsya-śarabha-sâḷva-gaṇḍabhêruṇḍa-Dharaṇîvarâha-Hanûmad-Garuḍa-kaṇṭhîravâdy-anêka-birudâṅkitarâda Mahîśûra śrî-Kṛishṇa-Râja-Vaḍayaravaru sarvamânyavâgi appaṇe-koḍisidhêvey âda-kâraṇa yî-grâmagaḷannû yî-Vikṛiti-saṃvatsaradârabhya maṭhada havâlu-mâḍikoṭṭu nirupâdhika-sarvamânyavâgi naḍasikoṇḍu baruvante tâluku majakûra âmîlage sannadu appaṇe-koḍisidhîtâgi sadari sannadina mêre yî-mûru-grâmagaḷa yalle chatus-sîmâ-vaḷagaṇa gadde beddalu mane-haṇa kempu-nûlu uppina môḷe yichalu-pairu puravarga yêru-kâṇike nâma-kâṇike guru-kâṇike kâṇike bêḍike kabbiṇada pommu âle-pommu hatti-pommu mârga-karagapaḍi suṅka pommu jâti-kûṭa samayâchâra hullu-haṇa charâdâya horâdâya sîge maḍḍi pataṅga poppaḷi giḍa-gâvalu brâhmaṇa-nivêśana śûdra-nivêśana soppina tôṭa tippe-haḷḷa śrîgandha horatâda maravaḷi phala-vṛiksha maddika muntâda â-sakala-svâmyavannu rûhisikoḷḷuttâ Śravaṇabeḷaguḷa-grâmadalli nereyuva sante-suṅkada huṭṭuvaḷiyannu tegadukoḷḷuttâ yî-aivajinalli dêvara śêvege upayôga-mâḍikoḷḷuttâ baruvadu yî-grâmagaḷalli hosadâgi kere kaṭṭe kâlve aṇe muntâgi kaṭṭisi bâje-bâbu muntâgi yâva bâbinalli yênu hechchu-huṭṭuvaḷi mâḍikoṇḍâgyû sadari dêvara sêve muntâddakke upayôga-mâḍikoḷḷuvadu yambadâgi Śravaṇabeḷaguḷada Chârukîrtti-paṇḍitâchârra maṭhakke Âtrêya-sagôtra Âśvalâyana-sûtra Ṛik-śâkhânuvarttigaḷ âda yimmaḍi-Kṛishṇa-Râja-Vaḍayaravara pautrarâda Châma-Râja-Vaḍeyaravara putrarâda śrîmat-samasta-bhûmaṇḍala-maṇḍanâyamâna-nikhila-dêśâvataṃsa-Karnâṭaka-janapada-sampad-adhishṭhânabhûta-śrîman-Mahîśûra-mahâ-saṃsthâna-madhya-dêdîpyamânâvikala-kalânidhi-kula-kramâgata-Râja-kshitipâla-pramukha-nikhila-râjâdhirâja-mahârâja-chakravarti-maṇḍalânubhûta-divya-ratna-siṃhâsanârûḍha śrîmad-râjâdhirâja râja-paramêśvara prauḍha-pratâpâpratima-vîra-narapati birud-ent-embara gaṇḍa lôkaika-vîra Yadu-kula-payaḥ-pârâvâra-kaḷânidhi śaṅkha-chakrâṅkuśa-kuṭhâra-makara-matsya-śarabha-sâḷva-gaṇḍabhêruṇḍa-Dharaṇîvarâha-Hanûmad-Garuḍa-kaṇṭhîravâdy-anêka-birudâṅkitarâda Mahîśûra śrî-Kṛishṇa-Râja-Vaḍayaravaru Baḷaguḷada dêvasthânagaḷa paḍitara dîpârâdhane rathôtsava varshamprati âgatakka dâgadôji-kelasada bagye sahâ baresi koṭṭa sarvamânya-grâma-sâdhana sahi ॥

âditya-chandrâv anilô'nalaś cha dyaur bhûmir âpô hṛidayaṃ Yamaś cha |
ahaś cha râtriś cha ubhê cha sandhyê dharmaś cha jânâti narasya vṛittaṃ ||
sva-dattâd dviguṇaṃ puṇyaṃ para-dattânupâlanaṃ |
para-dattâpahârêṇa sva-dattaṃ nishphalaṃ bhavêt ||
sva-dattâ putrikâ dhâtrî pitṛi-dattâ sahôdarî |
anya-dattâ tu mâtâ syâd dattâṃ bhûmiṃ parityajêt ||
sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |
shashṭiṃ varsha-sahasrâṇi vishṭhâyâṃ jâyatê krimiḥ
mad-vaṃśajâḥ para-mahîpati-vaṃśajâ vâ yê bhûmipâs satatam ujvala-dharma-chittâḥ |
mad-dharmam êva satataṃ paripâlayanti tat-pâda-padma-yugaḷaṃ śirasâ namâmi ||

ba târîkha 9 nê mâhe Âgishṭa san 1830 ne yisavi khatta aramane Subarâya munashi hajûru puranûru * sadari apaṇe-koḍisiruva mêrige asali-grâma mûru dâkhali-grâma yaraḍu kere vandu kaṭe mûrakke saha jâri yinâmati sivâyi sâliyânâ Kaṇṭhirâyi vambhainûru-aruvat-âru varahâlu byâḷe bêrîju uḷḷa yî-grâma-gaḷannu nimma havâlu-mâḍikoṇḍu dêvasthânagaḷa dîpârâdhane paḍitara utsava muntâgi nirupâdhika-sarvamânyavâgi naḍasikoṇḍu baruvadu ruju Śrî-Kṛishṇa *

(*Seal here*).

355.

On the back of the prabhâvaḷi of Anantanâthasvâmi in the same Maṭha.

(*Grantha and Tamil characters.*)

śrîmad-Anantanâthâya namaḥ
ashṭâ-saptaty-adhikât sapta-śatôttara-sahasrakâd guṇitê |
Śâlîvâhana-śaka-nṛipa-saṃvatsarakê samâyâtê || *1* ||
êkânna-viṃśati-yutât pañcha-śata-sahasra-yugmakâd guṇitê |
śrî-Varddhamâna-Jinapati-môksha-gatâbdê cha sañjâtê || *2* ||
êka-nyûna-śatârddhât Prabhavâdi-gatâbdakê saṅguṇitê |
êvaṃ pravartamânê Naḷa-nâmâbdê samâyâtê || *3* ||
Mînê mâsi sitê pakshê pûrṇimâyân tithau punaḥ
Avâk-Kâśîti vikhyâta-Beḷguḷô nagarê varê || *4* ||
Bhaṇḍâra-śrî-Jaina-gêhê śrî-vihârôtsavâya cha |
âjavañjava-nâśâya sva-svarûpôpalabdhayê || 5 ||
śrî-Chârukîrtti-guru-râḍ-antêvâsitvam îyushâṃ |
manôratha-samṛiddhyai Sanmatisâgara-varṇinâṃ || *6* ||

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* The portions between these marks may be His Highness' own hand-writing.

Dharaṇêndra-śâstriṇâ śumbhat-Kumbhakôṇaṃ upêyushâ ।
Anantanâtha-bimbô'yaṃ sthâpitas san pratishṭhitaḥ ॥ 7 ॥
śrî-pañcha-gurubhyô namaḥ

356.

At the same place, on the back of the prabhâvaḷi of Gommaṭêśvara.

(Grantha and Tamil characters.)

śrî śrî-Gômaṭêśâya namaḥ aśîty-adhika-sapta-śatôttara-sahasra-saṅguṇita-Śâlî-vâhana-śaka-varshê êka-viṃśaty-adhika-pañcha-śatôttara-dvi-sahasra-pramita-śrî-mahati Mahâvîra-Varddhamâna-tîrthaṅkara-môksha-gatâbdê ôka-pañchâśad-guṇita-Prabhavâdi-samvatsarê sati pravartamâna-Kâḷayukti-nâma-saṃvatsarê dakshiṇâyanê grîshma-kâlê Âshâḍha-śukla-pûṇimâyâṃ śubha-titau śrî-Dakshiṇa-Kâśî-nirviśêsha-śrîmad-Beḷguḷa-Bhaṇḍâra-śrî-Jina-chaityâlayô nitya-pûjâ-śrî-vihâra-mahôtsavârtthaṃ śrîmach-Chârukîrtti-paṇḍitâchâryya-varyyâgrântêvâsi-śrî-San-matisâgara-varṇinâṃ abhîshṭa-saṃsiddhyartthaṃ śrîmad-Gômaṭêśvara-svâmi-prati-kṛitir iyaṃ śrî-Tañjapurîm adhivasadbhyâṃ Gôpâla-Âdinâtha-śrâvakâbhyâṃ prati-shṭâ-pûvakaṃ sthâpita ॥ bhadraṃ bhûyât ॥

357.

At the same place, on the back of the Navadêvatâ image.

(Grantha and Tamil characters.)

śrî-Śâlîvâhana-śakâbdâḥ 1780 Prabhavâdi-gatâbdâḥ 51 । śellânińṟa Kâḷayukti-nâma-saṃvatsara Âshâḍha-śuddha-pûrṇimâ-tithiyil śrîmad-Beḷguḷamaṭhattil śrî-man-nitya-pûjâ-nimittaṃ śrîmat-Pañcha-Paramêshṭhi-pratibimbaṃ ânadu Tañja-nagaraṃ Perumâḷ-śrâvakarâl śeyvitta ubhayaṃ ॥ varddhatâṃ nitya-maṅgalaṃ

358.

At the same place, on the back of the Gaṇadhara image.

(Grantha and Tamil characters.)

Vṛishabhasêna-gaṇadharan Bharatêśvara-chakravartti Gautama-gaṇadharan Srêṇika-mahâ-maṇḍalêśvaran (*In Kannada characters*) Kaḷasadall iruva Padumaiy-yana dharmma

359.

At the same place, on the back of the Pañcha-Paramêshṭhi image.

(Grantha and Tamil characters.)

Beḷiguḷa-maṭattukku Mannârkôvil Śinnu-mudaliyâr peṇśâdi Padmâvatiyammâḷ ubhayaṃ śubhaṃ

360.

At the same place, on the back of the Chaturviṃśati-tîrthakara image.

(Grantha and Tamil characters.)

svasti śrî Beḷguḷa-maṭhasya Tachchûrû-Ajjikâ-dharmaḥ

361.

At the same place, on the back of the prabhâvaḷi of Ananta-tîrthakara.

(Grantha and Tamil characters.)

śrî-Śâlivâhana-śakâbdâḥ 1780 śrîmat-paśchima-tîrtthaṅkara-môksha-gatâbdaḥ 2521 Prabhavâdi-gatâbdaḥ 51 l śellâninṟa Kâḷayukti-nâma-saṃvatsara-Âshâḍa-śuddha-pûrṇimâ-tithiyil śrîmat-Beḷguḷa-nagara-Bhaṇḍâra-Jinâlayattil Ananta-vṛitôdyâpanâ-nimittaṃ śrî-Vṛishabhâdy-Ananta-tîrtthakara-paryyanta-chaturdaśa-Jina-pratibimbam ânadu Tañjanagaraṃ Śattiraṃ Appâvu-śrâvakarâl śeyvitta ubhayaṃ varddhatâm nitya-maṅgalaṃ ||

362 (142).

To north of samâdhi-maṇṭapa on the rock north of Tâvarekere.

śrî-Saka-varusha 1565 neya

śrîmach-Chârusukîrtti-paṇḍita-yatiḥ Sôbhânu-saṃvatsarê
mâsê Pushya-chaturddaśî-tithi-varê kṛishnê su-pakshê mahân
madhyâhnê vara-Mûla-bhê cha karaṇê Bhârgavya-vâre Dhṛivê |
yôgê Svargga-puraṃ jagâma matimân traividya-chakrêsvaraḥ ||

śrî

363.

On rock in front of Chandrayya's field north of Bôḷare.

śrî-Châmuṇḍa-Râyana bastiya sîme

364.

On rock in front of the Halasinabâvi entrance.

śrî-Nagara-Jinâlayada keṟe.

365.

On the top portion of the 3rd pillar in the lower row in the maṇṭapa north of Kalyâṇi.

śrî-Chikka-Dêva-Râjêndra-mahâ-svâmiyavara kalyâṇi

366.

On rock in Sayyad Sab's back-yard behind the Hindustani School.

svasti śrîman-mahâ-maṇḍaḷêsvaraṃ tribhuvana-malla Taḷakâḍu-goṇḍa bhuja-baḷa-Vîra-Gaṅga-Vishṇuvarddhana-Hoysaḷa-Dêvara vijaya-râjyam uttarôttarâbhi-vriddhi-pravarddhamânam â-chandrârkka

(*Stops here.*)

367.

Below a Jina figure on a boulder south of Jakki-kaṭṭe.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

śrî-Mûlasaṅghada Dêśiyagaṇada Pustakagachchhada Śubhachandra-siddhânta-dêvara guḍḍi daṇḍanâyakka-Gaṅga-Râjan attige daṇḍanâyakka-Boppa-dêvana tâyi Jakkamavve Môkshatiḷakamaṃ nôntu nômbare Nayaṇada-dêvara mâḍisi pratish-ṭheya mâḍisidaru maṅgaḷa-mahâ śrî śrî

368.

On another boulder at the same place.

svasti śrîmat-Subhachandra-siddhânti-dêvara guḍḍaṃ śrîmanu-mahâ-pracha-ṇḍa-daṇḍanâyaka Gaṅgapayyagaḷ attige Śubhachandra-dêvara guḍḍi Jakkimavve keṟeya kaṭṭisi Nayaṇada-dêvara mâḍisidaru maṅgaḷa-mahâ śrî śrî

369.

On rock west of Javaranakaṭṭe.

Puṭṭasâmi-Chennaṇana koḷada mârga

370.

On another rock at the same place.

Chennaṇana koḷada mârga

371.

On rock east of Channaṇṇa's pond.

Puṭasâmi-saṭṭara maga Chennaṇana hâlu-goḷa

372.

At the same place.

Chennaṇana amrita-koḷa

373.

At the same place.

Chennaṇana Gaṅga-Bâvanî koḷa

374.

At the same place.

śrî-Puṭṭasâmi-saṭṭara makaḷu Chikaṇana tamma Chennaṇana adi-tartada koḷa jaya jayâ

375 (123).

On rock in Channaṇṇa's grove.

Puṭṭasâmi-saṭṭara śrî-Dêvîrammana maga Chennaṇṇana maṇṭṭapa âdi-tîrttada koḷav idu hâlu-goḷanôv idu amurta-goḷanôv idu Gaṅge-nadiyô l Tuṅgabadriyôv idu Maṅgalâ-Gaurîyôv idu Rundavanavôv idu sraṅgâra-tôṭavôl ayi ayiyâ ayi ayiyê vaḷe tîrtta vaḷe tîrtta jayâ jayâ jayâ jaya

376.

On a boulder (kôḍugallu) in Chikka-Ijjaya's field, south of the village.

(The top portion is worn out.)

śrî-Gommaṭa-dêvar ashṭa-vidhârchchanege . . . . hiriya . . . . yikûla . . . . da . . . . lajana Kayi-kantiya . . . . ja biṭṭa dattiya śrîman-mahâ . . . . châryyaru Hiriya-Nayakîrtti-dêvaru Chikka-Nayakîrtti-dêvaru â-chandrârkka-târambaraṃ salisutt iharu maṅgaḷa-mahâ śrî śrî śrî Kshaya-saṃvatsarada Chaita-sudha 7 Â l śrîman-mahâ-maṇḍaḷâchâryyaruṃ Hiriya-Nayakîrtti-dêvara sishyaru Chandra-dêvara sut-âlayada chaturvviṃśa-tîrtha-karige . . . . riya kayyalu śâsanada sârige

(rest effaced).

377 (143).

In Bâṇâvara-Basavayya's field, east of the village.

svasti śrîmat-Taḷakâḍu-goṇḍa-bhujabaḷa-Vîra-Gaṅga-Poysaḷa-Dêvaruṃ hiriya-daṇḍa-nâyakaruṃ râjye uttarôttarav âge śrî-Gômaṭṭêsvara-dêvara balada daseya haḷḷava kaṇḍu challadiṃ chaladaṅka-Râva Heḍe-jîya Gavaṟe-seṭṭiya magaṃ Beṭṭi-seṭṭiya Râvabeya magaṃ Machi-seṭṭi . . . . . . Jakki-seṭṭi-makkaḷu Madi-seṭṭi Machi-seṭṭi madalâda yivaru tale-hoṟe uḍakita . . . . vatsarada Chaitra . . . . daṃ . .

378.

At Jinanâthapura, on the jambs of the outer entrance to Śântiśvara-bas ti.

(Left side, south face.)

svasti śrî Jaganaja . . baḷiya Punakâlara magaṃ Jûnikavana tammaṃ Chôḷa-Permmaḍiyara maṟulârada gaṇḍa . . Sâvitara-dêva . . sa . . . . muga . . . . ri . . . . la . . . . laran aḍi . . . . raṃ kâdi kondu jâḷa . . ndra Gaṅgara bîḍina uraṃ kachcyarc bhu . . semara surigela kaḷagam enitu ri . . . . yisi jasakke

(Left side, west face.)

kabandada ni . . tanna mommakkaḷu . . gasu . . . . . . siḍil ta . . maḷ tuḷida . . g êkânta . . . . goḷ mari satta leṅkara anda pakinemba si . . . . giṅge . . . . ṟa . . . . sâ . . . . . . ra pari . . . . guḷ tabba . . ka . . . . lallade

(Right side, north face.)

Gaṅgara pa . . . . . . Jina-tîrtthada bâ . . ḷtaḷ agra-gaṇyanu . . ṅga Chôḷa-sa . . paḍav avarige ‖ . . sandan âga . . . . nilega jana . . . . ḷdata . . ḷu yavan aḷpa Chanda-ma . . . . gu . . dâgi . . . . . . yadiṃ Jina-pûjeyan eyde mâḍidaṃ ‖ . . . . laga chitra . . . . tanaga . . . . . . bida . . ḷa sa . . . . . . na . . di maha-sanyasanaṃ gayy anippa . . tanna . . dina baran eṟaya . . ta sanu . . . .

(Right side, west face.)

. . . . . . śramar ida Bema Kâma sale . . . . ṟada sanyâsanadi . . dirana . . . . ma . . pa neṭṭ andavad i . . saṅga ni . . jar ville . . . . Balcha . . gâvigaḷ âtma yentaḷ chitta . . kuḍ edeyan iri . . . . moda . . . . tide . .

379.

In the same basti, on the south-west pillar of the raṅga-maṇṭapa.

(North face.)

śrî śubham astu ।

svasti sadbhudaya-Śâlivâhana-saka-varusa 1553 Prajôtpatya-saṃvatsarada Pâlguṇa-sudha 3 lu Kammamenya-Lôhita-gôtrada Narla-Mali-seṭṭi maga Pâḷeda Padumaṇṇanu yi-basti pratishṭe jîrṇôdâra mâḍidaru maṅgaḷa-mahâ śrî śrî śrî

380.

On the pedestal of Śântîśvara in the same basti.

svasti śrî Mûlasaṅgha-Dêśiyagaṇa-Postakagachchhada Koṇḍakundânvaya Kollâpurada Sâvantana basadiya pratibaddhada śrî-Mâghanandi-siddhânta-dêvara śishyaru Śubhachandra-traividya-dêvara śishyar appa Sâgaraṇandi-siddhânta-dêvarige Vasudhaika-bândhava śrîkaraṇada Rêchimayya-daṇḍanâyakaru Śânti-nâtha-dêvara pratishṭheyaṃ mâḍi dhârâ-pûrvvakaṃ koṭṭaru ‖

381.

On two mukkoḍe-stones at the sides of the entrance to the same basti.

Saṅgama-dêvana koḍagiya mane

382.

At the same village, on rock in Śivanañje-gauḍa's back-yard.

śrîmatu Trikâḷa-yôgigaḷu maṭha modalol irddaru śrî-Mûlasaṅghada Abhaya-dêvaru nâma . . de tam mukshi-padava . . ra idda ‖

383.

At the same village, on the legs of the image inside Aregallu-basti.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varusha 1812 neya Virôdhi-nâma-saṃvatsarada Vaiśâkha-bahuḷa-pañchamiyallu śrîmad-Beḷguḷa-nivâsiy âgidda Mêru-giri-gôtrajar âda śrî-Bujabalaiyyanavarige niśrêya-sukhâbhyudaya-prâptyarthav-âgi pratishṭheyaṃ mâḍisidaṃ

384 (144).

To the right of the doorway of the same basti.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖
bhadraṃ astu Jina-śâsanâya saṃpadyatâṃ pratividhâna-hêtavê
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭîyasê ‖

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahâ-râjâdhirâja paramê-śvara parama-bhaṭṭârakaṃ Satyâśraya-kula-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tri-bhuvanamalla-Dêvara râjyaṃ uttarôttarâbhivṛiddhi-pravarddhamânam â-chandr-ârkka-târambaraṃ saluttam ire ‖

Vinayâditya-nṛipâḷaṃ
jana-vinutaṃ Poysaḷâmbarânvaya-dinapaṃ
Manu-mârggan enisi negaḷdaṃ |
vana-nidhi-parivṛita-samasta-dhâtrî-taḷadoḷ ‖

tat-putra ॥

Eṟeyaṅga-Poysaḷaṃ ta-
ḷt aṟeyaṭṭi virôdhi-bhûparaṃ dhurad-eḍeyoḷ
taṟisandu geldu vîrakk
eṟevaṭṭ âgiṟdu sukhade râjyaṃ-geydaṃ ॥
â-negaḷd-Eṟaga-nṛipâḷana
sûnu bṛihad-vairi-marddanaṃ sakaḷa-dhari-
trî-nâthan artthi-janatâ-
Kântnaṃ dharege negaḷda Ballâḷa-nṛipaṃ ॥

âtana tamma ॥

Koṅg-êḷuṃ Maley-êḷuma-
n aṅgayg aḷavaḍisi Lokkiguṇḍivaraṃ dê-
śaṅgaḷan iḷkuḷi-goṇḍa nṛi-
siṅgaṃ śrî-Vishṇuvarddhanôrvvîpâḷaṃ ॥

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyakta-chûḍâmaṇi Malaparoḷ-gaṇḍa râja-mârttaṇḍa Taḷakâḍu Koṅgu Naṅgali Koyatûr tTereyûr Uchchaṅgi Taleyûr pPombuchcham end ivu-modalâge palavu-durggagaḷaṃ koṇḍu Gaṅgavâḍi-tombatt-aṟusâsiramaṃ pratipâḷisi sukhadiṃ râjyaṃ-geyyutt ire tat-pâda-padmôpajîvigaḷ ॥

vṛi ॥

Jina-dharmmâgraṇi Nâgavarmmana sutaṃ śrî-Mâramayyaṃ jaga-
d-vinutaṃ tat-sutan Êchi-Râjan amaḷaṃ Kauṇḍinya-sad-gôtran â-
tana chittôtsave Pôchikabbe avargg att-utsâhadiṃ puṭṭidar
[. . . .] bBamma-chamûpan emban adhaṭaṃ śrî-Gaṅga-daṇḍâdhipaṃ ॥

antu ॥

adaṭ ârpp unnati satyam aṇṇu chalam âyuṃ saucham audâryyam a-
ṇṇu diṭaṃ tannale ninduv emba guṇa-saṃghâtaṅgaḷaṃ tâḷdi lô-
kada vandi-prakaraṅgaḷaṃ taṇipi kaḷ kônârtthiy end ittu châ-
gada pempindame Gaṅga-Râjan esedaṃ viśvambharâ-bhâgadoḷ ॥
Taḷakâḍaṃ seḷad ante Koṅgan oḷakoṇḍ â-Baṃ . . yaṃ tûḷdi dôr-
bbaḷadiṃ Cheṅgiriyaṃ kaḷalchi Narasiṅgaṅg antakâvâsamaṃ
niḷayaṃ-mâḍi nimirchchi Vishṇu-nṛipan ânyâmârggadiṃ Gaṅga-maṇ-
ḍaḷamaṃ koṇḍan arâti-yûtha-mṛiga-siṅgaṃ Gaṅga-daṇḍâdhipaṃ ॥

âtana piriy-aṇṇa ॥

vyâpita-dig-vaḷaya-yaśa-
śrî-pati vitaraṇa-vinôda-pati dhana-pati vi-
dyâ-patiy enippa Bamma-cha-
mûpati Jina-pati-padâbja-bhriṅgan anindyaṃ ॥

âtana sati ||

parama-śrî-Jinan âptaṃ
gurugaḷu śrî-Bhânukîrtti-dêvar lakshmî-
karan enippa Bamma-dêvane
purushan enalu Bâgaṇabbe paḍedaḷe jasamaṃ ||

kaṃ ||

â-satige puṇyavatige vi-
ḷâsada kaṇi sakaḷa-bhavya-sêvyaṃ garbbhâ-
vâsadin udayisidaṃ sasi-
bhâsuratara-kîrttiy Êcha-daṇḍâdhîśaṃ ||

vṛi ||

mâḍisidaṃ Jinêndra-bhavanaṅgaḷan â-Kopaṇâdi-tîrtthadalu
rûḍhiyin oḷge-vett eseva Beḷgoḷadalu bahu-chitra-bhittiyiṃ
nôḍidaraṃ manaṅgoḷipuv embinam Êcha-chamûpan artthi kai-
gûḍe dharitri koṇḍu konedâḍe jasam nalidâḍe lîleyiṃ ||

antu dâna-vinôdanuṃ Jina-dharmmâbhyudaya-pramôdanum âgi pala-kâla sukhadal irdu baḷika sanyâsana-vidhiyiṃ śarîramaṃ biṭṭu Sura-lôka-nivâsiy âdan itta ||

vṛi ||

malav aty-uddhata-dêśa-kaṇṭakaran âṭand otti beṅkoṇḍu dô-
r-bbaladiṃ Koṅgaran otti vairi-nṛiparaṃ bennaṭṭi tûḷd (ôvisutt) anya-maṃ-
ḍaḷamaṃ tat-patigeye mâḍi jagadoḷu bîrakke tân int ugun- |
daley âdaṃ kali Gaṅgan agra-tanayaṃ śrî-Boppa-daṇḍâdhipaṃ ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-pracha-ṇḍa-daṇḍanâyaka vairi-bhaya-dâyaka drôha-gharaṭṭa saṅgrâma-jattalaṭṭa | haya-Vatsarâjaṃ | kântâ-manôja | gôtra-pavitra | budha-jana-mitraṃ | śrîmatu-Boppa-dêva-daṇḍanâyakaṃ | tamm aṇṇan appa Êchi-Râja-daṇḍanâyakaṅge parôksha-vinayaṃ nisidhigeyaṃ nilisi âtana mâḍisida basadige | khaṇḍa-sphuṭitakkav âhâra-dânakkaṃ | Gaṅgasamudradalu 10 khaṇḍuga gadeyuṃ hûvina-tôṭamuṃ basadiya mûḍaṇa kiṟu-geṟeyuṃ | Bekkana-keṟeya berddaleyuṃ tamma gurugaḷ appa śrî-Mûla-saṅghada Dêsigagaṇada Pustakagachchhada śrîmatu-Subhachandra-siddhânta-dêvara śishyar appa Mâdha[va]chandra-dêvargge dhârâ-pûrvakaṃ mâḍi koṭṭa datti ||

ślô ||

sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |
shashṭir vvarsha-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ ||
Sîtâ-kântige Rukmiṇi-

g âtata-yeśan Êvi-Râjan arddhânganey ê-
mâto dore sari samaṃ toṇe
bhûtaḷadoḷag Êchikabbe ka . . . . . . rûpiṃ ॥
dânadoḷ abhimânadoḷ î-
mâninig eṇey illa satiya . . . .
kênârtthiy endu kuḍuvaḷe
dânaman Êchabbey Attimabbarasiyavol ॥

intu parama- . . . . râja-daṇḍanâyana daṇḍanâyakiti śrîmatu-Śubhachandra-siddhânta-dêvara guḍḍi Êchikabbeyuṃ tamm atte Bâgaṇabbeyuṃ śâsanamamṃ nilisi mahâ-pûjeyaṃ mâḍi mahâ-dânaṃ geydu tengina-tôṇṭavaṃ biṭṭar mangaḷa śrî ॥

385.

At the same village, on a rock near the tank.

Sâdhâraṇa-saṃvatsarada Śrâvaṇa su 1 । Â । śrîman-mahâ-maṇḍaḷâchâryyaruṃ râja-gurugaḷum appa Hiriya-Nayakîrtti-dêvara śiśyaru Nayakîrtti-dêvaru tamma gurugaḷu Bekkanalu mâḍisida basadiya Chenna-Pârśvadêvara ashṭa-vidhârchanege Hiriya-Jakkiyaṃveya-keṛeya hindaṇa nandana-banadoḷage gaḍe salage kha 2 . . rvvakaṃ mâḍi koṭṭaru mangaḷa-mahâ śrî śrî śrî

386.

At the same village, on a rock near Kâḷê-gauḍa's wet land.

. . . . si . . . . śrî . . . . . . bhana . . . .
. . . . gire mâḍi . . . . . .

. . . . . . dra-bratiya . . . . muni-râjarinda . . . . viḷu
bharadinda samâdhi . . . . . . muṃ nâḍuṃ prabhu-brâtamuṃ
nered int ellarum irddu koṭṭar amaḷâmbhô-râśiyuṃ Mêru-bhû-
dharamuṃ chandranum arkkanuṃ vasudheyuṃ nilvannegaṃ salvinaṃ ॥

int î-dharmamaṃ kiḍisidavaru Gangeya taḍiyal ekkôṭi-munîndraraṃ kavileyuṃ Brâhmaṇarumaṃ konda brahmattiyalu hôharu ।

387.

At the same village, on a stony mound in Kâḷê-gauḍa's land.

śrîmatu-Singyapa-nâyakara komarana nirûpadinda Bekkana Guruvapa Sôvapan oḷagâda prabhugaḷu Châmuṇḍa-Râyana bastige samarpisida sîme śrî

388.

At the same village, on a rock below a waved-leaved fig-tree to the south-west.

Srî-Vishṇuvardhana-Dêvara hiriya-daṇḍanâyaka Gaṅgapayya Svâmidrôha-gharaṭṭa śrî-Beḷuguḷada tîrttadalu Jinanâthapurava mâḍi ya . . stayasa . . . . radalu . . . . ha-gharaṭṭan emba koḷaga . . . . jagaḷav-âḍida . . . . Vishṇuvarddhana-Dêvara . . . . ko parihâra ‖ Drôhagharaṭṭan echcha kôlu

389.

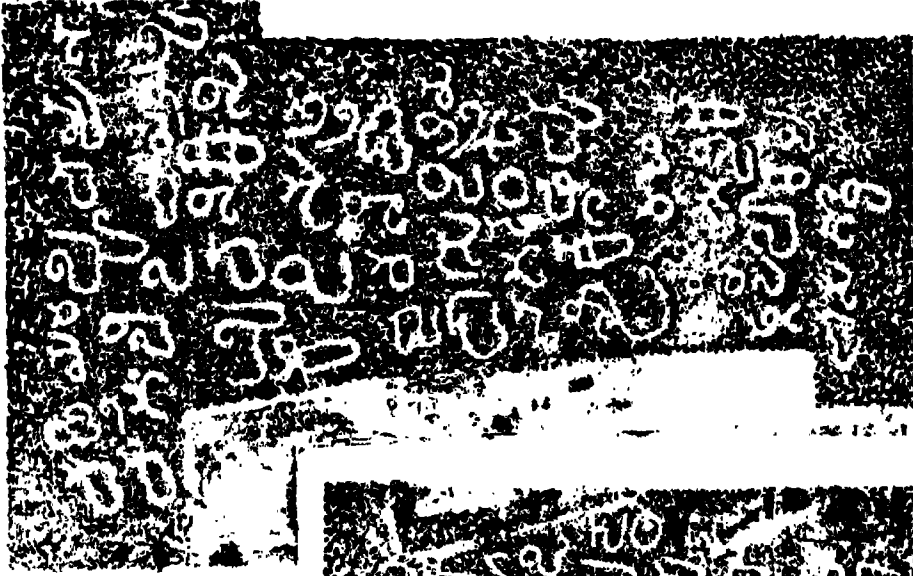
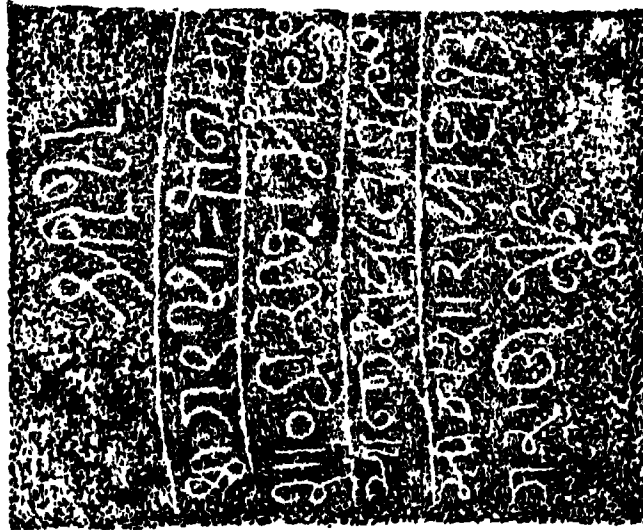
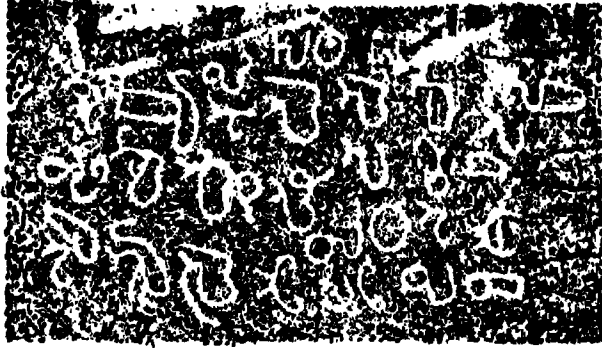
At the same village, on a samâdhi-maṇṭapa in a field to the north-west of Śântinâtha-basti.

Ôṃ namaḥ siddhêbhyaḥ ǀ svasti śrîman-mahâ-maṇḍaḷâchâryyaruṃ râja-gurugaḷ enipa Boḷikumbada śrî-Nêmichandra-paṇḍita-dêvar ent appar ene ‖
vṛi ‖

parama-Jinêśvarâgama-vichâra-viśâradan âtma-sadguṇô-
tkara-paripûrṇnan unnata-sukhârtthi vinêya-janôtpaḷa-priyaṃ
nirupama-nitya-kîrtti-dhavaḷîkṛita . . . . . . n endu lôkam â-
daripudu sûri . . . . nidhi-chandramanaṃ muni-Nêmichandranu ‖

avara priya-śishyar appa śrîmad-Bâḷachandra-dêvara tanayana svarûpa-nirûpa . . . . nantaṇṇana vâgviḷâsav ârppaṃ . . . . . . taṇṇana sachcharitra . . . . . . gadoḷu ‖ jana-Jina-maṇi . . nihâ . . kaṃ . . . . niyave . . na rû-pa-yauvana-guṇa-sampattiyind âtaṃ vattigu . . . . bhuvana-bhûshaṇa-Bâḷa-chandra . . . . ruhaka . la . dya . . . bahaḷa-chadu . . gaja-râja . . . . . . tîbra-jvarô . . . . karkkaśaḥ pratikâ . . . . . . ṛiya . . . Saka-varshada 1136 neya Śrîmukha-saṃ-vatsarada Kârttika-śudha 5 Sô ǀ prabhâta-samayadoḷ sanyasana-samanvitaṃ ‖ kaṃ ‖

paṅcha-namaskâra mana
saṅchaḷisad ent oppudu sakaḷa . . . .
. . badu . . . . g Aruha
. . . . . ra Divija-vadhuge vallabhan âdaṃ ‖

. . yamma . . . . sâdaraka . . . . ya yallaruṃ ‖ antu . . dêvara dhi . . yara dahana-stânadoḷ parôksha . . . . nimi-ttav âgi Bairôjaniṃ mâḍisida Bâḷachandra-dêvara maga . . . . na śilâ-kûṭaṃ ‖ mâta . . . . śîla-brata . . . . guṇa . . . . da vibhava . . . . bhûtaḷa-doḷ Kâḷabbeye Sîtege Rugmiṇige Ratige sari dore sama . . . . . . v enisid â-mahâ-sati kshayi . . . . stânaman aride . . . . Bhâva-saṃvatsarada Jêshṭa-ba ǀ dvi ǀ niśântadoḷ sallêkhana-vidhiyiṃ samâdhiya paḍedu Svargga-prâptey âdaḷu ‖ śrî Śântinâthâya . . ‖

No. 394.

No. 206

390.

At Jinnênahalli (same hobli), on a stone in Yaṇṇappa's hay-yard.

śrî Śaka-varsha 1596 Pramâdîcha-saṃvatsarada Vaiśâkha-bahuḷa 11 yalli Samudrâdîśvara-svâmiyavara nitya-samârâdhane nityôtsaha koḷa-tôṭa-maṇṭapada sêvege Puṭasâmi-seṭṭiyara maga Chennaṇanu biṭṭa Jinneyanahaḷḷiya-grâma maṅgala-mahâ śrî śrî śrî

391.

At the same village, on a rock on the bund to the west of Âlatti-kaṭṭe.

śrî-Châmuṇḍa-Râyana bastiya sîme ‖ śrî

392.

At Hâlumattigaṭṭa (same hobli), on a stone to the right of the entrance to Mallêśvara temple.

(Top portion effaced.)

rusa . . . . vika . . . . . . varu . . Saṅkaṇṇage koḍagi-tôṭa . . . . dâ silâ-sasana . . . . ka-raṇa-vi . . kana . . . . Saṅkaṇṇagavû Chikka-Saṅkaṇa . . . . pra . . . . na barakoṭa koḍaga . . . . lâ-sasana maṅgaḷa-mahâ śrî śrî

393.

On a pillar in front of the same temple.

De . . . . ya-nâyakana maga Mâdeya-nâyaka mâḍisida Nandi

394.

At Kabbâḷu (same hobli), on a stone in Choṭṭitimma's field west of Amma temple.

svasti Satyavâkya-Permmanaḍigaḷa paṭṭhaṅhgaṭṭ-ida padinaydu-variśadandu Maḷtiyara-Bûvayyana magaṃ Bidiyâyta tuṟuyan ikkisi kâdi sattu divan êṟid â-seṭṭhittiya magaḷa gaṇḍa kkaḷgavu . . . . vaḷag and ikkaḷga pa pokka bâḷ segevu

395.

At Kaṇṭhîrâyapura (same hobli), on a rock to the north of Bairappa's field.

śrîmatu-Paṇḍita-dêvarugaḷa guḍḍugaḷu Beḷuguḷada-nâḍa Chennaṇa-gauṇḍana maga Nâga-goṇḍa Muttagada-Honna . . ḷiya Kalla-goṇḍa Baira-goṇḍan oḷagâda gauḍugaḷu Maṅgâyi mâḍisida bastige koṭṭa Voḍḍara-kaṭṭeya gadde beddalu yi-dharmmakke tapidavaru Vâraṇâsiyalu . . hasra-kapileya konda pâpake hôha . . . . . . ḷa-mahâ śrî śrî śrî

396.

At the same village, on a stone under a chujjalu (Helicteres isora) tree in Bommaṇṇa's field and also on a rock to the west of Holagere-Javara's field.

śrî-Châmuṇḍa-Râyana basti sîme

397.

At Sâṇenahalli (same hobli), on a stone in Karivôbe-gauḍa's field to the north-west of the village.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ
jîyât-trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ‖
bhadram astu Jina-śâsanâya sampadyatâm prati-vidhâna-hêtavê
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭîyasê ‖
namaḥ siddhêbhyaḥ ‖ namô Vîtarâgâya ‖ namô Aruhantâṇaṃ ‖
svasti śrî-Koṇḍakundâkhyê vikhyâtê Dêśikê gaṇê
Siṃhaṇandi-munîndrasya Gaṅga-râjya-vinirmmitaṃ ‖
svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaraṃ Dvâravatî-pura-varâdhîśvaraṃ Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparol-gaṇḍâdy-anêka-nâmâvalî-samâlaṅkritar appa śrîman-mahâ . . . . lêśvara Tribhuvana-malla Talakâḍu-goṇḍa bhuja-bala-Vîra-Gaṅga-Vishṇuvarddhana-Hoysala-Dêvara vijaya . . . . m uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ salut-tam ire tat-pâda-padmôpajîvi ‖
vritta . .

janatâdhâran udâran anya-vanitâ-dûraṃ Vachas-sundarî-
ghana vṛitta-stana-hâran ugra-raṇa-dhîraṃ Mâra . . . . . . pai
janakaṃ tân ene Mâkaṇabbe vibudha-prakhyâte dharmma-prayu-
kte nikâmâtta-charitre tây enal i . . . . . . mahâ-dhanyanô ‖

kanda ‖

vitrasta-malaṃ budha-jana-
mitraṃ dvija-kula-pavitran Êchaṃ jagadolu
pâ . . . . . . kula-kanda-gha-
nitraṃ Kauṇḍinya-gôtran amala-charitraṃ ‖
Manu-charitan Êchigânkana
maneyolu mu . . . . na samûhamuṃ budha-janamuṃ
Jina-pûjane Jina-vandane
Jina-mahimegal âva kâlamuṃ sô . . . . . . guṃ
kaṃ ‖
uttama-guṇa-tati vanitâ-
vṛittiyan olakoṇḍud endu jagam ellaṃ kaiy-

ettuvinam amaḷa-guṇa-sam-
pattige jagadoḷage Pôchikabbeye nônṭaḷu ‖

ant inisid Êchi-Râjana Pôchikabbeya putran akhiḷa-tîrthakara-parama-dêva-parama-charitâkarṇṇanôdîrṇṇa-vipuḷa-puḷaka-parikaḷita-vârabâṇanuv asama-samara-rasa-rasika-ripu-nṛipa kaḷâpâvalêpa-lôpa-lôlupa-kṛipâṇanuv âhârâbhaya-bhaishajya-śâstra-dâna-vinôdanuṃ sakaḷa-lôka-śôkâpanôdanuṃ ‖

vṛitta ‖

vajraṃ Vajrabhṛitô haḷaṃ Haḷabhṛitaś chakraṃ tathâ Chakriṇaś
śaktiś Śaktidharasya Gâṇḍiva-dhanur Gâṇḍîvakôdaṇḍinaḥ
yas tadvad vitanôti Vishṇu-nṛipatêsh kâryyaṃ kathaṃ mâdṛiśair
Gaṅgô Gâṅga-taraṅga-rañjita-yaśô-râśis sa varṇṇyô bhavêt ‖

int enipa śrîman-mahâ-pradhânaṃ daṇḍanâyakaṃ Drôha-gharaṭṭaṃ Gaṅga-Râjaṃ Chôḷana sâmantan Adiyamaṃ ghaṭṭadiṃ mêlâda Gaṅgavâḍi-nâḍa gaḍiya Taḷakâḍa bîḍinoḷu padiy-ippant irddu Chôḷaṃ koṭṭa nâḍaṃ kuḍade kâdi koḷḷim ene vijigîshu-vṛittiyindam etti baḷam eraḍuṃ sârchchidalli ‖

vṛitta ‖

ittaṇa bhûmi-bhâgadoḷ ad anyar ad êke bhavat-pratâpa-sam-
pattiya varṇṇanâ-vidhige Gaṅga-chamûpa jigîshu-vṛittiyind
ettida ninna kayya niśitâsiya tau-mone benna bâran e-
ttutt ire pôgi Kañchi guṛiy appinam ôḍida Dâman eydanê ‖
kadanadoḷ andu ninna taravâriya bârige meyyan oḍḍal â-
ṛade naḷid innuv ant adane jânisi jânisi Gaṅga tanna nam-
bida sudatî-kadambad eḷde pauvane pôgire pulle-vechchu-ve-
chchidapan aharnniśaṃ Tiguḷa-Dâman araṇya-śaraṇya-vṛittiyiṃ ‖
enitânuṃ bavaraṅgaḷoḷu palabaram beṅkoṇḍa gaṇḍindam ô-
v-enisuttaṃ Taḷakâḍoḷ innevaram iḷd îgaḷu karaṃ Gaṅga-Râ-
jana khaḷgâhatig aḷki yuddha-vidhiyoḷ benn-ittu nây uṇnad ô-
ḍinal uṇḍ iṛdapan atta Śayva-śamiyol sâmanta-Dâmôdaraṃ ‖

embinam onde meyyoḷ avayavadin eydi mûdalisi dhriti-giḍisi beṅkoṇḍu mattaṃ Narasiṅga-varmma modal-âge ghaṭṭadiṃ mêlâda Chôḷana sâmantar ellaraṃ beṅkoṇḍu nâḍ âdud ellaman êka-chchhatrad uṇḍige sâdhyaṃ-mâḍi kuḍe kritajña-Vishṇu-nṛipati mechchi mechchideṃ bêḍikoḷḷim ene ‖

kanda ‖

avanipan enag ittapan en-
d avar-ivara-vol uḷida-vastuvaṃ bêḍade bhû-
bhuvanaṃ baṇṇise Gôvin-
da-vâḍiyaṃ bêḍida Jinârchchana-lubdha ‖
gommaṭam ene muni-samudâ-

yaṃ manadoḷ mechchi mechchi bichchaḷisuttuṃ
Gommaṭa-dêvara pûjeg a-
daṃ mudadiṃ biṭṭan alte dhîrôdâttaṃ ||
âdiy âgirppud Ârhata-samayakke Mûlasaṅghaṃ Koṇḍakundânvayaṃ
bâdu vêḍ adaṃ baḷayipud alliye Dêsigagaṇada Pustakagachchada
bôdha-vibhavada Kukkuṭâsana-Maladhâri-dêvara sishyar enipa pempiṅ-
g âdam esad irppa Śubhachandra-siddhânta-dêvara guḍḍaṃ Gaṅga-chamû-
pati ||
Gaṅgavâḍiya basadigaḷ enit oḷav anitumaṃ tân eyde posayisidaṃ
Gaṅgavâḍiya Gommaṭa-dêvargge suttâlayamaṃ eyde mâḍisidaṃ
Gaṅgavâḍiya Tiguḷara beṅkoṇḍu Vîra-Gaṅgaṅge nimirchchi koṭṭaṃ
Gaṅga-Râjan â-munnina Gaṅgara Râyaṅgaṃ nûrmmaḍi dhanyan altê ||
antu bêḍikoṇḍu śrî-Pârśva-dêvara pûjegaṃ Kukkuṭêśvara-dêvarggaṃ biṭṭar Saka-varshaṃ 1041 neya Viḷambi-saṃvatsarada Phâlguṇa-śuddha dasami Brihavâradandu Śubhachandra-siddhânti-dêvara kâlaṃ karchchi biṭṭa dattiya Gôvinda-vâḍige mûḍaṇa-sîme îśâjña-diśeya ereya ko . . Tôṇṭigeṟeya niruha kKellahanahaḷḷiga hôda baṭṭeya dibbeya sâraṇa hulumâḍiya gaḍi teṅkalu Arhanahaḷḷiyindâ . . madipura-kkaṃ Hiriya-dêvara beṭṭakkaṃ hôda hebbaṭṭeye gaḍi haḍuvalu Hiriya . . . . haḷḷa Na-jugeṟe Bekkan anipa . . . . baḍakalu Gaṅgasamudrakke Chalyada haḍuvaṇa diṇṇeyiṃ paḍuvalu gaḍi yint î-chatus-sîmeyaṃ pûrvvi . . . . Bekkana . . nuṃ pratyadhi-vâsada . . paḍu . . . . . . Gommaṭapurada paṭṭaṇa-svâmi Malli-seṭṭiyaru . . . . seṭṭi Gaṇḍanârâyaṇa-seṭṭiyuṃ mukhyav âda nakara-samûhamuṃ irddu mâḍida mary-yâde yint î-dharmmamaṃ pratipâḷisuvargge mahâ-puṇyaṃ akkuṃ ||
vṛittaṃ ||
priyadind int idan eyde kâva purushargg âyuṃ mahâ-śrîyum a-
kkey idaṃ kâyade kâyva pâpige Kurukshêtrôrvviyoḷu Vâraṇâ-
śiyoḷ ekkôṭi-munîndraraṃ kavileyaṃ vêdâḍhyaraṃ kondud on-
d ayasaṃ sârgguṃ enutte sâṟidapud î-śaiḷâksharaṃ santataṃ |
biruda-rûvâri-mukha-tiḷakaṃ Gaṅgâchâri khaṇḍarisidaṃ ||

398.

At the same village, on a rock in Puṭṭê-gauḍa's wet field.

. . risi-dêvage biṭṭa dattiya gaddeya . . . . nnaḍetti Kavi-seṭiyuṃ ma-ḍanâ biṭa gade salage ondu koḷaga

399.

At the same village, on the pedestal of the broken image in the ruined basti.

śrî-Vṛishabha-svâmi

400.

At the same basti, on the pedestal of an image built into the eastern basement.

ṡrî-Mûlasaṅgada Dêśigaṇada Postakagachchhada ṡrî-Subhachandra-siddhân [ta] -dêvara guḍḍi Jakkiyavve-daṇḍanâyakiti Sâhaḷi . . . . ṭa dêvargge pratishṭeyaṃ mâḍi Jakkiyave . . . . ḍara maga Payamagada sa . . . . chunaṟeya . . . . . . davâḍiya . . . . yalu salage beddale koḷagaṃ 5 Gôvindapaḍiya koḷaga 1 bedale kaṇḍuga

401.

At Râgîbommanahaḷḷi (same hobli), on a stone near the village entrance.

śubham astu

namas tuṅga-ṡiraś-chumbi-chandra-châmara-châravê
trailôkya-nagarârambha-mûla-stambhâ . . . .

ṡrî-vijayâbhyudaya . . . . Śâlivâhana-ṡaka-varsha 1595 ne Parridhâvi-saṃvatsarada Kârtika-su 10 lu Maisûra . . . . da Dêva-Râj-ayanavaru . . . . râjye . . . . . . ga channa . . praje . . . . Brâhmarrige anna-satrakke biṭa grâma Râgibommenahaḷiya . . . . svâmyava . . . . biṭa darmma

402.

At Bommênahaḷḷi (same hôbli), on a stone in front of a ruined temple in the tank-bed.

(One side of the stone is broken.)

. . . . châmara-châravê
trailô . . . . ya Śambhavê ||

svasti ṡrîma . . . . bhuvana-malla Taḷakâḍu-Koṅ . . . . ḍi-Banavâse-goṇḍa bhuja-baḷa-Vîra-Gaṅ . . . . ḷa-Dêvara vijaya-râjyam uttarôttarâ . . . . nam â-chandrârkka-târambaraṃ salutta . . . . na Bimmayanahaḷḷiyalu Halageṟeya . . . . vuṇḍa Hoysaḷa-seṭṭiya magaṃ Râbiganaha, ... kâṟa-seṭṭi Mâdi-gavuḍana magaṃ Malla-gavuṇḍa . . . . gavuṇḍanuṃ | avara basavagaṃ Binnâchâriya ma . . . . riyaṃ Kiṟiya-Basavâchâri saṃsâra-bhîtan â . . . ya keṟeyaṃ kaṭṭisi dêvâyavaṃ mâḍisi tanna . . . . tâne tapaśviy âgi dharmmamaṃ pratipâḷisi . . . . . âtana tammaṃ Chauḍâchâri âtana magaṃ Hoysa . . châri Kunnâchâri Adaḷâchâri Bibbâchâri | Mâdâchâri || Saka-varsha 1062 neya Kâlayukta-saṃvatsarada Âsvaija-ṡuddha pâḍiva Sôma-vâradandu â-dêvara snâna-nivêdyakkaṃ Malla-gavuṇḍanuṃ avara mâva Bîcha-gavuṇḍanuṃ muntâgi biṭṭar â-keṟeya keḷagaṇa gadde nâl-gaṇḍuga-bittu beddale

khaṇḍuga oṇdu int ī-dharmmamaṃ naḍaisidavargge Kurukshêtra-Vâraṇâsiyalu sâsira-kavileyaṃ vêda-pâragargge dânaṃ-goṭṭa phalam akku ॥
sva-dattaṃ para-dattaṃ vâ yô harêti vasundharâ
shashṭir vvarsha-sahasrâṇi vishṭâyâṃ jâyatê krimi ॥
Maulâchâriyuṃ âtan aḷiya Katâchâriyuṃ ī-dêvaraṃ mâḍidaru

403.

At Hindalahaḷḷi (same hôbli), on a rock in Nanjê-gauḍa's field.

yi-hola-gaḍege tapidare tamma tâya Varaṇasil âke . . śrî

404.

At Hirêbeḷti (same hôbli), on a stone to the right of the Îśvara temple.

śrî svasti śrîmatu-Sarvvajitu . . . . Kârttiga . . ddha 1 lu . . . . . . marada . . ji . . vara . . . . raṇa . . . . . baru samaraṅgadoḷu sa . . . . . . ida baleva . . . . tu . . tanna makkaḷu . . . . Makamale-dêvake . . . . Pemmaṇṇa . . ya . . . . ya i-tuṟuva . . . . . . ṃ kû . . . . ma . . . . . hu . . . . nanû Sargastaru mâḍi parôksha-vineyârttav âgisida bîragalu maṅgaḷa-mahâ śrî śrî śrî śrî

405.

At Vaḍḍarahaḷḷi (same hôbli), on a viragal in front of the Îśvara temple.

Âṅgîra-saṃvatsarada Phâluguṇa-su 1 Â svasti samasta-prasasti-sahitaṃ Voḍarahaḷiya Chêcha-gavuḍana maga Kêta-gavuḍanu Turakara huyluyilali kâdi Svarggastan âdan âgi âtana makkaḷu Âlappa Bayireyaṅgaḷu etisida bîragalu

406.

At the same village, on a stone lying to the right of the Mâramma temple.

Sârvari-saṃvatsarada Śrâvaṇa-śu 1 lû śrîmanu-Nuguhaḷiya Dâsapa-Nâyakara komâra Tirumalarâja-Nâyakarû । Dâsapa-Nâyakari . . puṇyav âgali . . du Kikêriya siha . . . . ḍa Gaṅgapa-dêva tamma ayana suyina . . v âgi koṭa Dâsapura Hiri-Tirûmalarâjaya yidake tapidônu Kâśili tama tande tâyi konda pâtakake hôharû ॥

407.

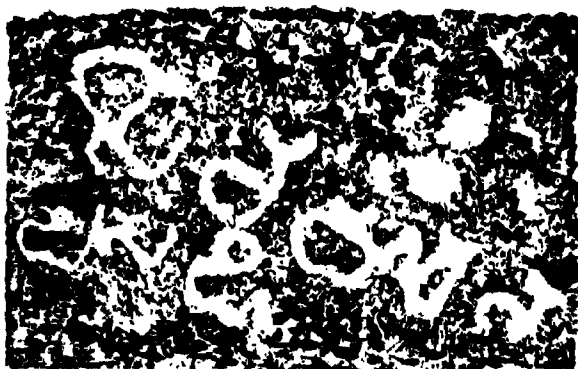
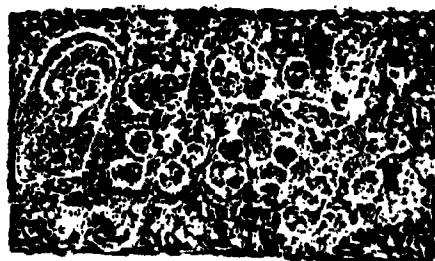
At Suṇḍahaḷḷi (same hôbli), on a stone in Lingê-gauḍa's back-yard.

. . . . saṃvatsarada Mârggaśira-śu 10 Briha-vâra . . . . n-mahâmaṇḍaḷâchâryyaru Nêmichandra-paṇḍita-dêvaru . . . . paṭṭaṇa-śvâmi Nâgadêva-heggaḍeyuṃ Keñcha-gauḍanuṃ . . . . na maga Mâra-gauḍa keṟeyaṃ kaṭṭidau aley endu âta . . . . hârisuvud illa tâ teṟuva aydu haṇavina do . . . . beddale haḍuvaṇa Mutteri-sîme âtana ma . . . . payyanta saluvant âgi koṭa pataḷe aḷihidava kavileya konda ॥

No. 415.

No. 441.

No. 445.

No. 457.

Chikka Beṭṭa.

408.

On rock to the south of Pârśvanâtha-basti, to the south of No. 3.

Namô'stu

409.

At the same place, to the east of No. 6.

Śrîratta

410.

At the same place, to the west of No. 16.

Sindayya

411.

At the same place, to the west of No. 52.

. . . . giṅgha . . . . kunda Gaṅgara-banṭa . . . . ṇgada nanṭa

412.

On rock at the back of Kattale-basti.

Chandayya

413.

On rock in front of Chandranâtha-basti, to the east of the Bali-pîṭha.

. . . . . . Châmuṇḍayya

414.

At the same place, to the north-west of No. 413.

Seṭṭapaiya

415.

On rock to the north-west of the same basti, at a distance of about 5 feet.

Sivamârana-basadi

416.

Above the foot-prints to the west of the same basti.

Basaha

417.

On rock in front of Supârśvanâtha-basti.

śrî-Vaijayyâ

418.

At the same place.

śrî-Jakkayya

419.

At the same place.

śrî-Kaḍuga

420.

At the same place.

. . . . chanamâ

421.

On rock to the right of Châmuṇḍarâya-basti, below No. 92.

mahâ-maṇḍa . . śva . .

422.

At the same place, to the north of No. 93.

śrî-Bâsa

423.

At the same place, to the east of No. 422.

Basavayya

424.

At the same place, to the east of No. 111.

śrî-Mara . . . .

425.

At the same place, below No. 424.

Naraṇayya

426.

At the same place, to the north of No. 113.

. . . . rasapa Vama . . . . ya nishidhige

427.

On rock to the east of Eraḍukaṭṭe-basti, to the south of No. 126.

Kagûttara

428.

On rock near the steps of Gandhavâraṇa-basti, to the north-west of No. 133.

śrîmatu-Ravichandra-dêvara pâda

429.

On rock in front of Têrina-basti, to the north of No. 134.

. . . . svareda Badra . . nar ageda koḷa

430.

On rock behind Śântîśvara-basti, to the north-east of No. 144.

śrîmat-kammaṟa-Chanda-âchâriga

431.

On rock in front of Iruve-Brahmadêva shrine.

Vabôjanû

432.

At the same place, below No. 154.

Meḷapayya

433.

At the same place, to the east of No. 153.

śrî-Pṛithuva

434.

At the same place, to the north of No. 431, above the Jina figure.

Chandrâditaṃ

435.

At the same place, by the side of No. 434.

Nâgavarmmaṃ baredaṃ

436.

At the same place, to the north-east of No. 435.

. . nigarajeyaṇa taṃśavatra-gaṇḍa

437.

At the same place, to the north-east of No. 432.

Puḷiyaṇṇa

438.

At the same place, below No. 437.

Sauḷayya

439.

At the same place, to the north-east of No. 438.

Kêsavayya

440.

At the same place, to the north of No. 439.

namô'stu

441.

At the same place, below No. 440.

śrî-Êchayyaṃ virôdhi-nishṭhuraṃ

442.

At the same place, to the east of No. 441.

Bâsa

443.

On rock to the south of the door inside Kañchinadoṇe on the same hill.

muṟu-kallaṃ Kadamba tarisi . . . .

444.

On rock near the eastern entrance to the enclosure on the same hill.

Jinana ḍoṇe

445.

On rock to the west of Lakki-doṇe, outside the enclosure. on the same hill.

śrî-Jina-mârggan nîti-sampannan Sarppa-chûḷâmaṇi

446.

At the same place, above No. 445.

śrî-Biddarayya

447.

At the same place, to the north of 446.

śrîmad- Akacheyaṃ

448.

At the same place, below No. 447.

śrî-para-veṇḍir aṇṇan Îsarayya

449.

At the same place, to the north-west of No. 448.

śrî-kavi-Ratna.

450.

At the same place, to the north-east of No. 449.

śrî-Machayya

451.

At the same place, below No. 450.

śrî-Chanapausa

452.

At the same place, to the north of No. 451.

śrî-Nâgati-âḷdana daṇḍe

453.

At the same place, below No. 454.

śrî-Bâsan aṇnana daṇḍe

454.

At the same place, to the north of No. 453.

śrî-Râjana chaṭṭa

455.

At the same place, to the south-east of No. 452.

śrî-baḍavara-baṇṭaṃ

456.

At the same place, to the north of No. 455.

śrî-Nâgavarmma

457.

At the same place, below No. 456.

śrî-Vatsarâjaṃ Bâḷâdityaṃ

458.

At the same place, to the north-west of No. 449.

śrîmat-Malegoḷḷada Ariṭṭanêmi-paṇḍitar para-samaya-dhvaṃsaka

459.

At the same place, below No. 458.

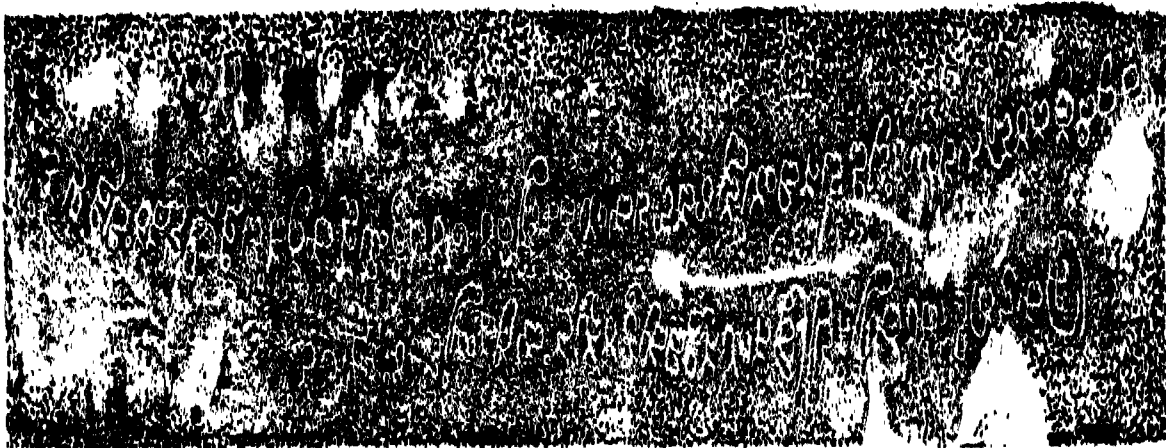
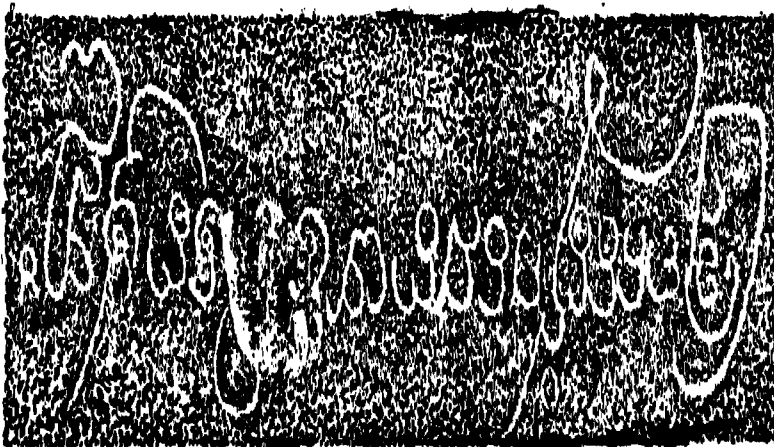
śrî-baḍavara-baṇṭaṃ

460.

At the same place, to the south-east of No. 459.

śrî-Nâgayyaṃ

No 464.

Mysore Archaeological Survey.

No 465.

461.

At the same place, to the north of No. 460.

śrî-Dêchayya

462.

At the same place, to the north of No. 461.

śrî-Sindayya

463.

At the same place, to the south-east of No. 462.

śrî-Gôvaṇayyâ byiḷa-Chaturmmukaṃ

464.

At the same place, to the north of No. 463.

śrî- . . givarmmaṃ bâvasi maḷâ . . . . . . ti-mârttaṇḍaṃ

465.

At the same place, to the west of No. 464.

śrî-Maḷadhâri-dêvar-ayyan appa śrî-Nayanandi-vimuktara guḍḍaṃ Madhuvayyaṃ dêvaraṃ bandisidaṃ ‖

vidhu-Vidhudhara-hâsa-payôm-
budhi-phêna-viyachcharâchaḷôpama-yaśan abhy-
adhikatara-bhaktiyindaṃ
Madhuvaṃ band illi dêvaraṃ bandisidaṃ ‖

466.

At the same place, below No. 465.

Kaṇṇabbarasiya tamma Châvayyanuṃ Dammaḍayyanuṃ Nâgavarmmanuṃ band illi dêvaraṃ bandisidar ‖

467.

At the same place, to the north-west of No. 466.

śrî sanda Beḷgoḷadale nindu . . ḍane viṭṭu Ândamârayya manadal Aggaḷa-dêvar embaraṃ kâṇba bageyindaṃ ǀ śrî-perggeḍe-Rêtayyana vêde Saṅkayya

468.

At the same place, below No. 467.

śrîmat-Ereyapa-gâmuṇḍanu Maddayyanu band illi vrata-koṇḍar

469.

At the same place.

śrî-Pulikkalayya

470.

At the same place, to the north of No. 469.

śrî-Kañchayya

471.

At the same place, to the north of No. 470.

śrîman Enagaṃ kriyada dêva basada

472.

At the same place, to the north of No. 471.

śrî-Mârasiṅgayya

473.

At the same place, below No. 470.

Kaṭṭayya

474.

At the same place, to the east of No. 472.

Puḷichôrayyaṃ maha-dhvajad ôja . . maṇi-vitânad ôja-têjaṃ

475.

At the same place, below No. 445.

śrî-Kopaṇa-tîrtthada

DODDA BETTA.

476.

On a bell to the left of the door in front of Gômaṭêśvara.

Ôṃ namô sidyêbya ‖ śrî-Gômaṭêśa prasana Dharaṇappâ-sûja ‖ Hubbaḷḷi smaraṇârtha chiṃ । Mâtappâ arpaṇa Hubbaḷḷi

477.

On the left side of the image of Guḷakâyajji on the same hill.

śrî-Malli-seṭṭiya magaḷâda Ra . . yigaḷa nisidhi

478.

On rock near the maṇṭapa to the west of the doṇe on the same hill.

kâla . . kara . . ha . . la neruvâda . . . . ḷ amara . . vage . . chale . . kasa . . ya gaḍe-gauḍagaṃ . . . . nanṭara paṃ . . na bâna . . . . ṛida yugala na . . . . chanda . . ppaṃ Keñcha-gauḍa garu . . . . yaṅka . . . . . . dhâra-ya . . . . da

479.

Above the carving of Chakrabhimanakôṭe to the right of the first Tôraṇa-gamba on the same hill.

Paṇḍitayya .

480.

On the back of the prabhâvaḷi of the image of Vardhamâna-svâmi in the Maṭha at Śravaṇa-Beḷgoḷa.

(Grantha and Tamil characters.)

śrî-Vardhamânâya namaḥ ‖ Śâlîvâhana-śakâbdaḥ । 1780 śrîmat-paśchima tîrthaṅkara-môksha-gatâbdaḥ 2521 Prabhavâdi-gatâbdaḥ 51 l śellâninṟa Kâḷayukti-nâma-saṃvatsara-Âshâḍha-śuddha-pûṇimâ-tithiyil śrîmad-Beḷgu-maṭhattil nitya-pûjâ-nimittamâga śrî-Sanmatisâgara-vaṇigaḷuḍaiya abhîshṭa-siddhyarttham śrî-Vîra-Varddhamâna-svâmi-pratibimbaṃ Kañchi-dêśaṃ Śeṉṉiyambâkkaṃ Appâ-sâmiyâl śeyvitta ubhayaṃ êdhatâ nitya-maṅgalaṃ

481.

On the prabhâvaḷi of the image of Chandranâtha-svâmi in the same Maṭha.

(Grantha characters.)

śrî-Chandranâthâya namaḥ ‖

ashṭâ-saptaty-adhikât sapta-śatôttara-sahasrakâd guṇitê ।
Śâlîvâhana-śaka-nṛipa-saṃvatsarakê samâyâtê ‖1‖
êkânna-viṃśati-yutât pañcha-śata-sahasra-yugmakâd guṇitê ।
śrî-Varddhamâna-Jina-pati-môksha-gatâbdê cha sañjâtê ‖2‖
êka-nyûna-śatârdhât Prabhavâdi-gatâbdakê cha saṅguṇitê ।
êvaṃ pravarttamânê Naḷa-nâmâbdê samâyâtê ‖3‖
Mînê mâsi sitê pakshê pûrṇimâyân tithau punaḥ ।
Avâk-Kâśîti vikhyâta-Beḷguḷê nagarê maṭhê ‖4‖
śrî-Chârukîrtti-gururâḍ-antêvâsitvaṃ îyushâṃ ।
manôratha-samṛiddhyai Sanmatisâgara-varṇinâṃ ‖5‖
Kumbhakôṇa-purasthâ śrî-Nekkâ śrâvakî śubhâ ।
sthâpayâmâsa sad-bimbaṃ Chandranâtha-Jinêśinaḥ ‖6‖
pratishṭhâ-pûrvakan nitya-pûjâyai svôpalabdhayê ।
pañcha-saṃsâra-kântâra-dahanâya śivâya cha ‖7‖

bhadraṃ bhûyât

482.

On the back of the prabhâvaḷi of the image of Nêminâtha-svâmi in the same Maṭha.
(Grantha characters.)

. śrî-Nêminâthâya namaḥ

ashṭâ-saptaty-adhikât sapta-śatôttara-sahasrakâd guṇitê ।
Śâlivâhana-śaka-nṛipa-saṃvatsarakê samâyâtê ।
êkânna-viṃśati-yutât pañcha-śata-sahasra-yugmakâd guṇitê ॥
śrî-Varddhamâna-Jina-pati-môksha-gatâbdê cha sanjâtê ॥2॥
êka-nyûna-śatârddhât Prabhavâdi--gatâbdakê cha saṅguṇitê ।
êvaṃ pravarttamânê Naḷa-nâmâbdê samâyâtê ॥3॥
Mînê mâsi sitê pakshê paurṇamâsyân tithau punaḥ ।
Avâk-Kâśîti vikhyâta-Beḷguḷe nagarê varê ॥4॥
Bhaṇḍâra-śrî-Jaina-gêhê śrî-vihârôtsavâya cha ।
ananta-bhava-dâvâgnî-śamanâya śivâya cha ॥5॥
śrî-Chârukîrtti-guru-râḍ-antêvâsitvaṃ îyushâṃ ।
manôratha-samṛiddhyai Sanmatisâgara-varṇinâṃ ॥6॥
Śâttaṇṇa-śrêshṭhinâ śumbhat-Kumbhakôṇam upêyushâ ।
śrî-Nêminâtha-bimbô'yaṃ sthâpitas sa pratishṭhitaḥ ॥7॥

483.

At the same village, on the back of the Śîtalanâtha image in Paṇḍit Dôrbali-śâstri's house.
(In Nâgari characters.)

saṃ । 1576 va । śâ । 1441 pra । kara pra । ku । sahita Pau । mâsê । śrî-usa । Jñâ Sônîsîhâ-bhâryâ Dharmmâî-nâmnâ putra sô । Siṅghârîyâ śrêyôha ॥ vi . . mâsê । śu । pa । 6 । Sômê । śrî-Śîtalanâtha-bimbaṃ । kâritaṃ । pra । śrî । vṛi । ta pâpa । śrî-Vilasâmuskṛiribhiḥ

484.

At the same village, on the pedestal of a Jina image in Garagaṭṭe Vijayarâjayya's house.

śrîmad-Dêvaṇandi-bhaṭṭârakara guḍḍi Mâḷabbe Kaḍasatavâdiya Tîrtthada-basadige koṭṭal

485.

At the same village, on the pedestal of a Jina image in Garagaṭṭe Chandrayya's house.

śrîmat-Kaṇṇabe-kantiyaru Kaḷasatavâdiya Tîrtthada-basadige koṭṭar

486.

At the same village, on rock to the east of Jakkikaṭṭe.

Mallishêṇa

487.

At the same place, to the east of No. 486.

Vîraṇṇa

488.

At the same village, on rock to the east of Channaṇṇa's pond.

Chikaṇana tamma Chennaṇana koḷa

489.

At the same place.

Puṭasâmi-Chennaṇana manṭapa koḷa tôṭa

490.

At the same place.

Chikaṇana ta . . . . Chennaṇana koḷa

491.

At the same village on rock to the left of the steps leading to the small hill.

śri-Raṇadhîra

492.

On the same hill, on a rock below the big rock to the east of Lakkidoṇe.

sâsira-gadyâṇa

493.

On a rock above Jalada-guṇḍi on the way to Jinanâthapura.

Hâl-oraṭi

494.

On a rock to the north of the same Jalada-guṇḍi.

śrî-Jinnâthapurada sîme

495.

On the large hill, on a stone slab to the north-west outside the inner enclosure.

Virôdhikrutu-saṃvatsarada Jêshṭa-śudha 10 śrî-mûlasaṅgha-dêsigaṇa-pustaka-gachchha-Koṇḍakundânvayada śrîmada Abhinava-Paṇḍitâchâryyara śishya sammyakta-chûḍâmaṇi enisida â-bhavyôttamanu Talehada Nâgiseṭṭiya suputra Pâïseṭi śrî-Gummaṭanâtha-svâmiya pûjege sampageya marana balisamarp psida paladinda Jinêśvarana charaṇa-smaraṇântaḥkaraṇanu sukha-samâdhiyinda sugati prâptan âdudakke maṅgaḷa-mahâ śrî śrî śrî

496.

At the same place, on a rock to the south of No. 495

svasti śrîmatu Jinasini-bhaṭâraka-paṭṭâchâryyarû Kollâpuradavarû (davarû) saṅga sahavâgi Raudri-saṃvatsarada Vaisâkha-sudda 10 sakravâra-dina daruśanava mâḍidaru ‖ si . . da . . . . koṭṭa . . . . . .

497.

At the bottom of the eastern pillar in front of the maṇṭapa to the right of Gômaṭêśvara.

(*North face*).

. . śrî-Vyaya-saṃvatsarada Mâgha-śudda 13 neya trayôdaśiyalu ôja-kuḷa . . laseṭṭi Padmâvatî-vajra-kachâ. ka . . . mappa nâü aṟu-mandi ke . . tha . . . . dake . . . . . . da . . . . . .

498.

At the base of the middle pillar in front of the same maṇṭapa.

(*North face*).

śrî-Vyaya-saṃvatsarada Mâgha-śudha 13 neya trayôdasiyalu Kiriya-kâḷaṇa-siṭiyara aḷiyindiru seṭṭi Nêmaṇa-seṭṭiyara maga seṭṭi Brammaya-seṭṭi Gommaṭa-nâthana pâdada munde tasâ . yan âgi kambaya . . . . . . didanu ‖

499.

In the same maṇṭapa, on the west pillar.

(*East face*).

subham astu । Vikrama-nâma-saṃva . . . . râjya . . . .

(*North face*).

saka . . . . . na nami . . . . . . ra . . . . ḍi chalu . . . . . . lu . . .

500.

On the car at the Têrina-maṇṭapa to the right of the Matha.

Śâlivâhana-śaka 1802 ne Vikrama-nâma-saṃvatsarada Mâgha-śuddha 5 llu Vîrâjêndrapyâṭeyall iruva Râyaṇṇa-śeṭra attige Jinnamana śêvartta ||

GPB—300—16-9-18

TRANSLATIONS.

INSCRIPTIONS ON CHANDRAGIRI OR CHIKKABETTA.

1.

Date about A. D. 600.

Success! Be it well. Victory has been achieved by the venerable Vardhamâna, the establisher of the glorious holy faith and the embodiment of the nectar of happiness resulting from the perfection attained; who has acquired supreme honor in the world by his inconceivable greatness and has attained the great position of an *Arhat* by the abundance of his religious merit which procured for him the name *Tîrthakṛit* (or Tîrthankara); and the singular power of whose range of knowledge pervades things movable or immovable, having their support in both the universe and the non-universe.[1] And after him[2], victorious today in holy Viśâlâ[3] is his doctrine, beneficial to the world, guileless and refuting hostile creeds.

Now indeed, after the sun Mahâvîra—who had risen to elevate the whole world and who had shone with a thousand brilliant rays, his virtues, which caused the blooming of the lotuses, the blessed people[4], nourished in the lake of the supreme Jaina doctrine which was an abode of pre-eminent virtues—had completely set, Bhadrabâhu-svâmi,—of a lineage rendered illustrious by a succession of great men who came in regular descent from the venerable supreme *ṛishi* Gautama-gaṇadhara, his immediate disciple Lôhârya, Jambu, Vishṇudêva, Aparâjita, Gôvardhana, Bhadrabâhu, Viśâkha, Prôshṭhila, Kṛittikârya, Jayanâma, Siddhârtha, Dhṛitishêṇa, Buddhila, and other teachers,—who was acquainted with the true nature of the eight-fold great omens and was a seer of the past, the present and the future, having learnt from an omen and foretold in Ujjayani a calamity lasting for a period of twelve years, the entire *saṅgha* (or community) set out from the North to the South and reached by degrees a country counting many hundreds of villages and filled with happy people, wealth, gold, grain, and herds of cows, buffaloes, goats and sheep.

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[1] *Âkâśa* or space has two divisions: (1) the universe (*lôka*) and (2) the non-universe or the beyond (*alôka*). *Outlines of Jainism*, p. 22.

[2] *Tat* in *tadanu* refers to Vardhamâna.

[3] Probably Vaiśâli.

[4] *Bhavya-jana*, a term used by the Jainas to denote their own sect.

Then, separating himself from the *saṅgha*[1], an *âchârya*, Prabhâchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *samâdhi*[2], the goal of penance associated with right conduct[3], on this high-peaked mountain—which forms an ornament to the earth and bears the name Kaṭavapra[4], with rocks dark as a mass of great water-laden clouds and variegated with the embellishment of masses of the flowers and fruits of various choice trees, and with extensive lowlands, valleys, ravines, great caverns and inaccessible places filled with herds of boars, panthers, tigers, bears, hyenas, snakes and deer—bade farewell to, and dismissed, the *saṅgha* in its entirety, and, in company with a single disciple, mortifying his body on the wide expanse of the cold rocks, accomplished (*samâdhi*)[5].

And in course of time seven hundred *rishis* or saints (similarly) accomplished (*samâdhi*)[6].

Victorious be the doctrine of Jina!.

2 (15)[7].

Date about A. D. 650.

Having, by means of groves surpassing Nandana[8], caused the outer hill to render the directions yellow by its rice plants interspersed with red water-lilies swarming with buzzing bees; teaching the knowledge of Bhagavat, an ocean yielding the wealth of mercy to all creatures; the chief of the virtuous, born to the virtuous Kanakasêna, having accomplished[9] (*samâdhi*) on the summit of the hill[10]—Alas! the illustrious Baladêva-muni, having forsaken the outer hill and betaken himself to the accomplishment of *samâdhi*, again departed to the world of *Siddhas* (or perfected beings).

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[1] *Ataḥ-tasmât* = *saṅghât*. The ablative is here used in the sense of separation, *saṅghâd vislishya* according to the grammatical dictum *lyab-lôpê pañchamî*.

[2] This word is not used in the sense of mere concentration of the mind; it conveys the additional sense of a religious vow known as *sallêkhanâ*, according to which the Jainas starved themselves to death. This is clearly indicated by the expression *samâdhi-maraṇê prayatitavyam*. Cp. also Ravishêṇâchârya's *Padmacharita*, II. 187—16 samâdhim samârâdya kṛitvâ dêha-visarjanam.

[3] *Sucharita* = *samyak-châritra*, one of the three jewels.

[4] This appears as Kaḻvappu or Kaḻbappu in the Kannada inscriptions.

[5] *Ârâdhitavân* does not convey any idea of worship here; it is used in the same sense as *ârâdhayitum* in the expression *samâdhim ârâdhayitum* occurring above, only the object of the verb is left out as it can be easily supplied.

[6] *Ârâdhitam* is here used in an active sense and stands for *ârâdhitavat*, the object *samâdhim* being understood as in the previous sentence. This sentence makes it clear that the inscription is not a synchronous record. It was put on the stone long after Prabhâchandra's death.

[7] The figures in brackets represent the numbers of the inscriptions in the old edition.

[8] Indra's grove.

[9] See note 5 above.

[10] The stanza has no finite verb.

3.

Date about A. D. 950.

Śrîdêva's feet. Vamani . . . . .

4.

Date about A. D. 900.

Mallisêna-bhaṭâra's lay disciple Chaṟeṅgayya bowed to the holy place.

5 (12).

Date about A. D. 700.

Tîrthada-goravaḍigaḷ[1] (or the guru of the *tirtha* or holy place), having observed the vow, [ended his life].

6 (11).

Date about A. D. 700.

Uḷḷikkal-goravaḍigaḷ (or the guru of Uḷḷikkal), having observed the vow, ended his life.

7 (10).

Date about A. D. 700.

?Dhaṇṇekuttârêvi-guravi[2], [female] disciple of Perumâḷu-guravaḍigaḷ, ... ended her life.

8 (9).

Date about A. D. 700.

Guṇasêna-guravar of Koṭṭarâ, disciple of Môni-guravar of Agaḷi, having observed the vow, ended his life[3].

9 (6).

Date about A. D. 700.

Pânapa-bhaṭâra of Neḍubore, having observed the vow, ended his life.

10.

Date about A. D. 800.

Śrîdhara (name of a visitor).

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[1] *Gorava* or *gurava* is a *tadbhava* form of the Sanskrit word *guru*; and *aḍi*, meaning 'foot', is used in an honorific sense like the word *pâda* in Sanskrit.

[2] *Guravi* is the feminine of *gurava*.

[3] *Muḍippidâr*. *Muḍipu* or *muḍippu* is the causative form of *muḍi*, to end.

11.

Date about A. D. 650.

. . . . A great *âchârya*, accompanied by many disciples, [came] to the South. Queen? Kampitâ[1], ... by the virtues of pre-eminent movable and immovable objects, made . . . . . . with lamps, incense and sandal. Even king Diṇḍika was present there as a witness. Having left the whole group (*gaṇa*) consisting of the four castes and having given up food, etc., and even the body, the *âchârya* Arishṭanêmi, mounting, on the Kaṭavapra hill here, the lofty elephant of pure meditation[2] on the self, attained perfection, honored by Siddhas and Vidyâdharas.

12 (3).

Date about A. D. 700.

Having uprooted the tree of sin, having smote the mountain of ignorance, having cut asunder the silly but firm king of false doctrine, and having trampled on the five scent elephants (the five senses), the lord of heavenly learning named Charitaśrî, having, on (the hill named) Kaḷbappu praised by the gods and sages, observed the vows of a *muni*, attained happiness.

13.

Date about A. D. 700.

Free from the dark stain of desire and hatred, a pure-souled warrior, a *rishi* or sage of supreme glory of Vêgûr, Sarvajña-bhaṭṭâraka, ... on the summit of . . . . strewn with pure flowers, ascended the high heaven.

14.

Date about A. D. 800.

Arishṭanêmi-dêva, having attained the period of liberation, [ended his life] at the holy place Kâḷbappu.

15.

Date about A. D. 800.

Be it well. The epitaph of Mahâvîra . . . . Âḷduṛa-tammaḍigaḷ who . . . . by *sanyasana*[3].

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[1]*Kampitâ* is also capable of being taken as an attribute of *dêvî* in the sense of trembling; but it is more likely that it is a proper name here.

[2]According to the Jainas meditation is of four kinds, namely, *ârta-dhyâna*, *raudra-dhyâna*, *dharma-dhyâna and śukla-dhyâna*. The last, which leads to liberation, is the one mentioned here. *Ârta-raudra-dharma-śuklâni. Parê môksha-hêtû*. (Tatvârtha-sûtra, IX, 28-29.)

[3]*Sanyasana* here does not mean mere renunciation of the world; it conveys the sense of abstinence from food, fasting as a form of suicide, and is more or less synonymous with *sallêkhanâ* and *samâdhi*. See page 2, footnote 2.

16.

Date about A. D. 950.

(Fragment.)

. . . . the tree with undiminished . . . .

17 (4).

Date about A. D. 700.

. . . . , having observed the vow, ended his life.

18 (5).

Date about A. D. 700.

Be it well. Jambu-nâygir, having observed the vow at the holy place, ended her life.

19.

Date about A. D. 700.

Be it well. The epitaph of Kittere . . ya, disciple of the *bhaṭṭâraka*, the *tammaḍi* or guru of? Thiṭṭagapâna.

20 (2).

Date about A. D. 700.

Nâgamati-gantiyar[1], female disciple of Môni-guravaḍigaḷ of Chittûr in Adeyare-nâḍu[2], having observed the vow for three months, ended her life.

21.

Date about A. D. 700.

Having come from Madhurâ of the southern region and been bitten by a snake owing to a curse, Akshayakîrti, while those? acquainted with the symptoms were in doubt as to how he will fare, ... emerged from the ocean of? suffering (*tuntaka*), and, having observed the vow with devotion on this great mountain, became a participator in the happiness of the world of gods delightful to the eye and the mind.

Written by Pallavâchâri.

22.

Date about A. D. 700.

O maiden, hear of him of Kaḷantûr who, having ascended the holy mountain

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[1] *Kanti*, or, by euphony in a compound, *ganti*, was the designation of a Jaina nun.

[2] Probably identical with Adeyara-râshṭra named in a grant of the Pallava king Nandivarma (*Ind. Ant.*, VIII, 168).

Kaṭavapra, engaged himself for one hundred and eight years in the practice of . . . . . severe penance which was as difficult as walking on the sharp edge of a sword or on fire, or passing over the great fangs of a cobra. The great guru accomplished *samâdhi*, and, having observed the vow, attained perfection.

23.

Date about A. D. 700.

Obeisance. Be it well. Obeisance to the *muni*[1] named Guṇadêva by whom . . . . . . versed in the sciences and who, having on the famous mountain Kaḷvâp practised the twelve kinds of penance[2] . . . . and completely accomplished (*samâdhi*), attained the abode of gods.

24 (7).

Date about A. D. 700.

Baladêva-guravaḍigaḷ, disciple of Dharmasêna-guravaḍigaḷ of Veḷmâḍa of Kittûr, having observed the vow of *sanyâsana*[3], ended his life.

25 (8).

Date about A. D. 700.

Ugrasêna-guravaḍigaḷ, disciple of Paṭṭini-guravaḍigaḷ of Malanûr, having observed the vow of *sanyâsana* for one month, ended his life.

26 (20).

Date about A. D. 700.

. . . . occupied the seat of honor . . . . while the sons . . . . . . honored him. Thus did? Pêgurama . . . . . . attain the splendour of the world of gods.

27.

Date about A. D. 700.

Mâsêna, a *ṛishi* or sage of supreme glory, having, on the mountain Kaḷvappu, correctly observed the vow in consonance with the rules of the Siddhas enunciated

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[1] Sage. A title of respect applied to Jaina teachers.

[2] According to the Jainas penance is primarily of two kinds—external (*bâhya*) and internal (*antaranga*), each being again subdivided into six kinds. Their names, as given in *Tatvârthasûtra* IX, 19-20, are *anaśana* (not taking food), *avamôdarya* (eating less than what one desires), *vṛitti-parisankhyâna* (a pledge when going to receive food), *rasa-parityâga* (giving up tasteful things), *vivikta-śayyâsana* (sitting and sleeping alone), *kâya-klês'a* (mortification of the body); *prâyaśchitta* (expiation), *vinaya* (reverence), *vaiyâpṛitya* (service to the old, infirm, etc.), *svâdhyâya* (study of the scripture), *vyutsarga* (non-attachment to the body), and *dhyâna* (meditation).

[3] See page 4, note 3.

by the *saṅghas*, ascended the high heaven, full of palaces and shining with the splendour of variegated gold, being conveyed with high honors by the thousand (? gods).

28 (23).

Date about A. D. 700.

Be it well. Meḷḷagavâsa-guravar of Inuṅgûr expired on the Kaḻbappu mountain.

29 (21).

Date about A. D. 700.

(The meaning of this inscription is not quite clear.)

Be it well. The epitaph . . . . Guṇabhûshita (or adorned with good qualities). Descended from virtuous gurus, a follower of the? Sandviga-gaṇa, ... on the top of the mountain . . . . the space being quite insufficient . . . . on the ground below . . . . an ? abode[1] of self-respect and virtue . . . .

30 (16).

Date about A. D. 700.

. . . . . mmaḍigaḷ, having observed the vow, expired.

31 (17-18).

Date about A. D. 650.

When the faith (the Jaina religion), which had greatly prospered at the time when the pair of the great sages Bhadravâhu and Chandragupta shed lustre on it, became afterwards a little weak, the coral-lipped Śântisêna-muni renovated[2] it; and, on the mountain at Veḷgoḷa, having given up food and other things, became the lord of the cessation of birth.

32 (19).

Date about A. D. 700.

Siṅgaṇandi-guravaḍigaḷ, disciple[3] of Veṭṭeḍe-guravaḍigaḷ, having observed the vow, expired.

33 (13).

Date about A. D. 700.

The guravaḍigaḷ of the *muñja* grass group[4] of Peḷjeḍi of Taḻekâḍu, disciple of Kâlâvir-guravaḍigaḷ, having observed the vow of *sanyâsana* for twenty-one days, ended his life.

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[1] *Gêḷi* for *kêḷi* which means 'an assemblage, a group.'

[2] The Tamil form *âkki* for the Kannaḍa *âgisi* is used.

[3] *Mâṇâkkan*, a *tadbhava* of *mâṇavaka*, is commonly used in the sense of a pupil or disciple in Tamil.

[4] *Kalâpaka* also means 'a bundle.' The guru probably belonged to a particular sect which had the *muñja* grass for its emblem.

34 (14).

Date about A. D. 700.

Nâgasêna-guravaḍigaḷ, disciple of Ṛishabhasêna-guravaḍigaḷ, thus ended his life by the rites of *sanyâsana*.

I bow to the sinless Nâgasêna, pre-eminent in virtues, conqueror of the assemblage of enemies through Nâganâyaka, the honored of kings, an abode of unblemished fortune, giver of all desires and destroyer of pride.

35 (24).

Date about A. D. 800.

Be it well. While the obtainer of the band of five great instruments, ... drum and . . . . . flag, the *mahâ-sâmantâdhipati*, Raṇâvalôka-śrî-Kambayyan, son of śrî-Ballabha-mahârâjâdhirâja- [para] mêśvara-mahârâja, was ruling the earth. Ba . . . . rasa made a grant of land to . . . . sêna-aḍigaḷ from among the fields of Per-gGaḷvappu (the great Kaḷvappu) . . . . Kaḷvappu. The grant was made on the occasion of the queen of Manasija's . . . , . concluding her vow of silence owing to sickness. The boundaries of the field granted are:—Kiḷkeṟe of Taṭṭaggeṟe; further on the inscribed stone; from there . . . . the black rock . . . . . . the big banian . . . . sand and the tamarind tree; going further . . . . . river . . . . rock and the big silk-cotton tree of? Kovaḷḷa. There the boundary ends. The king's accountant, ... Dinḍiga-gâmuṇḍa, ... Vallabha-gâmuṇḍa, Rundi-Vachcha, Ruṇḍi-Mâramma, Śrîvikrama-gâmuṇḍa of Kâdaḷûr, Kalidurga-gâmuṇḍa, Agadipo . . . . Raṇapâra-gâmuṇḍa, Uttama-gâmuṇḍa of Andamâsal, the Nâḷ-gâmuṇḍa (gâmuṇḍa of the *nâḍu*) of Navilûr, and U . . ḷḷâmandu of Gôvindapâḍi of Beḷgoḷa made a grant to Gôvindapâḍi near Beḷgoḷa.

The earth has been enjoyed by many kings, including Sagara; whosoever at any time is the owner of the earth, to him belongs, at that time, the reward (of making or maintaining a gift). He who takes away land, whether given by himself or others, is born as a worm in ordure for sixty thousand years.

36.

Date about A. D. 750.

Sarbaṇandi, disciple of? Paraviya-guru of Chikur[1]; he [was also known as] Basudêva.

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[1] It is also possible to render the expression thus: the guru of Chikurâparavi or the guru of Paravi of Chikur. Paruvi, Paravi or Parivi occurs in several inscriptions as the name of a district. Paṟivipura was the traditional capital of the Bâṇas.

37.

Date about A. D. 1000.

The illustrious Ganga family[1].

38.

Date about A. D. 750.

Vîtarâśi (name of a visitor).

39.

Date about A. D. 980.

Châvuṇḍayya, with the honorific prefix *śri*. (Name of a visitor.)

40.

Date about A. D. 990.

Kaviratna (the jewel among poets), with the honorific pritix *śri*. (Name of a visitor[2].)

41.

Date about A. D. 1000.

The illustrious Ankabôya (name of a visitor.)

42.

Date about A. D. 1000.

Viddepayya, with the honorific prefix *śri*. (Name of a visitor.)

43.

Date about A. D. 1100.

The illustrious Akaḷanka-paṇḍita (name of a visitor.)

44.

Date about A. D. 1100.

Suba, with the honorific pefix *śri*. (Name of a visitor.)

45.

Date about A. D. 1000.

Destroyer of the [No]ḷamba family, a servant of the brave, ... of the courier.

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[1] The inscription is apparently unfinished.

[2] He is evidently the Kannaḍa poet Ratna or Ranna who flourished at the close of the 10th century.

46.

Date about A. D. 1050.

Be it well. Aṇṇa's Kāḷeya-Paṇḍiga[1] bowed to the holy place Kaḷvappu.

47.

Date about A. D. 1050.

. . . . of Bhirjaga-rāya of Kā . . . . . came here and bowed to the god.

48.

Date about A. D. 1100.

Kottayya, lay disciple of Abhayanandi-paṇḍita, came here and bowed to the god.

49.

Date about A. D. 1000.

Āsu . . . . , lay disciple of Davaṇandi-baḷara[2], came and bowed to the holy place.

50.

Date about A. D. 800.

The great sage Alasakumāra.

51.

Date about A. D. 1200.

Śrīkaṇṭhayya (name of a visitor.)

52.

Date about A. D. 1050.

Śrīvarma-Chandragītayya bowed to the god.

53.

Date about A. D. 1050.

Isakayya, with the honorific prefix *śrī*. (Name of a visitor.)

54.

Date about A. D. 1100.

Bidhiyyamma, with the honorific prefix *śrī*. (Name of a visitor.)

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[1] Or Paṇḍiga of Appanakāḷe (? name of a place).
[2] *Baḷara* is the *tadbhava* form of *bhaṭṭāraka*.

55.

Date about A. D. 900.

Śrī-Nāgaṇandi [and] Kittayya bowed to the god.

56.

Date about A. D. 1100.

Be it well. Chief of the *mahā-sāmantas*, who had acquired the band of five great instruments. (Titles of a visitor.)

57.

Date about A. D. 1150.

Mārasandra gave a field, and Bīra rice[1].

58.

Date about A. D. 1000.

Māḷava-Amāvar (name of a visitor.)

59 (38).

Date A. D. 974[2].

Be it well. Having made the ocean . . . . . . the boundary and enjoying by the power of the sword of his arm the circle of the earth, ... the jewel adorning the kings of the Ganga lineage was (like) the rainy season to the moon the faces of the women of his enemies.

Of him who was like bright moonlight to the water-lily the Ganga family, pre-eminent in all the world; who had the title Satyavākya-Koṅguṇivarma-dharma-mahārājādhirāja; who became known as the king of the Gūrjaras (Gūrjarādhirāja) by his conquest of the northern region for Kṛishṇa-Rāja[3]; who displayed his prowess in breaking the pride of the mighty Alla who stood up against Vanagajamalla[4]; who preserved[5] by his valour all the insignia of royalty including the throne for Gaṇḍamārtaṇḍa[4]; who dispersed the bands of the Kirātas . . . . dwelling on the skirts of the Vindhya forests; who [protected] by the strength of his arm the army of the emperor which had been sent into Mānyakhēṭa[6]; who [celebrated]

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[1] *Gaḷave* may be for *kaḷave* which means 'rice'.

[2] In the Mēlāgāni inscription (*Epigraphia Carnatica* X, Mulbāgal 84) Mārasimha II is said to have died in Saka 896, Bhāva.

[3] The expression may also mean—" who became acquainted with the king of the Gūrjaras during Kṛishṇa-Rāja's conquest of the northern region ".

[4] Kṛishṇa-Rāja III.

[5] The expression is also capable of being rendered thus : "who had all (his) insignia of royalty including the throne preserved by Gaṇḍamārtaṇḍa's valour".

[6] Mālkhēḍ in the Nizam's Dominions, the capital of the Rāshṭrakūṭas.

by his prowess the coronation festival of the illustrious Indra-Râja; who . . . . Vajjaḷa who was ready for war, having been encouraged by . . . . ; who was celebrated in songs for capturing all the possessions, including . . . . .jewelled earrings and rutting elephants, of the ruler of the Vanavâsi country who bowed down in fear; who received obeisance from those born in the Mâṭûra race; who destroyed in war all the Noḷamba kings who misbehaved themselves through self-conceit owing to the arrogance of the strength of arm of hundreds of princes and the pride of troops of elephants; who rooted out the thorns (or troublesome fellows) of his kingdom; who reduced to powder the hill-fort of Uchchangi[1]; who killed the Śabara leader named Naraga; who by his valour made the Chêra, the Chôḷa, the Pâṇḍya and the Pallava bow down before him; who maintained the doctrine of Jina; who . . . . . the great banner; who . . . . . great gifts by seizing the wealth of powerful hostile kings; who protected the earth . . . . building bridges . . . . ; and who had the title Noḷambakulântaka-Dêva (destroyer of the Noḷamba family)—may the record of prowess and the record of piety travel to all regions to the end of time[2] as long as the moon and stars endure!

(The upper portion of the west face is mostly defaced.)

. . . . by some means or other . . . . garland of flowers worn on the head . . . . Ganga-chûḍâmaṇi (the crest-jewel of the Gangas) . . . . Pallava . . . . king Guttiya-Ganga . . . . Noḷambântaka (destroyer of the Noḷambas) who put down the excessive arrogance of the strength of arm . . . . a hostile elephant . . . . prowess . . . . like a water-lily . . . . Noḷambântaka . . . . the Chôḷa and the Pallava . . . . the great king Mârasimha who was a source of joy . . . . and a moon among the Kshatriyas . . . . Ganga-chûḍâmaṇi became a forest-fire to the lion Râjâditya, the crest-jewel of the Châḷukyas, who, ... on the throne . . . . . . at the great festival of victory, had, through anger, thus made a brave declaration of war. When the earth was disquieted with the doubt whether the deceitful enemies, Madhu, Kaiṭabha and other chiefs of the demons, destroyed by the enemy of Mura (Vishṇu), had thus risen again, Noḷambântaka made the whole world happy with the . . . . of the demon-like Naraga, which intermingled with the tears of joy of the earth.

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[1] In the Bellary District, just over the borders of Mysore, near Dâvangere.

[2] *Âkalpântaram*, "till the advent of another *kalpa*", is probably a mistake for *âkalpântam*.

(The upper portion of the north face is almost entirely defaced.)

. . . .
whom the world . . . . . . as king Guttiya-Ganga (the Ganga of Gutti) . . . . .
. . . . the earth to Indra-Râja, having put down the host of wicked kings.
. . . . who is extolled by the world as Ganga-chûḍâmaṇi. The prowess of king Mârasimha, who, ... the rutting elephant the *mahâ-sâmanta*, who was proud of his daring, accomplished the coronation of the lord . . . . , is proclaimed with praises by the whole circuit of the earth. . . . . who performed the anointment of king Indra to the kingdom of the earth, who . . . . vanquished the younger brother of Pâtâḷamalla and who . . . . Jâ . . . . . . , his warlike son, on the battle-field.

Please tell me whether I shall praise the prowess which put to flight and conquered Alla, whose strength was too great to be realised; or I shall praise the glory which drove away Vajjaḷa, who was famous in the world; or I shall praise the heroism which utterly destroyed the . . . . . . of the Pallava king: I do not know which to praise of Chalad-uttaraṅga[1] (the lintel of firmness of character). Famous was the glory[2] of Maṇḍaḷika-Triṇêtra (a Triṇêtra or Śiva among the *maṇḍaḷikas* or chieftains) as if to make the . . . . . . Kâpâlikas arrange in a string all the newly cut off heads of the Pallavas and firmly proclaim to hostile chieftains—"Aho! Do not allow your newly cut off heads to be added to this string; have audience and live happily in the ranks of his servants". The achievement of king Guttiya-Ganga became the theme of praise in all the three worlds,—the achievement of taking, to the astonishment[3] of the world, the fortress of Uchchaṅgi, renowned as the fortress which had previously proved inpregnable even to Kâḍuvaṭṭi who quitted it after having surrounded and besieged it for a long time inspiring terror by his eminent prowess. The head of Naraga, who had acquired such renown that he was looked upon as either a Kâḷa (Yama), a Râvaṇa or a Śiśupâla, fell with the greatest ease into the hand of the servant's servant of Ganga-chûḍâmaṇi. Has he promised protection ?; do not fear, it is the protection offered by Yama himself. Has he promised you any gift ?; yes, it is already in your hands. Can the promise of Ganga-chûḍâmaṇi ever fail[4] ?.

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[1]*Chalad-uttaraṅganam* is clearly a mistake for the genitive *Chalad-uttaraṅganá* with which the words *śauryamam*, *êḷgeyam* and *viramam* have to be construed.

[2]*Oṭṭaje* which means 'a heap, etc.' also means 'greatness, glory'.

[3]*Asuṅgoḷ*, besides meaning 'to kill', has also the signification 'to be astonished'. Cp. Triṇêtranuman asuṅgoḷisida sâhasadoḷ Kadana-Triṇêtranum—said of Arjuna, *Pampa-Bhârata*, XIV, prose passage after verse 37.

[4]This verse is quoted in Nâgavarma's *Kâvyâvalôkana* (page 9) and in Kêśirâja's *Śabdamaṇidarpaṇa* [page 68.]

Having in the same manner fought and conquered great enemies on the banks of the Tâpi in the vicinity of the Vindhya forests, at the excellent city of Mânyakhêṭa, at Gônûr, at Uchchaṅgi, in the Banavâsi country, at the fortress of Pâbhase, and in various other places; having set up great flags at various places and made great gifts; and having thus become famous—the Ganga-Vidyâdhara, the hero among the Gangas, the lion of the Gangas, the crest-jewel of the Gangas, the Ganga Cupid, the Ganga diamond, the lintel of firmness of character (Chaladuttaraṅga), the Ganga of Gutti (Guttiya-Ganga), the incarnation of virtue, the sole hero of the world, the keeper of promises, a sun to (destroy) his enemies, the rough in battle, a Triṇêtra (Śiva) among chieftains,—the illustrious Noḷamba-kuḷântaka-Dêva caused to be erected at various places *basadis* (Jaina temples) and *mânastambhas*[1]. Good fortune.

Having reverently carried out works of piety, one year later he relinquished the sovereignty, and, observing the vow for three days with the rites of worship in the presence of the holy feet of Ajitasêna-bhaṭṭâraka at Bankâpura, accomplished *samâdhi*.

O Chôḷa king, calm your failing heart by gentle rubbing; O Pâṇḍya, you have escaped slaughter, stay on; O Pallava, run not away in fear from your territory; . . . . do not retreat, but remain: . . . . the Ganga chieftain Noḷambântaka has gone to the abode of gods.

60.

Date about A. D. 1100.

The ? courier Mârugabala's pupil[2], a spear to ? unsteady warriors.

61 (25).

Date about A. D. 900.

Ariṭṭonêmi, disciple of the illustrious . . . . , caused (this) to be made. Success.

62.

Date about A. D. 900.

Be it well. Ka . . . . . mi-bhaṭâra (was) the disciple of . . . . gara-bhaṭâra, (who was) the disciple of . . . . . . ndi-bhaṭâra of Teyaṅgûḍi. His disciple was Paṭṭadêvâ . . . . si-bhaṭâra. (This is) the epitaph of . . . . the disciple . . . . .

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[1] Pillars which have a pavilion at the top containing standing Jina figures facing the four directions. These differ from the Brahmadêva pillars which have a seated figure of Brahma at the top.

[2] *Chaṭṭa* also means 'a pupil.' Cp. Enna chaṭṭaroḷ ellam ttane billa balmege jâṇam. Nayasêna's *Dharmâmṛita*, XIII, 50.

63 (39).

Date A. D. 1163.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syâdvâda*[1].

Be it well. With the row of the nails of his holy feet forming a chaplet over the rays of the gems in the crowns of kings bowing down before the greatness and magnificence of his ever faultless learning praised in all the world, a graceful moon to the milk ocean the religion of Jina who has conquered sin, a thunderbolt of fierce refutation able to tear out the irresistible mountain the immense pride of the Chârvâka, destroyer of the rutting elephant the indomitable Bauddha by the deep and terrific roar of the lion his unrestrained voice, mower of the reeds the doctrines of the Naiyâyika by the ever sharp sickle the unrestricted flow of his unrivalled bright eloquence, a forest-fire to consume the great forest the fickle Kapila, disperser of the proud swans the hosts of wide-spread Vaiśêshikas by the loud thunder of his voice, coverer of the regions by the creeper of his fame resembling the rays of the spotless autumnal moon, the due and a pearl-necklace, — was the illustrious *mahâ maṇḍalâchârya* Dêvakîrti-paṇḍita-dêva.

I make obeisance to Dêvakîrti-muni, the poet, debater and orator, who is a fierce fire to the forest the maintainers of Kapila's doctrines, a submarine fire to the ocean the maintainers of the Chârvâka system, and a sun in dispelling the darkness the staunch maintainers of the Bauddha faith. Victorious in the world[2] is the lordly elephant Dêvakîrti, loud in the thundering trumpet of solid arguments and strong in the rut of intellect, destroying with ease the creeper of useless talk, uprooting at once the sandal tree of violent captious arguments and rending quickly asunder the boulder of disputation of the sort known as *êkânta*[3]. Finding the entrance into and the exit from the four mouths of Brahmâ insupportable, Sarasvati dances, as it were, in the lotus-like mouth of Dêvakîrti. Skill in poetical composition, thorough knowledge of grammar, clearness of perception, ability in discussing about philosophical systems sacred scriptures and logic, adorableness in penance, purity of conduct, being found together in him, celebrity befits the sage Dêvakîrti, chief of the learned, in the world.

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[1]The *syâdvâda* is the *saptabhangi* doctrine, which views a substance in seven different aspects. It is also called the *anêkânta-mata*, as distinguished from the *êkânta* or *Saugata-mata* (Buddhism). *Ind. Ant.*, XIV, 21, note 14. See *Sarvadarśanasangraha* by Cowell, 2nd edition, pages 59-60.

[2]*Jayatu* may be a mistake for *jayati* 'in the world'.

[3]See note 1 above.

(On the date specified), the illustrious emperor of logicians, lover of fame spreading in the ten regions, the ascetic Dêvakîrti became the dearest to the hearts of the celestial women (*i.e.*, died). On the death of the chief of ascetics, a lion to the elephants the hostile disputants, a moon to the milk ocean the Jaina religion, Dêvakîrti, the goddess of Speech, the assemblage of Jaina sages and the goddess of Courtesy too cry out saying "where is the abode for us in the whole world?". His disciple, the revered sage Lakkha-ṇandi, the ascetic Mâdhavêndu and the chief of ascetics, a sun to the lotuses the blessed[1], Tribhuvanâkhyâna, these three, through devotion to their guru, caused this epitaph of their guru to be set up with due grandeur, thus making their fame fill up all the regions.

64 (40).

Date A. D. 1163.

May prosperity be to the sin-destroying doctrine of the Jinêndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May the great ocean of nectar consisting of the group of the illustrious Nâbhêya-nâtha (*i.e.*, Rishabha) and other great holy Jinas continue as long as the moon and stars endure, — an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring), which has the shouts of joy of the people distinguished by the token of the excellent *syâtkâra* (or *syâdvâda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean (arose) the groups of excellent jewels the mighty and illustrious *munis*, Gautama and others endowed with the seven great supernatural powers[2]. In their line was born a storehouse of knowledge, a great *muni*, who, by reason of being auspicious on all sides, was famed as Bhadrabâhu: the last of the Śrutakêvalis. His disciple, with fame brilliant like moonlight, was Chandragupta, by whose glory the *munis* of his group (*gaṇa*) were worshipped by the forest deities. In his world-renowned line arose Koṇḍakunda-munîśvara, who had at first the name Padmanandi and who, through proper self-control, acquired the power of moving in the air. He was also known as Umâsvâti-munîśvara and Gṛidhrapiñchhâchârya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Baḷâkapiñchha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. In such a line of great *âchâryas* arose the chief of *gaṇas*, a lion among disputants, auspicious on all sides by his good qualities, Samantabhadra, who was a lamp of truth stamped

[1]See page 1, note 4.

[2]The *sapta-mahardhis* are (1) consummate wisdom (*buddhyarddhi*), (2) ability to move about in space without support (*vikriyarddhi*), (3) highest penance (*tapa-ṛiddhi*), (4) transcendent strength (*balarddhi*), (5) power of healing (*aushadharddhi*), (6) miraculous power of multiplying substances (*rasarddhi*), and (7) power to expand or contract the body (*kshêtrarddhi*).

by the seal of *syâtkâra* (i.e., *syâdvâda*). Then came Pûjyapâda, so called because his two feet were worshipped by the deities, who had at first the name Dêvanandi, and, on account of his towering intellect, also the name Jinêndrabuddhi. His *Jainêndra* proclaims to the learned his unequalled knowledge of grammar; his great *Sarvârthasiddhi*, his proficiency in philosophy; his *Jainâbhishêka*, his high poetical talent and subtle knowledge of prosody; and his *Samâdhisataka*, his peace of mind; – such is Pûjyapâda-munipa, worthy of being honored by the *gaṇas* of munis. After him arose the high-minded Akaḷanka, through whom the Jina doctrine, which had been stainless from the beginning, became resplendent without any stain.

Then, in the famous Dêsi-gaṇa, a subdivision of the Nandi-gaṇa in the Mûla-sangha which was the abode of a succession of pre-eminent munis such as the above, arose a wise munipa renowned as Gollâchârya, formerly ruler of the Golla country, who, for some reason, was made to renounce the world through fear of rebirth. His disciple was the illustrious Traikâlyayôgi, for whom, armed with the bow of pure conduct, the due clinging to the body became an armour, showers of rain a cluster of sharp arrows and the orb of the summer sun a disc for the purpose of conquering the enemies sins. May he, a moon to the water-lilies the blessed, be victorious in the world. May his disciple, an abode of knowledge, the renowned strong-minded Kaumâradêva-vrati, who had also the well-known appellation Aviddhakarṇa[1]-Padmanandi-saiddhântika, be victorious. His disciple, an ocean of good conduct, honored by the good, was Kuḷabhûshaṇa-yati, who had crossed to the other shore of the ocean of philosophy. His colleague, a sun to the lotus grammar, author of a celebrated work on logic, chief of sages and scholars, was the great Prabhâchandra of the Koṇḍakunda lineage. Kuḷabhûshaṇa's disciple, an abode of philosophical knowledge, praised by the good, of pure conduct, was Kuḷa-chandradêva, whose disciple, an emperor of good conduct, founder of a *tirtha* (holy place) at Kollâpura, was the firm-minded Mâghanandi-muni, who had crossed to the other shore of the ocean of philosophy. As a garden is rendered beautiful by the young mango tree, a clear pond by the lotus, an ornament by the gem, the sky by the moon, even so is the Koṇḍakunda lineage now rendered resplendent by the philosopher Mâghanandi-muni, firm in his devotion to the lotus feet of Kuḷachan-dradêva. The prince of ascetics Mâghanandi, honored by the learned and by the whole world, a solar orb to the lotuses the blessed, whose fame, resembling the Himâlayas, a glittering necklace of beautiful pearls, the moon and the white jas-mine, spread to all the regions, was a new fillet of brilliant gems to the forehead of Sarasvati. The chief of philosophers Mâghanandi, a moon to the ocean of self-control, was a lion in quickly tearing asunder the herd of rutting elephants, (sins). His[2] lay disciples were the *sâmanta* Kêdâra-Nâkarasa, the pre-eminently liberal *sâmanta* Nimba-dêva and the sole warrior of the world *sâmanta* Kâma-dêva.

[1]Having unbored ears.
[2]*Tach-chhishyasya* before this passage appears to be a mistake.

The *saiddhântika* (philosopher) Mâghanandi-munipa being your guru, the general Bharata your pupil, the ornaments of the world and the abodes of all the sciences Bhânukîrti and the glorious Dêvakîrti your disciples, O Gaṇḍavimuktadêva, can these *saiddhântikas* who are so only in name equal you? The emperor of *saiddhântas*, the illustrious Gaṇḍavimuktadêva-yatipa, an ornament of the world, a lamp-wick bending towards the spot of the treasure good conduct, was born (spiritually) from the chief of philosophers Mâghanandi-yami, as the moon from the milk ocean and a gem from a celebrated mine of jewels. His colleague was Śrutakîrti-traividya-muni. Who attained fame like Śrutakîrti-traividya who, on three occasions of contact with disputants, leaning on the support of his learning, cut off with the *syâdvâda* weapon, to the delight of the learned, the wings of the mountains the hostile disputants like Dêvêndra? Śrutakîrti-traividya spread his pure fame by composing, to the astonishment of the learned, the *Râghava-Pâṇḍavîya* in such a way that it could be read both forwards and backwards[1]. His elder brothers were Kanakanandi and Dêvachandra. A dreadful thunderbolt to the mountains the Bauddhas, a gale to the clouds the Chârvâkas, a lion to the rutting elephants the Mîmâṁsaka disputants, an autumnal moon to the ocean the *syâdvâda*, is the illustrious Kanakanandi-yôgîśvara, who shines in the world praised by all. Resplendent is the beloved of the goddess of Fame, the leader of the group of *bhaṭṭârakas*, Dêvachandra-munipa, at whose feet Vêtâḷi (a female goblin) serves with folded hands, at whose door and near at hand resides Jhoṭṭinga as a door-keeper, and with whom the worthy goddess of Penance sports at all times. Their colleagues were Mâghanandi-traividya-dêva, the emperor of learning the illustrious Dêvakîrti-paṇḍita-dêva's disciple Śubhachandra-traividya-dêva, Gaṇḍavimukta-Vâdichaturmukha-Râmachandra-traividya-dêva, and the adamantine goad to disputants the illustrious Akaḷanka-traividya-dêva. That lord's (Gaṇḍavimuktadêva's) lay disciples were the ruby-treasurer Mariyâne-daṇḍanâyaka, the great minister, *sarvâdhikâri*, senior *daṇḍanâyaka* Bharatimayya, the head (*heggaḍe*) of the accountants Bûchimayya and the sole donor in the world *heggaḍe* Kôrayya.

The blameless Yaksharâja, an ornament of the Vâji family, being his father; the well-behaved Lôkâmbike, honored by the world, his mother; Aruha (Jina), whose lotus feet are praised by the host of gods, his god; the crest-jewel of the Yadu kings, Nârasinga, his lord,—how fortunate was Huḷḷapa? The great minister, *sarvâdhikâri*, senior treasurer, a modern Ganga-daṇḍanâyaka, Huḷḷa-Râja caused to be made, as an act of reverence, an epitaph to his guru, the *mahâ-maṇḍalâchârya* Dêvakîrti-paṇḍita-dêva, who had caused? Pratâpapura of Kellangere, which

[1] These two stanzas about Śrutakîrti appear to have been taken from Nâgachandra's *Râmachandra-charita-purâṇa*, familiarly known as *Pampa-Râmâyaṇa*, which was written about A. D. 1100. They form stanzas 24 and 25 of the first *âśvâsa* of that work.

belonged to the Rûpanârâyaṇa-basadi[1] of Kollâpura of the Pustaka-gachchha of the Dêśiya-gaṇa of the Mûla-sangha of the Kondakundânvaya, to be renovated and an almshouse to be built of stone at Jinanâthapura[2]; and the guru's disciples Lakkhaṇandi, Mâdhava and Tribhuvanadêva, making great gifts, set it up after due worship and anointment. Good fortune.

65 (41).

Date A. D. 1313.

May the pure, famous, beneficial, faultless and profound doctrine of Jina,—which is stamped by the seal of the glorious *syâdvâda*, which is extolled by the Nâga kings, Indras and emperors, which is the fountain-head of mercy, which is followed by hosts of virtuous and pre-eminent men, and which is capable of procuring intimacy with the maiden of salvation, be victorious in the three worlds. If it is asked: "How was the succession of gurus in the Koṇḍakunda lineage of the Pustaka-gachchha of the Dêśî-gaṇa of the Mûla-sangha?", I shall describe it briefly here.

He who is respected by all, whom the blessed honor as one whose actions are for the good of others, by whom is properly understood the essence of the great doctrines of his own and other religions, to whom the lady of salvation shows her deep love, from whom sin recedes with fear, to whom there is no desire, and in whom there is pure character honored by the three worlds[3]—is Mêghachandra-traividya. His disciple, versed in philosophy, desirous of salvation, is the world-renowned Vîraṇandi. His disciple, an ocean of good qualities, vanquisher of Cupid, proficient in expounding the secrets of the *syâdvâda*, resplendent by his good conduct, of immense glory, a giver of joy to people, was Anantakîrti-muni, who was a curer of poisons (*narêndra*) clever in removing the poisonous fangs of the fierce snake Cupid. His disciple was the ascetic Maladhâri-Râmachandra, whose mind spontaneously turned to the recollection of the five gurus[4]. His worthy disciple, proficient in the essence of soul-knowledge, free from wordly attachment, glorious in the path of Jina, a gale to the clouds false religions, dispeller of the darkness illusion, destroyer of desire, anger etc., honored by all the sages, averse to bowing to others (than Jina), the worshippers of whose feet became moons (causers of joy) in the world, was the great ascetic Śubhachandra-muni, who, (on the date specified), meditating on Jina in his mind, uttering salutations to the five (gurus) in his speech and observing vows in his body, shuffled off the mortal coil. Freed from the results of the *ârta* and *raudra* meditations[5], he went to heaven, the abode of the immortals, eager to see the images and temples of Jina there.

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[1] *Basadi*, a corrupt form of *vasati*, means 'a Jaina temple'. The word has undergone further corruption and has now become *basti*.

[2] A village about a mile to the north of Śravaṇa Belgola.

[3] In this verse all the seven cases of *yaḥ* are used in regular order.

[4] Arhats, Siddhas, Upâdhyâyas, Âchâryas and Sâdhus.

[5] See page 4, note 2.

His disciples, a sun and a moon to the darkness sin, were Padmanandi-paṇḍita-dêva and the ornament of the doctrine Mâdhavêndu, of the Dêśi-gaṇa of the Mûla-saṅgha. The ruler of Beḷukare, ? *Râya-râjaguru* Gummaṭṭa, caused to be set up on a grand scale the epitaph of Śubhêndu-muni, the great disciple of the guru Râmachandra-yatipa. A worshipper of the red-lotus feet of Vijayapârśva-Jina, the brazier (*bógâṛa*) named Râja, became known as Śubhachandra by his pious service to Śubhachandra.

He who always enabled people to discriminate between what was to be eschewed and what was to be accepted was Kulabhûshaṇa. His great disciple, of bright fame, was Mâghanandi-vrati, who had crossed over to the other shore of the ocean of philosophy. His disciple, versed in the *syâdvâda* lore, was the ornament of *yógis* Śubhachandra-traividya. His disciple, famed for his good qualities, was Chârukîrti-paṇḍita; his disciple, honored by pre-eminent ascetics, was the renowned Mâghanandi-bhaṭṭâraka; his disciple, a moon to the ocean of philosophy, was Abhayaśaśi; his disciple was the noble-minded Bâḷêndu-paṇḍita; his disciple was the spotless Râmachandra.

This is a wonder[1]:—O sun Padmanandi, though your penance (*tapah*, otherwise warmth) causes joy to the lotuses (or to Padmâ, the goddess of fortune), you are spoken of as one who has not heard of joy (or women);. O dispeller of the great darkness of ignorance, you increase, at will (*kâmam*), the humility of the good (*otherwise* the stars) and at the same time drive away Cupid (*Kâma*) by your intense devotion to the feet of Śubhêndu. O Padmanandi-paṇḍita, a moon to the water-lilies the hearts of the learned, though full of forbearance and brave in tearing asunder Cupid, you are renowned in the world as one devoid of forbearance and incapable (*akshama*, otherwise, as one unattached to the world or free from any earthly desire). O Padmanandi-paṇḍita, lord of ascetics, favorite disciple of Śubhachandra, in you, a supporter of the learned, arises great sympathy on seeing the clouds the *munis* other than you.

By the illustrious Adhyâtmi-Śubhachandra-dêva's own disciples Padmanandi-paṇḍita-dêva and Mâdhavachandra-dêva was the epitaph caused to be made as an act of reverence. May prosperity be to the doctrine of Jina.

66 (42).

Date A. D. 1176.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syâdvâda*. May the great ocean of nectar consisting of the group of the illustrious Nâbhêya-nâtha (Ṛishabha) and other great holy Jinas continue as long as the

[1]In the three succeeding stanzas there is a pun on some of the words.

moon and stars endure—an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring,) which has the shouts of joy of the people distinguished by the token of the excellent *syâtkâra (or syâdvâda)* for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean (arose) the groups of excellent jewels the mighty and illustrious munis, Gautâma and others, endowed with the seven great supernatural powers.[1] In their line was born, in the Nandi-gaṇa, Padmanandi, also known as Koṇḍakundâchârya, who, by his lofty character, acquired the power of moving in the air. He was likewise known as Umâsvâti-munîśvara and Gṛidhrapiñchhâchârya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Balâkapiñchha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an emperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Guṇanandi-paṇḍita, be victorious. He had three hundred disciples, who were abodes of discrimination and had reached the other shore of the ocean of science. The most prominent among them, clever in expounding the meaning of philosophy and science, of lovely disposition, were seventy-two in number. The most celebrated among these, a proficient in the various philosophical systems and their authorities, a thunder-bolt to the mountains the false systems of philosophy, was the sage Dêvêndra-saiddhântika, who put down the pride of arm of Cupid and who had his feet illumined by the gems on the crowns of kings. May that chief of the learned, a fillet to the forehead of Sarasvati, be victorious.

His disciple, an emperor of philosophers, lord of great fame overspreading the whole sea-girt earth, a lion adorned with the pearls scattered in splitting the frontal globes of the rutting elephants the five senses, honored by the learned, favorite of Sarasvati, was Kaladhautanandi-munipa. His disciple was the philosopher Ravichandra, also known as Sampûrṇachandra-siddhânta-muni, whose disciple was Dâmanandi-muni. His eldest son, instructor of the blessed (the Jainas), vanquisher of Cupid, of a pure mind free from pride, was Śrîdharadêva of great renown, among whose disciples shone Maladhâri-dêva and Śrîdhara-dêva, whose feet were honored by the crowns of bowing kings. Resplendent in the circuit of the earth is the world-renowned Śrîdharadêva-munipa of noble conduct, captivator of the heart of the goddess of penance, a terrible thunderbolt to the mountain ignorance, whose lotus feet are illumined by the rays of the gems on the heads of the hosts of bowing kings. His disciple, a sun to the lotuses the blessed, pre-eminent for his good conduct, a full moon to the ocean the teachings of the great Jinas, an emperor of philosophy, was the renowned Mâghanandi-munipa, by whose fame, bright as camphor and pearls, all the regions were made white. His disciple, of pure conduct, lord of

[1]See page 16, note 2.

the goddess of fame brilliant as the autumnal moon and the white jasmine, a black cloud to the flames of the wild fire the arrogance of the proud Cupid, a ful moon of the autumn to the ocean the sayings of the great Jinas, an emperor o philosophy, was the celebrated Guṇachandradêva-munipa. His colleague was Mêghachandra. When the moon Mêghachandra, spreading the moonlight fame, rose, it was but natural that the ocean of philosophy should rise high; but it was a wonder witnessed on the sea-girt earth that the lotuses the science of music and dramaturgy (*Bharata-śâstra*) remained always full-blown. His colleague was Chandrakîrti. The appellation Chandrakîrti is quite appropriate to this emperor of *bhaṭṭârakas*, whose bright fame, like the moon, makes the whole world white. His colleague, a lion to the elephants the Naiyâyikas, a sun in dispelling the dense darkness the Mîmâmsakas, a wild fire to the forest the Bauddhas, was the great Udayachandra-paṇḍita-dêva. The disciple of the lord of ascetics Guṇachandra was the emperor of philosophy Nayakîrti-munîndra, who understood the full meaning of the teachings of the great Jinas.

Be it well. With the lotuses his feet adorning the pond the cluster of rays of the pearls set in the crowns of kings who always bowed to him; a joy to the hearts of the blessed; sun in the sky of the Koṇḍakunda line; conqueror with ease of the formidable Cupid; resplendent like the stream of rut of the lordly elephant the Dêśiya-gaṇa; taking delight in making gifts; a lotus of the clear pond the Pustaka-gachchha; a celestial tree to panegyrists; a bee at the lovely lotuses the feet of the illustrious Guṇachandra-siddhânta-chakravarti; with a mind perfected by the removal of all faults,—was the illustrious Nayakîrti-siddhânta-chakravarti. To describe his greatness. A mirror to the lotus face of the woman literature, a crest-jewel of good conduct, a moon in raising the ocean the Jaina scriptures, leader of philosophers, was the illustrious Nayakîrtidêva-munipa, who destroyed the three *śalyas*[1], the three *gâravas*[2] and the three *daṇḍas*[3]. His colleague was Guṇachandradêva's son Mâṇikyanandi-munipa, who had reached the other shore of the ocean of philosophy. The emperor of philosophy Nayakîrtidêva-munipa, a thunderbolt to the great mountain the fierce Cupid, whose fame, bright as pearls, milk, Śiva's smile, Balarâma, the white jasmine, the moon, the Ganges, camphor and alum, made the interior of the three worlds white, attained great celebrity in the world. (On the date specified in the Śaka year reckoned by the holes, the numeral nine, the sky and the moon—1099), the renowned Nayakîrtidêva-munipa, emperor of philosophy, went to *svarga* (or heaven). May the illustrious emperor of philosophy, Guṇachandradêva's son Nayakîrtidêva-munipa, a moon in raising the ocean

[1] The three *śalyas* or darts are (1) *mithyâ-śalya* (false belief), *mâyâ-śalya* (fraud) and *nidâna-śalya* (covetousness)

[2] The three *gâravas* are (1) *pañcha-sûnâ* (cutting, grinding, cooking, carrying water, sweeping), (2) *strî-môhâdi* (love of women, etc.), and (3) *parigraha* (land, house, cattle, grain, bipeds, quadrupeds, conveyance, bed, servants, vessels).

[3] The three *daṇḍas* are hurtful acts of body, speech and mind.

the teachings of Jina, a mine of literature, a roaring lion striking the head of the elephant the cunning Cupid, the birthplace of kindness, continue long (to guide us). The emperor of philosophy Nayakîrtidêva-munipa was superior to the lord of Khacharas (Jîmûtavâhana) and Bali in liberality, was superior to Mêru and the famous Kailâsa in weight (dignity), was the guru of the praiseworthy Irungôḷa, and was a true guru of the whole world.

His disciple, a fierce sun to the mass of darkness the pride of Cupid, honored by all, was Mêghachandra-vratîndra, whose fame, white as the moon, the autumnal cloud, a cluster of waves of milk, and alum, made all the regions white. His colleague, a sun to the lotuses his followers, an emperor of good conduct, eschewer of all worldly thoughts, was Maladhâri-svâmi, a resident of Aṇṇitaṭâka, whose chest had a thick layer of dirt resembling a strong armour put on for fighting Cupid. His colleague was the modest Śrîdharadêva who was a matchless expert in the world in the *mantras* concerning the six acts[1] and in medicine curing diseases of various kinds. His colleague was the celebrated Dâmanandi-traividya-munîśvara, who was well-versed in logic, grammar, philosophy, literature and all other sciences. A sun to the lotus-plant the Jaina religion, a gale to the cloud the Naiyâyikas, a terrible thunderbolt to the mountain the Chârvâkas, an Agastya to the ocean the Bauddhas, a lion in breaking open the head of the scent-elephant the Mîmâṁsakas, Dâmanandi-munipa, chief of the *traividyas*, was resplendent on the earth. His colleague, favorite of fame bright as the milk ocean, alum, the moon, the white jasmine and the white lily, a moon in raising the ocean philosophy, an ocean of altruism, lover of the lotus feet of the renowned Nayakîrtidêva-munipa, was the emperor of philosophy Bhânukîrti-munipa. Renowned on the earth was this Bhânukîrti-vratîndra, the favorite of fame resembling Âdiśêsha, the milk ocean, Kailâsa, a white umbrella, the Ganges, Śiva's smile, the elephant Airâvata, alum, Nandi, a white cloud, dew, a pearl necklace, Indra, a white lotus, Balarâma, Sarasvati, the conch, the swan, the moon and the white jasmine. His colleague was Bâḷachandra-muni. How can Bâḷachandra-muni, who is adorned with a lovely circular shape (*otherwise* with pure character), who is possessed of all digits (*otherwise* versed in all arts), who has destroyed Cupid, and who brings happiness to the hearts of all those separated from their lovers (*otherwise* of the great ascetics), be compared with the crescent moon, who is crooked, wanting in digits, a friend of Cupid, and an enemy of those separated from their lovers? A valiant lion able to tear asunder the rutting elephant the fierce Cupid, a moon in expanding the lilies the blessed, was Bâḷachandra-munîndra.

Victorious in the world was the chief of the *bhaṭṭârakas* Mêghachandra-vratîndra, who was a devotee of the feet of the illustrious emperor of philosophy

[1] The reference is probably to the six acts performed by means of magic—(1) *śânti*, (2) *vaśîkaraṇa*, (3) *stambhana*, (4) *vidvêsha*, (5) *uchchâṭana* and (6) *mâraṇa*.

Nayakîrti-vratîśa and who made all the regions white by the splendour of his fame white as Kailâsa, a stream of milk, alum, the Ganges, a pearl-necklace, the moon and the white jasmine. An ocean in profundity, a celestial tree in liberality, a fierce sun in splendour, a moon in *kalâh* (digits, *otherwise* arts) a Mandara in firmness, was the leader of the *bhaṭṭârakas* Mâghanandi-muni, who was dear to the heart of the goddess of pure fame filling the whole earth. Resplendent on the earth was the chief of sages Prabhâchandra who gratified the desire of all by bestowing wealth (*otherwise* who filled all the regions with his rays) and who was a joy to the circle of the earth (*otherwise* to the water lilies). His colleague was the chief of enchanters (*mantra-vâdi*) Padmanandi-munînâtha by whom hosts of cruel imps were brought under control, the nectar of whose speech destroyed all kinds of poison and whose system of treatment conduced to the health of all people. His colleague, a necklace on the two firm breasts of Sarasvati, was the profound and venerated Nêmichandra-munipa, by the diffusion of whose fame, resembling the moon's rays, the autumnal cloud, the milk ocean and Kailâsa, the interior of the pot in the shape of the mundane egg (*Brahmâṇḍa-bhâṇḍa*) was rendered white.

The superintendent of the treasury, chief of all ministers, a devotee of the two lotus feet of Nayakîrtidêva-munipa, an abode of fame and fortune, altruistic in conduct, protector of the Jaina religion, an ocean of perfect faith, was the world-renowned Huḷḷa. The head of the accountants, a chief minister, a treasure to all the learned, eager in making great gifts of food to the four castes, a devout student of literature, sole abode of kindness, lord of the goddess of fame bright as the moon, was the illustrious Nila whose mind was purified by the Jaina religion. His deity being Jina, his guru the renowned Nayakîrti-yôgîśvara, his mother Jôgâmbâ, his father the chief Bammadêva, his daughter Kâmalatâ, and his son, the lord of Pura (?city), Mallinâtha, the minister Nâgadêva, husband of Chaṇḍâmbikâ, shone on the earth. Worshipper of the two lotus feet of the renowned Nayakîrti-yôgîndra who was a treasure to the learned, dear to the heart of Sarasvati, was Nâgadêva, by whose fame, brilliant as the celestial elephant and the autumnal moon, all the regions became white. Desirous of doing an act of reverence in memory of the renowned Nayakîrtidêva-munînâtha whose fame was bright as milk, the chief of ministers, Nâga, the splendour of whose fame made the circle of the regions white, caused to be erected, through devotion, an epitaph to last as long as the sun, moon and stars endure.

67 (54).

Date A. D. 1129.

May he protect the circle of the *chakôras* the blessed—Vardhamâna-Jina, a moon to the illustrious Nâtha race, honored by the court of Indra, supporter of the good, a large and excellent globe of light dispelling the darkness of the world purified by the ambrosial stream of his learning, through whom the great glory of

the ocean of pure religion increases. May the *gaṇi*[1] Gautamasvâmi, bearing also the well-known significant name Indrabhûti, be victorious, who, by means of the seven supernatural powers, places the three worlds at his feet, and, entering the ocean of whose knowledge from the slope (*otherwise* the throat) of the Himâlaya mountain Vîra (*i.e.*, Mahâvîra or Vardhamâna) and being absorbed by the clouds the learned, the unimpeded Ganges of speech purifies the world. May the Indras the Śrutakêvalis whose bodies (knowledge) are safe (is confident) having a thousand eyes (kinds of argumentation) produced at the sight of the chief[2] of saints (derived from the philosophical system of the Tîrthankara), and who are worshipped by the heads of the host of gods (of a host of learned men) break asunder the tokens of the mountains the false religions with the thunderbolt their thundering speech. Say, how can the greatness be described of Bhadrabâhu whose arms have grown stout by subduing the pride of the great wrestler delusion, and through the merit of being whose disciple the renowned Chandragupta was served for a very long time by the forest deities. By whom on this earth is he not worthy to be honored, the lord Kauṇḍakunda, a bee to the beautiful lotus-hands of the *châraṇas*[3], who adorned the regions by his fame brilliant like the white jasmine and who firmly established sacred knowledge in Bharata (India)? Worthy of honor is the teacher Samantabhadra, the head of a *gaṇa* (or school), skilful in reducing to ashes the disease *bhasmaka* (morbid appetite), receiver of an exalted position from the goddess Padmâvati, who summoned Chandraprabha by the words of his spells and through whom in this Kali age the auspicious Jaina path became again and again auspicious on all sides. The following statements of his indicate his display of eagerness to commence disputations:—

"At first the drum was beaten by me[4] within the city of Pâṭaliputra,[5] afterwards in the country of Mâḷava, Sindhu and Ṭhakka,[6] at Kâñchîpura, and at Vaidiśa[7]. I have now arrived at Karahâṭaka[8], which is full of soldiers, rich in learning and crowded (with people). Desirous of disputation, O king, I exhibit the sporting of a tiger. When the disputant Samantabhadra stands in thy court, O king, even the tongue of Dhûrjaṭi (Śiva), who talks clearly and skilfully, turns back quickly towards the nape of the neck. What hope can there be for others?"

The sharp sword of meditation on the venerable Arhat, which cuts asunder the row of stone pillars the hostile army of the *ghâti* sins[9], was vouchsafed by

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[1] The head of a *gaṇa* or school. Gautama is also known as a *Gaṇadhara*.
[2] The story of Ahalyâ is alluded to here.
[3] A class of demi-gods.
[4] For challenging disputants.
[5] Patna.
[6] The Punjab country.
[7] Bhilsa.
[8] Kolhapur.
[9] According to the Jainas *karma* is primarily of two kinds—*ghâti* (destructive) and *aghâti* (non-destructive), each being again subdivided into four classes. The *ghâti karmas* are (1) *jñânâvaraṇîya* (knowledge-obscuring), (2) *darśanâvaraṇîya* (faith-obscuring), (3) *antarâya* (progress-obstructing) and (4) *môhanîya* (deluding); and the *aghâti-karmas* are (1) *âyuḥ* (determining the duration of life), (2) *nâma* (determining the character of the individual), (3) *gôtra* (determining the family) and (4) *vêdanîya* (giving pleasure or pain). These *karmas* are also called sins.

Simhanandi-muni to his disciple[1] also. Otherwise, how was the solid stone pillar, which barred the road to the entry of the goddess of sovereignty, capable of being cut asunder[2] by him with his sword? Could the king of serpents, though possessed of one thousand throats, adequately praise the power of speech, which overcame the crowd of orators, of the great sage Vakragrîva, who, favored by the Śâsanadêvatâ, while the necks of the devils the disputants were bent with shame, briefly expounded here the meaning of the word *atha*[3] during six months? O lords of poets, your praises will not do him justice by any means; simply make obeisance to Vajranandi-muni, who composed the *Navastôtra*, an elegant work embodying the variety of the teachings of all the Arhats. Unique is the greatness of the guru Pâtrakêsari, to whom, owing to his devotion, Padmâvati became a helpmate in refuting the *trilakshaṇa* theory[4]. Praise ye that Sumatidêva who, out of affection for you, composed the *Sumatisaptaka*, which displays crores of wise thoughts and removes the pain of worldly existence to those who, avoiding the wrong path, desire the path of truth. O wonder! Having brightly risen in the southern region, the sage Kumârasêna set (*i.e.*, died) there alone, and the splendour of this unique sun of the world remains the same. How is it possible not to praise the noble chief of sages, Chintâmaṇi, who composed for use in every house the *Chintâmaṇi*, which contains fine thoughts on virtue, wealth, pleasure, and salvation, for men who are (thereby) enjoying sweet happiness? A crest-jewel of poets and the author of a worthy poem named *Chûḷâmaṇi*[5], Śrîvarddhadêva alone was possessed of sufficient merit to acquire fame. He was thus praised in verse by Daṇḍi[6]:—

"Śiva bore Jahnu's daughter (Gangâ) on the top of his matted hair. O Śrîvarddhadêva, you bear Sarasvati[7] on the tip of your tongue."

Though, like the sage Mahêśvara, Mahêśvara (Śiva) has overcome Cupid, supports the *gaṇa* (Pramatha hosts; *otherwise* followers or disciples), and touches with his feet the crests of mountains (*otherwise* of kings), still he cannot equal the sage Mahêśvara who is versed in all arts (*kalâs*), (while Śiva has only one digit (*kalâ*) of the moon on the head), and the celestial river (Gangâ) of whose fame flows over the glittering crowns of the eight regents of the quarters (while the Gangâ on Śiva's head descends only on earth). Who in this world can praise that sage? Worthy of worship is the lord of sages, Mahêśvara, who was victorious

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[1] The Ganga king Konguṇivarma, whom the Ganga copper grants describe as having gained great fame by cutting asunder a stone pillar with a single stroke of his sword.

[2] *Khaṇḍô* is most probably a mistake of the engraver for *khaṇḍyô*.

[3] This is the first word in several Sanskrit works.

[4] The three qualities or characteristics (*lakshaṇa*) of matter are said to be origination (*utpâda*), perishing (*vyaya*) and continuance (*dhrauvya*). According to Professor Pathak the *trilakshaṇa-hêtu* is discussed and refuted in Pâtrakêsari's *Ashṭasahasri* and *Pramâṇaparîkshâ*. *Journal Bombay Branch R. A. Society*, XVIII, 232.

[5] Bhaṭṭâkalanka in the introduction to his *Karṇâṭaka-Śabdânuśâsanam* mentions a Kannaḍa work *Chûḍâmaṇi* and describes it as being a commentary on *Tatvârtha-mahâśâstra*, containing 96,000 *granthas* or verse-measures. But he does not name the author, nor does he tell us that the work is a poem.

[6] Daṇḍi most probably flourished at the close of the 7th century. See *Ind. Ant.* for 1912, p.92.

[7] There is a reference to the river Sarasvati also.

in seventy great disputations and in innumerable others, and who was worshipped (even) by the Brahmarakshas[1]. Who can comprehend (the greatness of) the blessed Akalankadêva, by whom Târâ that had become secretly manifest in a pot as her abode was overcome along with the Bauddhas; to whom the gods of the heretics, burdened with his seat which they carried, did obeisance with folded hands; and in the dust of whose lotus feet Sugata (*i.e.*, Buddha) performed an ablution as if in expiation of his sins? The following is reported to be his own description of the greatness of his extraordinary faultless learning:—

"O king Sâhasatunga[2], there are many kings with white parasols; but kings who are victorious in war and distinguished by liberality, like you, are hard to find. Just so, there are many scholars in the Kali age; but no poets, pre-eminent disputants, orators and experts in making researches in various sciences, like me."

Obeisance to Mallishêṇa-Maladhâri-dêva[3].

"As you, O king, are well-known on earth as skilled in putting down the arrogance of all enemies, so am I famed on this earth as the destroyer of all the pride of scholars. If not, here I am, and here in your court good and great men are always present. Let him who has ability to speak, if versed in all sciences, dispute (with me). It was not with a mind influenced by self-conceit or filled with hatred, but through mere compassion for those people who, having embraced atheism, were perishing, that, in the court of the shrewd king Himaśîtala, I overcame all the crowds of Bauddhas[4] and broke Sugata[5] with my foot[6]."

Only Pushpasêna-muni, of whom that revered great one (*i.e.*, Akalanka) was a colleague, is the abode of greatness. Is not among flowers only the lotus, whose friend is the sun, the abode of the sports of the goddess Śrî? If scholars were able to understand correctly the unassailable style, which put down the pride of all disputants, of the *guru* (preceptor; *otherwise* Bṛihaspati) Vimaḷachandra-munîndra, would they not then be able to explain the style of Bṛihaspati? For, the following verse of his, which caused grief to the hearts of hostile disputants, speaks of hanging up a notice (in public):—

[1] Ghosts of wicked Brâhmaṇas.

[2] Probably a Râshṭrakûṭa king.

[3] These are words introduced by the engraver at the end of the north face of the pillar; they have nothing to do with the context.

[4] Wilson in his introduction (p. 40) to the Mackenzie Collection, has the following:—The Bauddhas are said to have come from Benares in the third century of the Christian era and to have settled about Kanchi, where they flourished for some centuries; at last, in the eighth century, Akalanka, a Jain teacher from Sravana Belligola, who had been partly educated in the Bauddha College at Ponataga Nagaram (near Trivatur), disputed with them in the presence of the last Bauddha prince, Himasitala, and having confuted them, the prince became a Jain and the Bauddhas were banished to Kandy."

[5] The reference is evidently to an image of Buddha.

[6] This forms the last verse of a small work named *Akalankâshṭaka*, said to have been written by Akalanka.

"At the gate of the large palace of Śatrubhayankara[1], which is thronged with troops of horses and lordly elephants of various kings who are constantly passing (in and out), was eagerly put up by the high-minded Digambara Vimaḷachandra a notice addressed to the Śaivas, the Pâśupatas, the sons of Tathâgata (*i.e.*, Buddha), Kâpâlikas and the Kâpilas."

O good men, if you are afraid of being overcome by the devil sin, then serve the sage Indranandi, who is honored by many kings. Skilled in crores of chains of arguments[2], eloquent among the learned[3], Paravâdimalladêva is doubtless a god. When asked for his name by Krishṇa-Râja[4], he gave out to him the following derivation of his name:-

"The position other than the one taken up is *para* (the other); those who maintain it are *paravâdinah* (maintainers of the other); he who wrestles with them is *paravâdimalla* (the wrestler with the maintainers of the other): this name, good men say, is my name."

Let him be borne on the head (*i.e.*, be honored), the ascetic Âryadêva, the best of teachers, establisher of the doctrine, who, observing the vow of *kâyôtsarga*[5] when about to make the happy journey to heaven, abandoned the body. It is reported that, when a straw was placed on his ear by some people who wanted to test his self-restraint, though his attention was absent by sleep at the hour appointed for sleeping, he slowly wiped the ear with the pea-cock's tail, and, making way for that (imaginary) insect by gently turning round, lay down (again). O wise men, worship with (the flowers of your) words Chandrakirti-gaṇi of sweet speech and of a fame resembling the moon in splendour, who, out of compassion towards disciples of limited intelligence of this age, by means of his intellect alone, which was as sharp as the *kuśa* grass, condensed into his *Śrutabindu*[6] the whole purport of the works composed by the Gaṇâdhîśvaras[7] with great prolixity. We bow to the saint named Karmaprakṛiti, a thorough master of the Jaina doctrine, disposed to deeds of pure virtue, obeisance to whom secures deliverance from the (eight) terrible kinds of *karma*[8]. To be honored is Śrîpâladêva, from whom the good derive the knowledge which discerns the truth, and who, though an expositor of all sciences, accepted the title *Traividya* (versed in three sciences[9]) also. The high-minded teacher Matisâgara (*i.e.*, the ocean of intelligence), in whom the mass of the water of darkness (or ignorance) was drunk up by the brilliant flame (of

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[1]Probably the title of some king.

[2]*Ghaṭa-vâda* is literally 'an argument about the pot,' *ghaṭa* being one of the favorite examples of the logicians.

[3]*Kôvit* appears to be used here in the sense of *kôvida*.

[4]Evidently one of the Râshṭrakûṭa kings of that name.

[5]Maintaining the limbs in a state of absolute immobility. It is defined as *kâya-kriyâ-nivṛitti*.

[6]Apparently the name of a work.

[7]The Gaṇadharas or pupils of Mahâvîra, such as Gautama.

[8]See page 25, note 9.

[9]Grammar, logic and philosophy.

knowledge, or of the submarine fire) and from whom arose the beautiful brilliant gems of many excellent pure virtues which adorned the heads of kings, made the circle of the earth a pure holy place. Alone victorious is the great sage Hêmasêna, bearing the distinct title Vidyâ-Dhanañjaya[1], at whose attack even the abode of ashes (Śiva), who wears the lovely crescent of limited lustre of the moon, becomes powerless. The following verse containing a solemn declaration made by him in the king's court rendered the hostile disputants, who had ascended the mountain of false pride, miserable with the fear of falling to the ground through defeat:—

"Whoever, inflated by his diligent study of logic and grammar and by his intelligence, competes with me in disputation before learned umpires in the presence of kings, on that scholar I will certainly inflict a thorough defeat, which cannot be described in words. Know, O king, that such is the conviction of Hêmasêna."

To be honored with praise is Dayâpâla-muni, who composed the beneficial *Rûpasiddhi*[2] in dignified style for men desirous of welfare, and who, owing to his greatness, had a recognised position on the head of the good. His preceptor being Matisâgara, producer of the moon of glittering fame; his fellow-student the illustrious Vâdirâja, the head of a *gaṇa* (or school); the lord Dayâpâla-vrati is alone extremely fortunate, in whose mind—let alone the thought of taking others' property—there was hatred of his own body. Speech which illumined the three worlds has issued only from two persons on this earth: one, the king of Jinas, the other, Vâdirâja. To be served by the wise is Vâdirâja, the parasol of whose fame always covered the sky and was eager to outshine the disc of the moon; near whose ears glittered rows of the *chauris* of speech[3]; who had the honor of a worthy-to-be-worshipped lion-throne (or of a seat worthy to be worshipped by king Jayasimha); and whose high excellence caused all the subjects the disputants to utter shouts of 'Victory!,' 'Victory!'. To his merit refers the following flow of elegant words of the poets:—

Obeisance to the Arhat[4].

"In the victorious capital of the illustrious Châḷukya emperor, which is the birth-place of Sarasvati, the drum of the victorious Vâdirâja roams about making without a stick these sharp sounds (addressed to its master): *jahi* or strike (the rival disputant), with rising pride in disputation; *jahihi* or dismiss (the rival declaimer), with supreme pride in declamation; *jahihi* or dismiss (the rival orator) impatient of his discourse; *jahihi* or dismiss (the rival poet), with pride in clear, soft, sweet and pleasant poetry[5]. The king of serpents, whose thousand tongues

[1] In allusion to Śiva's defeat by Arjuna, also called Dhanañjaya.

[2] This occurs as the name of Dayâpâla's work in E.C., VIII, Nagar 37, of A.D. 1147.

[3] According to the Jainas sound is a substance of white colour: *śabda-dravyam śvêta-varṇam*. See *Śabdamaṇidarpaṇa*, *sûtra* 9, p. 7.

[4] See page 27, note 3.

[5] In Jaina and Lingâyat literatures four kinds of scholars are often mentioned, namely, *kavi* (poet), *gamaki* (declaimer), *vâdi* (disputant) and *vâgmi* (orator). This verse refers to Vâdirâja's pre-eminence in these four kinds of scholarship.

are well-known, lives in Pâtâḷa (the lower world); and Dhishaṇa (Bṛihaspati) whose disciple is the bearer of the thunderbolt (*i.e.*, Indra), does not stir out of heaven; let these two live owing to the strength of their abodes; what other disputants do not give up their pride and bow in the king's court to the all-conquering Vâdirâja? May these loud shouts for help of the ancient sage (*i.e.*, Brahmâ) protect you:—

"The sage Vâdirâja now takes away with eagerness from my side Sarasvati, though she is firmly attached to me through long association. Ah! Ah! Look! Look! Is this the way of ascetics?".

Wise, of superhuman qualities, dispeller of darkness by the rays of true knowledge, was Śrîvijaya of revered name, the splendour of the moons of whose five toe-nails was rendered charming by the twilight redness caused by the jewels on the head of the Ganga king. This revered one was (thus) praised by Vâdirâja-dêva:—

"All that double excellence of learning and penance, which had formerly been brought to the highest pitch by dint of long application in the sage Hêmasêna, must have mostly passed over to Śrîvijaya when he occupied his seat. How else (could he acquire) such learning and such penance so soon?"

I resort to the lord of sages Kamaḷabhadra, who obtained fame on this earth by the multitude of his sin-destroying virtues, and in whom there is great learning but no conceit, brilliant penance but no fierceness, might but no haughtiness. I resort, for purifying myself, to the extremely pure lake Kamaḷabhadra, by the mere thought of which the mind of good pilgrims on this earth becomes perfectly pure. Let good men who are considered as learned on this earth praise the great scholar, who adorned the name Dayâpâla, to whom alone the title of *Paṇḍita* was suitable, the fortunate one, resplendent with a multitude of ornaments of jewels virtues, who, though the foremost of ascetics, was embraced in this Kali age by Sarasvati with all her parts. Victorious is the subduer of the pride of Cupid, knower of all sciences, conqueror of all disputants, Dayâpâla-dêva, whose pure fame pervaded the circle of all quarters and whose feet were reddened by the jewels in the crowns of bowing kings. Who is able to describe as "such and such" the ability of the ascetic Śântidêva, having worshipped whose pair of pure lotus feet, the Poysaḷa king Vinayâditya brought the goddess of wealth to the territory under his rule? Rare indeed are such men possessed of great and brilliant glory. Alone fortunate is the sage, on whom the Pâṇḍya king, who had acquired superior knowledge through his favor, conferred the name *Svâmi*, and who had the celebrated title Śabda-chaturmukha (conferred on him) in the court of king Âhavamalla. A jewel of the beryl-producing tract of Muḷḷûra, possessor of faultless qualities, the head-ornament, consisting of a mass of great splendour, of kings, was the lord of

scholars (*Paṇḍitas*) Guṇasêna [1], who was worthy to be worshipped by those desirous of welfare, seeing that by the mere smell of the medicine of his speech men were made to attain an undecaying condition. I worship thee, O Ajitasêna, who art eagerly worshipped day by day by those who know the science of *syâdvâda*, who art an extraordinary sun on earth in dispelling the mass of darkness in the mind, and through whose contact the lotus of the mind of those who devoutly bow to thee shakes off the burden of sleep and becomes the abode of wide expansion. Avoid[2] the ornament of false speech; give up arrogance; profess *syâdvâda*; bow[2] with humility to Vâdîbhakaṇṭhîrava (the lion to the elephants the disputants). If not, you will be perplexed by fear on hearing his loud roar, through which the elephants the disputants are quickly precipitated into the pit of the ruined well of defeat. His virtues successfully rivalling the white jasmine; his speech, like his fame, being charming like the pleasant flow of a stream of nectar; the splendour of the moons of his toe-nails being dear to the *chakôras* the crowds of kings—of which praise is the lord of ascetics, Ajitasêna, not worthy? Resplendent is Vâdîbhasimha[3] Ajitasêna, the head of a school, splitter of the frontal globes of all the rutting lordly elephants the disputants, whose lotus feet were kissed by the tops of the glittering crowns worn on the bowing heads of all kings. The following words of his indicate the intensity of his indifference to the world:—

"I have acquired the holy doctrine of Jina, which is difficult of acquisition for living beings in the three worlds, which resembles a hand held out to men immersed in the ocean of the world, and the acquirers of which are adorned by the glory of perfect knowledge that is independent of extraneous help. Therefore, what is difficult for me? Of what should I be afraid? What attachment can I either have to this body? I have now recognised the sovereignty of the soul characterised by infinite knowledge, etc. For its acquisition, my mind dwells on it alone waiting for an opportunity. The desire for other happiness, namely, that of an Indra and that of an emperor, has been given up. Therefore, enough, enough of the futile ways of the world which tempt the ignorant. Let one, ignorant of the fact that the soul is an embodiment of the knowledge of all objects and that his own mind, if constantly tranquil, is a means of attaining it, strive outside with a mind tainted by love and hatred. How can one who knows it (soul) strive even for a moment for anything other than it."

The following is an inadequate description of the eminence of the vast scholarship of his two disciples, Śântinâtha-paṇḍita and Padmanâbha-paṇḍita, who had the other names Kavitâkânta and Vâdikôlâhala respectively:—

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[1]Nos. 34, 35, 37 and 38 of *Coorg Inscriptions* (Revised edition), which are all at Mullûr in Coorg, name this guru, and No. 34 tells us that he died in A.D. 1064.

[2]The forms *pariharêta* and *ânamêta* are used where we should expect *pariharata* and *ânamata*.

[3]His title.

"O Sânti[1], lord of the goddess of fame pervading without interval all directions, the lovely abundance of skill, worthy of being respected by the best of all scholars, which, having resorted to you, of great intellect, Sarasvati acquired after a long time, even she is not able to describe. How can we then describe it? Having lost the abundance of their great pride (*otherwise* ichor), having forgotten the fierceness of their envy, uttering pitiable cries, and not knowing where to go, —the elephants the hostile disputants, ah! run away trembling at the smell of the scent elephant the learned Padmanâbha."

May Kumârasêna protect us, the performer of the misery-removing Jaina penance, from whom ascetics received both initiation and instruction, and whose pure life was an example of the path to bliss. May the possessor of fierce glory resulting from the practice of the twelve kinds of penance[2], a lion in splitting in two the intoxicated scent elephant Cupid—the destroyer of the dignity of the world, the preceptor Mallishêṇa-Maladhâri-dêva, whose feet adorn the crests of kings, have mercy on me. I bow to the lord of sages, Maḷadhâri, possessed of the great wealth of true self-restraint, whose heart was firmly engaged in the work of beating the enemy ignorance, and even the dirt accumulating on whose body was alone able to wash off the soot of ugly impurity in the minds of those who bowed to him with manifest devotion. May the abode of the splendour of the eminence of great penance, which was like a wild fire to the ancient forest of mundane existence filled with a mass of deep darkness, the king of sages Mallishêna, whose lotus-feet attracted a crowd of bees the blessed, sport in the dwelling of my mind. Worthy to be worshipped is the Rôhaṇa mountain[3] to the jewels good qualities, purifier of the earth by his wonderfully beautiful conduct, the preceptor Mallishêṇa, whose body was covered with dirt for securing purity, who professed poverty for securing the goddess of sovereignty of all the three worlds, and who practised penance, surpassing fire (in heat), for removing the great torment (of the world). How should he not cause wonder by his conduct, the sage Mallishêṇa, in whom unequalled forbearance delights, whom mercy violently embraces, whom impartiality loves, whom freedom from covetousness covets, and who, though a lover of emancipation (*otherwise* pleasure), yet is the foremost of ascetics. Obeisance to the lord of ascetics, Maladhâri, who is worthy to be worshipped on earth, whom the good incessantly praise with eagerness, by whom the bow of Cupid was conquered, to whom sages make obeisance, from whom ascetics obtain decisions relating to the *âgamas*, who has mercy on living beings, and in whom resides virtue.[4] At the holy place of Dhavaḷasarasa[5], he, of firm mind, practising the final stage (of penance) rendered pre-eminent by renunciation and meditating on the

[1] Same as Sântinâtha.

[2] See page 6, note 2.

[3] Said to be Adam's Peak.

[4] Another instance of a verse in which the seven cases of *yaḥ* are used in regular order. See page 19, note 3.

[5] Belgoḷa.

great reflections, abandoned his perishable body as if to produce the complete destruction of Cupid who springs from the body. By that magnanimous one, whose mind had become a bee at the divine lotus-feet of the illustrious Ajitasêna-paṇḍita-dêva, and who was about to abandon his body according to the rite of *sallêkhanâ* celebrated in the *âgamas* of the Jainas, was composed extempore this faultless verse for illustrating the ripeness of his own mind for the satisfaction of the whole congregation that had assembled with the desire of witnessing the rite of *samâdhi* and of performing appropriate services:—

"Having obtained the triad of jewels[1] mentioned in the *âgamas*, having refrained from causing pain to all living beings, and having asked forgiveness at the feet of Jina, we abandon the body and enter heaven."

(On the date specified in the Śaka year reckoned by the cypher, the arrows, the sky, and the earth—1050, the year Kîlaka), at Śvêtasarôvara, the sage Mallishêṇa, the lord of ascetics, went to the city of the gods in consequence of three days' fasting.

Mallinâtha, a lay-disciple of the illustrious Maladhâridêva, and a Mahêśvara (Śiva) to the Cupids titled scribes, wrote (the above). Gangâchâri, a forehead-ornament of titled sculptors[2], engraved (it).

68.

Date about A. D. 950.

Vaijabbe, daughter of the illustrious Beṭṭadavo . . . . , having observed the vow at the holy place Kaḷbappu, ... by *sanyasana*.

69 (55).

Date about A. D. 1100.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syâdvâda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. In the doctrine of the illustrious Vardhamâna of increasing fame, arose the leader of the Mûla-saṅgha, named Koṇḍakunda, who was the head of a *gaṇa* or school. In his line, in the celebrated Dêśika-gaṇa, was born the virtuous Dêvêndra-saiddhânta-dêva, who was honored by Dêvêndra. His disciple: victorious is Chaturmukhadêva, a sun to the assemblage of lotuses the hearts of lords of ascetics, and an extremely cruel and fierce lion in splitting the frontal globes of the rutting elephant Cupid. He acquired the name Chaturmukha, having made himself famous by an eight days' fast at each of the quarters, so that people said, "This is indeed *kâyôtsarga*[3]", and having

[1] *Samyak-jñâna*, right knowledge; *samyak-darśana*, right faith; *samyak-châritra*, right conduct.
[2] *Rûvâri* is a corrupt form of the Sanskrit *rûpakâri*, a sculptor.
[3] See page 28, note 5.

broken his fast after the lapse of a month. His disciples, stainless of virtues, pre-eminent among poets, declaimers, disputants and orators[1], lords of the lady pure fame, were eighty-four in number. Among them, the virtuous Gôpaṇandi, a Brahmâ in poetry and pre-eminent in logic, whose fame was free from the stroke of the hammer of time, attained renown in the Vakra-gachchha. Victorious on earth is Gôpaṇandi, a moon to the bright milk ocean the Jaina religion, a sun to the assemblage of lotuses the blessed, and the foremost of the Dêśiya-gaṇa. Charming by his great fame, a Mêru in self-respect, favorite of the auspicious goddess of penance, the world-honored Gopaṇandi caused the Jaina religion, which had for a long time been at a stand-still, to attain the prosperity and fame of the time of the Ganga kings—a feat which was quite impossible for any one. This lord of ascetics, Gôpaṇandi, attained celebrity, being praised by the people with joy as a bee at the lotus-feet of Jina, as the destroyer of the pride of Cupid, as the eradicator of *karma*, as dear to the heart of Sarasvati, as a thunderbolt to the mountain the crowd of disputants, as a beautiful receptacle of (the praise of) learned men, as the celestial gem to the blessed, as proficient in all sciences, and as a Brahmâ in poetry. O Sânkhya, do not oppose, but be silent; O Bhautika, do not become inflated with pride; O wise Bauddha, do not show your head, be off, be off; O Vaishṇava, conceal yourself, conceal yourself; O sweet-tongued Chârvâka, give up the pride of the power of your speech; will the intoxicated elephant Gôpaṇandi, the chief of sages, tolerate your arrogance? Ah! the scent elephant Gôpaṇandi, resplendent like the elephants of the regions, chased away (opponents) in the paths of the six schools of logic, so that Jaimini was stunned, the Vaiśêshika tripped and fled, Sugata stopped and stamped the seal, Akshapâda eagerly put on bangles, the Lôkâyata lost his ? pride, and the Sânkhya took refuge. The clear sharp sound of the ? drum of the eloquent Gôpaṇandi spread to the regions, proclaiming: He is indeed the shutter up of the mouth of the hostile disputant who attempts to speak; the great victorious rod of Yama (the god of death) to the power of speech of the eminent disputant; a Śiva to the demon the vile arrogant disputant who uses incorrect language; a terror to the proud disputant who argues crooked topics. O Gôpaṇandi, who art a treasury of supreme penance, the sole kinsman of the world, a full moon in the sky of the Jaina doctrine, a charming expositor of all *âgamas*, fundamental truths, categories, and sciences, and a wearer of the jewel ornaments virtues, I fail to see any one on earth who can in any manner be an equal to thee! O brother, which (qualities) can I describe of the honor-conferring Gôpaṇandi, whether his auxiliary vows (*guṇa-vrata*)[2], power of making gifts, power of self-respect, or power of knowledge?

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[1]See page 29, note 5.

[2]*Guṇa-vrata*, which assist in keeping the five *mahâ-vrata* (vow of chastity, and vows against killing, lying, stealing and covetousness), are three in number: (1) *digvrata-parimâṇa* (setting bounds to one's travels), (2) *upabhôga-paribhôga-parimâṇa* (limiting the number of things one may use) and (3) *anartha-daṇḍa* (guarding against unnecessary evils).

His colleague, a sun in adorning the lotus-lake logic, a sun to the lotus grammar, a sun to the lotuses scholars, was the illustrious Prabhâchandra, who was the lord of the splendour of his lotus-feet which were smeared with the saffron paste the glittering cluster of rays of the gems set in the diadem of Bhôjarâja, king of Dhârâ. May he continue long! The scholar Prabhâchandra, unassailable by disputants, a goad to the elephants great[1] disputants, was the disciple of Chaturmukhadêva. His colleague, a thunderbolt to the mountains the Bauddhas, a moon to the group of lotuses the Naiyâyikas, a grinding stone to the great disputant, the vile Vishṇubhaṭṭa, was the learned Dâmanandi. His colleague was the lord of sages, Maladhâri, (also) named Guṇachandra, who was the worshipper of the feet of Mallikâmôda-Sântîśa in Balipura. His colleague, firm as Mêru, knower of the pure *syâdvâda* doctrine, a goad to the elephants the disputants, was Mâghanandi-siddhânta-dêva. May the renowned lord of sages Mâghanandi, the head of the Vakragachchha, a moon in increasing (the volume of) the ocean of nectar the Jaina doctrine, a treasury of the knowledge of literature, a Sarasvati in the science of grammar, a dweller in the mansion of truth and other excellent virtues, a source of *right conduct and knowledge, of an intellect rendered robust by arguing with the* Bauddhas and others,—continue long! His colleague, a Pûjyapâda in the *Jainêndra* (grammar), a Bhaṭṭâkalanka in the logic of all sects, a Bhâravi in literature, great in poetry, declamation, disputation and eloquence[2], was the indefatigable lord of sages Jinachandra, whose feet were worshipped by groups of ascetics, and the pure fame of whose skill in vocal and instrumental music and in dancing spread to all the points of the compass. May he continue long! His colleague, endowed with great good qualities, knower of the purport of the *âgamas* including the Jina doctrine, possessed of right knowledge and other virtues, was Dêvêndra, the lord of sages of Vankâpura. His colleague was the lord of sages Vâsavachandra, whose intellect was well trained in the arguments of the great *syâdvâda* doctrine, and who attained celebrity as Bâla-Sarasvati in the middle of the Châlukya capital. His brother and colleague was the illustrious Yaśaḥkîrti of great renown, a sun in expanding the lotus the argument of the *syâdvâda* doctrine, a splitter of the frontal globes of the elephants the Bauddha and other disputants, who was honored with a respectful offering and water for washing the feet by the king of Simhala (Ceylon). His colleague, beloved of the good, a disciple of the eminent lord of ascetics Gôpaṇandi who was a wrestler with wicked hostile disputants, was Trimushṭi-munîndra, who was content with three fistfuls of food. His colleague was Gaṇḍavimukta-Maladhâri-Hêmachandra, also named Gauḷa-muni, who was a disciple of the lord of ascetics Gôpaṇandi, and pre-eminent for his pure faith and knowledge. (Even) formidable sins will vanish on earth at the thought of the destroyer of Cupid, possessor of pure virtues, the sage Gauḷadêva-Maladhâri.

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[1] *Rudra* is apparently a mistake for *rundra*, a very common word in *Jaina* and *Lingâyat works* meaning 'great'. See also lines 85, 89 and 91 of this inscription.

[2] See page 29, note 5.

His colleague was the pure-minded Śubhakîrtidêva, who belonged to the Mûla-saṅgha, which was free from the clouds of faults, the Dêśîgaṇa, distinguished for right conduct and other virtues, and the excellent Vakra-gachchha, which was eminent for learning. The terrestrial globe being the court for the youthful actress his fame, how resplendent was the learned Śubhakîrti of the Vakra-gachchha and Dêśîya-gaṇa, who was honored by groups of kings! To his colleague Mêghachandra of inseparable glory (*otherwise* brother of Lakshmi), born in the ocean of nectar Mâghanandi-siddhânta, was born a daughter, the world-renowned Abhayachandrikâ (or the moonlight[1] of security). His colleague was named Kalyâṇakîrti, who caused prosperity to the blessed and who was an expert in exorcising Śâkini and other evil spirits. His colleague, an eye on the forehead of the Lakshmi of speech sprung from the ocean of nectar the Jaina doctrine, a moon giving delight to the *chakôras* the eyes of the lady grammar, a teacher for shooting the arrows her side-glances to the lady literature, was the famous lord of sages Bâḷachandra, the head of the Vakra-gachchha. May he continue long! May the sage Bâḷachandra, a royal swan to the lotus-pond the Mûla-saṅgha, an excellent ornament of the noble Dêśîya-gaṇa, a full moon to the milk ocean the Jinâgama, the glory of the Vakra-gachchha, be victorious! Who in this world have attained celebrity like the great philosopher Bâḷachandra-muni by the accuracy and soundness of the exposition of the purport of all *âgamas* including the *siddhânta* (Jaina doctrine), by the discourses on the ascertainment of the fundamental truths of pure soul-knowledge, and by high scholarship in grammar, political science, dramaturgy, rhetoric and literature? Resplendent with his cool hands which gratified the desires of all (*otherwise* with his cool rays which filled all regions), sprung from Sâgara[2] (*otherwise* the ocean) honored by all, a joy to the circle of the earth (*otherwise* to the water-lilies), lord of the good (*otherwise* of the stars), decorated with (the ornament) the destruction of Cupid (*otherwise* worn as an ornament by Śiva), the renowned lord of sages Bâḷachandra[3], the emperor of the Jaina doctrine, bore on earth a truly significant name.

In the line of Vaḍḍadêva of the Koṇḍakundânvaya ?school of the Vakra-gachchha of the Dêśîya-gaṇa of the Mûla-saṅgha, was Dêvêndra-siddhânta-dêva; his disciple was Chaturmukha-dêva *alias* Vṛishabhanandyâchârya; his disciple was Gôpanandi-paṇḍita-dêva; his colleagues were Mahêndrachandra-paṇḍita-dêva, Dêvêndra-siddhânta-dêva, Śubhakîrti-paṇḍita-dêva, Mâghanandi-siddhânta-dêva, Jinachandra-paṇḍita-dêva, (and) Guṇachandra-Maladhâri-dêva; among these, Mâghanandi-siddhânta-dêva's disciple was Triratnanandi-bhaṭṭâraka-dêva; his colleagues were Kalyâṇakîrti-bhaṭṭâraka-dêva, Mêghachandra-paṇḍita-dêva, (and) Bâḷa-

[1]It is probable that the reference here is to moonlight rather than to an actual daughter of the sage.

[2]Perhaps the name of a place.

[3]In this verse, by a play on the words, the sage Bâlachandra is compared to *bâla-chandra* or the crescent moon.

chandra-siddhânta-dêva; Gôpanandi-paṇḍita-dêva's disciples were Jasakîrti[1]-paṇḍita-dêva, Vâsavachandra-paṇḍita-dêva, Chandanandi-paṇḍita-dêva, Gauḷadêva *alias* Hêmachandra-Maladhâri-Gaṇḍavimukta, (and) Trimushṭidêva.

70 (64).

Date about A. D. 1118.

May there be prosperity. The general Ga[ṅgapa]yya, a lay-disciple of Śubhachandra-siddhânta-dêva of the Dêśika-gaṇa of the Mûla-saṅgha, caused this *basadi* (or Jaina temple) to be built for his mother Pôchavve. Good fortune.

71.

Date about A. D. 1180.

(This inscription is fragmentary; the portion on the back of the pedestal has to be taken first.)

A desire for pure sacred knowledge and a desire for omniscience: this is all (the difference between the two); by the greatness of knowing all, the lord of sages Vardhamâna is younger brother to the lord of Jinas Vardhamâna.[2] The fame of the eminent ascetic Vardhamâna (which spread) in the three worlds excelled in whiteness the Ganges, a peral-necklace, the celestial elephant (Airâvata), the silver mountain (Kailâsa) and the moon. His disciple . . . . . .

May the holy lord of ascetics, a sun to the lotus the Jaina (religion), favorite of Sarasvati, ... , an ocean of right (conduct), conqueror of (Cupid), Bhânukîrti, whose pair of lotus feet was touched by the tops of the diadems of illustrious kings, be victorious on earth! (A bee) at the lotus feet of the sage Bâḷachandra, a full moon in increasing the (volume of the) ocean the Jaina doctrine, of a fame resembling the milk ocean, Śiva's smile, ...

72.

Date about A. D. 1145.

(This inscription is fragmentary.)

. . . . His disciple, famed in the three worlds, renowned for his good conduct, was Balâkapiñchha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an emperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Guṇanandi- paṇḍita be victorious![3]

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[1] *That is, Yaśaḥkîrti.*

[2] *This verse is a quotation from the Pampa-Râmâyaṇa (I, 15). See page 18, note 1.*

[3] These two fragmentary verses are the same as those occurring in lines 14 to 21 of No. 66.

. . . . A flow of tears, convulsive speech, and a withered face are seen in him: has he lost his memory through epilepsy? or has he been bitten by a snake? or has he been frightened by a cruel evil spirit? I now understand the reason: the wretched disputant got his mind stupefied by the snake-doctor to the burning poison the speech of hostile disputants, the learned Śubhakîrtidêva[1]. The sound of Śubhakîrti's great fame proclaims—"O disputant, the thunder-bolt to the mountain the Bauddhas inflated by excessive pride is coming, is coming, has come; the sun to the rising darkness the clever Naiyâyikas is coming, is coming, has come; the lion to the active elephant the clever Mîmâmsakas is coming, is coming, has come; get away! get away! get away!" It is not a false statement to say that the triad known as Aja (Brahmâ), Paśupati (Śiva) and Śârṅgi (Vishṇu), when confronted, will behave themselves suitably to their names[2] in the presence of the ascetic Śubhakîrti. What chance is there for other disputants? Have disputants eight hearts to speak with courage in an assembly in the presence of the lord of sages Śubhakîrti instead of trembling with fear like an elephant which has heard the roar of a lion? O disputant, get away. Enough of your vain and faltering discourse which exposes you to the derision of the learned. Can this incoherent talk of yours prevail with the adamantine elephant-goad to disputants? His colleague.

73 (59).

Date A. D. 1118.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syâdvâda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. Obeisance to Vîtarâga. Obeisance to the Siddhas.

Be it well. When the mahâ-maṇḍaḷêśvara who has acquired the band of five great instruments, lord of the excellent city of Dvârâvati, sun in the sky of the Yâdava family, crest-jewel of rectitude, champion over the Malapas, possessor of these and many other titles, the mahâ-maṇḍaḷêśvara, Tribhuvanamalla, capturer of Taḷakâḍu, bhujabala-Vîra-Ganga-Vishṇuvardhana-Hoysaḷa-Dêva's victorious sovereignty was continually increasing, to last as long as the moon, sun and stars—his servant: his father being the liberal, chaste and valiant Mâra, a support of the people and a necklace on the large round breasts of Sarasvati, and his mother Mâkaṇabbe, always devoted to pious deeds well-known among the learned, how

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[1] This verse has been completed from lines 140 to 142 of No. 140. The succeeding four verses also occur in No. 140 (lines 144 to 156)

[2] There is a pun on the names: *Aja* = a ram; *Paśupati* = a herdsman; Śârṅgi = an archer

fortunate was Êcha! Stainless, friendly to the learned, born in a pure Dvija family of the Kauṇḍinya-gôtra, of pure conduct, a pick-axe to the roots his enemies, Êcha was indeed a worthy person in the world. In the house of Êchigâṅka, who was equal to Manu in pure conduct, were always to be seen groups of sages, learned men, worship of Jina, obeisance to Jina and celebration of the greatness of Jina. Pôchikabbe alone was the fortunate possessor on earth of the wealth of pure virtues, so that the people of the whole world raised their hands saying "the assemblage of excellent virtues has assumed the shape of a woman." The son of the above-described Êchi-Râja and Pôchikabbe, wearer of the armour of great horripilation caused by hearing the noble lives of all the divine Tîrthankaras, bearer of a sword fond of destroying the arrogance of hosts of hostile kings and of kings possessed of an intense passion for war, delighting in gifts of food, shelter, medicine and learning, remover of the sorrow of the whole world, was the great minister, *daṇḍanâyaka*, a mill stone to traitors, Ganga-Râja. As the thunderbolt to the thunderbolt-bearer (Indra), as the plough to the plough-bearer (Balarâma), as the discus to the discus-bearer (Vishṇu), as the spear to the spear-bearer (Skanda), as the bow Gâṇḍîva to the owner of Gâṇḍîva (Arjuna), even so, does Ganga conduct the affairs of king Vishṇu: how can he, whose great fame was brilliant like the waves of the Ganges, be described by people like us?

When the army of the Châḷukya emperor Tribhuvanamalla-Permâḍi-Dêva, including twelve *sâmantas* (or tributary chiefs), was encamped at Kaṇṇegâl, this Ganga-Râja, saying 'Away with the desire to mount a horse; this will be a night battle for me', attacked and defeated with ease all the *sâmantas*, so that people said that the sword in the arm of Ganga-daṇḍâdhipa caused the men of the army who were entering the ? camp (*savanga*) to enter mire, carried off the collection of their stores and vehicles and presented them to his own lord, who, being pleased with the prowess of his arm, said "I am pleased; ask for a boon." Thereupon the obtainer of (the king's) supreme favor asked for neither kingdom nor wealth, but, intent on the worship of Arhat, asked for the imperishable (gift) of Parama[1]; and having obtained it and granted the same to provide for worship in the Jina temples lovingly erected by his mother Pôchala-dêvi and his wife Lakshmî-dêvi, so that his fame spread abroad, he was immensely pleased. How generous was the general Ganga! The Koṇḍakunda line of the Mûla-saṅgha is the most ancient in the Jaina creed; and the promoter of that line is undoubtedly the general Ganga, lay disciple of Śubhachandra-siddhânta-dêva who is celebrated as the disciple of the learned Kukkuṭâsana-Maladhâri-dêva of the Pustaka-gachchha of the Dêsiga-gaṇa. He renovated all the *basadis* or Jina temples of Gangavâḍi; he had the enclosure built around Gommaṭa-dêva of Gangavâḍi; having driven out the Tiguḷas[2], he restored Gangavâḍi to Vîra-Ganga; was not Ganga-Râja a hundred-fold more fortunate than

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[1] A village to the north-east of Śravaṇa Belgoḷa.
[2] A name for the Tamils.

that former Râya[1] of the Gangas? Wherever he marched, wherever he was encamped, wherever his eyes rested, wherever his mind was attracted, there he had rich Jina temples made; and thus the country was everywhere brought through Ganga-Râja to the condition in which it had been in days of yore. The reason why the world extols the distinguished Jaina devotee Attimabbarasi[2] is because the Gôdâvari stopped flowing. Now, the Kâvêri, though it swelled, surrounded him and pressed forward its waters, did not touch the general Ganga. When this is said, how can the panegyrist adequately praise the greatness of (his) devotion to the Jaina faith?

This general Ganga-Râja, (on the date specified), having washed the feet of his guru Subhachandra-siddhânta-dêva, granted Parama; and the general Êchi-Râja, for his prosperity, likewise made a grant. (Then follow details of the boundaries of the village Parama). Those who maintain this charity will obtain great merit. This stone inscription always proclaims thus:—May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kuru-kshêtra and in Bâṇarâsi (Benares) seven crores of eminent sages, tawny cows and men learned in the Vêdas. (Two usual final verses.)

The engraver was Vardhamânâchâri, an ornament to the forehead of titled sculptors.

74 (65).

Date about A. D. 1117.

His preceptor being the chief of ascetics, Subhachandra-dêva, an ocean of philosophy, his father well-known by the appellation Budha-mitra (friend of the learned), his mother Pôchâmbikâ, the general Ganga, a pure devotee of the Jaina religion, caused with great devotion the Jaina temple Indirâ-kuḷagṛiha (the abode of Lakshmi) to be erected.

75.

Date about A. D. 650.

Mine be . . . . . the preceptor . . . . . renowned as Vṛishabhanandi, who has crossed over to the other shore of the ocean of penance and knowledge. His disciple, conqueror of the passions, was the guru Upavâsapara (devoted to fasts), whose intellect was brightened by the water of learning. He, ... distinguished for penance and meditation, honored (by all), free from desires, of matchless renown, seeing the length of his life with the great eye of knowledge, ... adopted *sannyasana* according to the prescribed rules on the summit of the

[1] Châmuṇḍa-Râya.

[2] Perhaps identical with Attimabbe mentioned in connection with the Kannaḍa poets Ponna and Ranna of the 10th century. See J. R. A. S. for 1883, pp. 301-2.

Kaṭavapra mountain, put the fuel of *karma* on the . . . . meditation and attained celestial happiness and with his bright intellect the knowledge of the lord of all. What . . . . is here? By means of penance every (kind of) happiness is acquired.

76 (35).

Date about A. D. 700.

Success! Possessed of noble qualities and devotional acts, of extensive study, Sasimati-ganti of stainless penance and virtue, came to Kaḷvappu, and, seeing the length of her life and saying "this is the course I have to follow", observed the vow of *sannyasana* on the top of the holy mountain (*tîrtha-giri*) and ascended to the abode of heaven.

77.

Date about A. D. 700.

Success! Avoiding motion and gestures in his auspicious body . . . . and adopting *sannyasana*, as prescribed for ascetics, on the Kaḷbappu mountain, the celebrated one, seeing the extent of his life, correctly observed the vow. To one resembling a lotus . . . . . . prosperity is assured in the shape of heaven

78.

Date about A. D. 800.

The pupil or religious student (*mâṇi*) Sahadêva.

79.

Date about A. D. 750.

. . . the beauty and greatness of severe penance, saying ". . . . is despicable," O beautiful damsel! Śauchadârya (the pure sage) came with affection, circumambulated and ascended the mountain with great joy, and, ... having instantly reached heaven, attained happiness equal to that of Indra.

80.

Date about A. D. 700.

The chief of sages, the great ascetic, Mahâdêva, ... seeing the approach of death, ascended the great mountain . . . . . and, having performed great penance on it, entered heaven.

81.

Date about A. D. 700.

Salutation to Îśâna-Paramêshṭhi, devoted to meditation and possessed of great splendour resulting from perfect knowledge which surpasses all other knowledge. A sun in the sky of the *sangha* of Kittûr . . . . .

82.

Date about A. D. 750.

The expiry of the life[1] of Baladêvâchârya.

83.

Date about A. D. 750.

Be it well. The chief of sages Padmanandi . . . .

84 (34).

Date about A. D. 700.

Be it well. Free from fault, of great renown in the Nadi kingdom, ... distinguished for modesty and pure conduct, great in penance, Chandradêvâchârya, having observed the vow on the rock of the *Ṛishi* mountain at the celebrated Kaḷvappu, abandoned the body and ascended to heaven, attained the happy condition, being honored by the good.

85.

Date about A. D. 750.

The epitaph of Pushpaṇandi.

86.

Date about A. D. 750.

. . . . ? younger brother . . . .

87.

Date about A. D. 1100.

Bâṭa, with the honorific prefix *śrî*. (Name of a visitor).

88 (26).

Date about A. D. 700.

Fleeting are the treasures of beauty, pleasure, wealth and power like the rainbow, like the streaks of lightning or like the dew, to every one. This is the supreme truth. I do not like existence on this earth. Thus saying, the chief of sages, the strong-minded Nandisêna, adopted *sanyâsana* and went to the world of gods.

89.

Date about A. D. 700.

. . . . on the rough ground of Kaḷvappu . . . .

[1] The Prâkṛit form *pâvuggamaṇa* for the Sanskrit *prâṇôtkramaṇa* is used.

90.

Date about A. D. 900.

Bamma, with the honorific prefix *śri*. (Name of a visitor).

91.

Date about A. D. 700.

. . . . . . mentioned by Dallaga.

92.

Date about A. D. 700.

Be it well. The epitaph of Viśôka bhaṭâra of the Koḷâttûr *sangha*.

93 (33).

Date about A. D. 700.

. . . . practising penance and restraint, ... of the Koḷattûr *sangha*, saying "it is impossible for me to live thus hereafter", adopted *samâdhi*, ... ascended Kaṭavapra and . . . . attained an exalted position in the world of gods.

94.

Date about A. D. 1100.

The feet of the illustrious Gauḍa-dêva.

95.

Date about A. D. 700.

. . . . . . noble, self-controlled Indranandi-âchârya . . . . freeing himself from delusion and subduing the passions, accomplished (*samâdhi*) on the Kaṭavapra mountain . . . . and attained everlasting splendour in the kingdom of Indra.

96.

Date about A. D. 700.

Be it well. The epitaph of Dêva . . . . . khanti of the Koḷattûr *sangha*.

97.

Date about A. D. 700.

Râjñîmatî-ganti of the Âji-gaṇa of the holy Nimilûr *sangha*, pre-eminent for her pure conduct and virtues, saying "this is good for me to-day", went up the hill, adopted *sanyâsana*, ... and ascended to the abode of heaven.

98 (28)

Date about A. D. 700.

Having practised according to the prescribed rules the twelve kinds of penance[1] on earth, the firm-minded holy Anantâmatî-ganti of the Navilûr *sangha* correctly observed the vow on the broad Kaṭavapra mountain and attained the state of matchless happiness in the world of gods. . . . .

[1] See page 6, note 2.

99.

Date about A. D. 700.

Be it well. Recognising the approach of death, ... of the Pertvāṇa family, ... kingdom . . . . settled himself in the abode of gods.

100.

Date about A. D. 900.

Paravatimala (? name of a visitor).

101.

Date about A. D. 700.

. . . . . . on the mountain . . . .

102.

Date about A. D. 700.

. . . . Śrī . . . r- āchārya, ... an ornament of the virtuous Navilūr *sangha*. . . . . . adopted *sanyāsana* and attained happiness. . . . Sin is annihilated by salutations to the Five[1].

103.

Date about A. D. 700.

Be it well. The epitaph of Pushpasēnāchārya of the illustrious Navilūr *sangha*.

104

Date about A. D. 700.

The epitaph of Śrīdēvāchārya.

105 (30).

Date about A. D. 700.

? Guṇakīrti . . . . . . , having through lofty devotion abandoned the body here, ... the peak of the beautiful golden mountain . . .

106 (31).

Date about A. D. 700.

Be it well. Mauniy-āchāriya was a guru in the Navilūr *sangha*. His disciple, of stainless character, was the sage Vṛishabhanandi, who, realising the nature of worldly existence and walking on the right path of the Jainas, accomplished *samādhi* and attained a happy state of mind in the heavenly world.

[1] See page 19, note 4. The Five are the Jinas, the Siddhas, the Āchāryas, the Upādhyāyas and the Sādhus, collectively called the Pañcha-Paramēshṭhis. The salutations run thus—*Namō Arahantāṇam, ṇamō siddhāṇam, ṇamō āyāriyāṇam, ṇamō uvajjhāyāṇam, ṇamō lōē sabba sāhūṇam*

107

Date about A. D. 700.

. . . . severing the bonds with eagerness and ascending the hill, ... Mâvi-abbe . . . . . . attained the happiness of the gods. . . . .

108 (29).

Date about A. D. 700.

Always exercising self-control . . . . with zeal . . . . observed the vow of *samâdhi* and was easily on the way to the matchless world of gods.

Âryâ by name, an ornament of the Mayûragrâma[1] *sangha*, accomplished *samâdhi* on the Kaṭavapra mountain.

109

Date about A. D. 700.

The sage Mêghanandi of the illustrious Namilûr *sangha* . . . . (attained) perfection in the holy place . . . .

110.

Date about A. D. 1000.

Śrîkaṇṭhayya. (Name of a visitor).

111.

Date about A. D. 700.

. . . . fame . . . . penance . . . . Nandi-muni, grandson of . . . . having observed the vow here, attained perfection.

112.

Date about A. D. 700.

The epitaph of Guṇamati-avve of the Navilûr *sangha*.

113 (32.)

Date about A. D. 700.

Knowing the approach of his death, the learned and modest sage named Dêvasêna, adorned with numerous virtues, observed the vow . . . . . and ascended to heaven.

114 (27).

Date about A. D. 700.

. . . . Prabhâvatî of the fortunate Namilûr *sangha*, ... having observed the vow on this mountain, ? attained a body endowed with natural beauty.

[1] This is the Sanskrit rendering of Navilûr.

The nun Damitâmati of the Mayûragrâma *sangha*,[1] staying in the middle of the Katvapra[2] mountain, accomplished *samâdhi.*

115.

Date about A. D. 700.

Adorned with many virtues . . . . observing the vow, Purtiya . . . . . recognised the approach of his death.

116.

Date about A. D. 700.

Worthy of honor . . . . . the seven-hundred men . . . . the fortunate lord of the Śrîsangha bowed to by Gandhavarma of the Pûra family . . . . on this rock . . . .

117 (43).

Date A. D. 1123.

(Lines 1-51 of this inscription are identical with lines 1-36 of No. 66. They take us as far as Maladhâri-dêva and Śrîdhara-dêva.)

The doctrine of Jinêndra formerly shone through Maladhâri-dêva. It again shines now with brightness through Chandrakîrti-bhattâraka. His disciple, who was praised by the whole world on account of his greatness as an abode of the essence of all the most authentic *śâstras* or sciences, as a crest-jewel of philosophy, as the bearer of a splendid character, as a joy to his followers and as the possessor of the beauty of numerous virtues, was the lord of ascetics Divâkaranandi, whose bright fame illumined the regions. The world describes the philosopher Divâkaranandi-dêva as the abode of three sciences owing to his great proficiency in grammar, logic and philosophy. An emperor of great philosophers, destroyer of sin, a lion to the elephant Cupid, a great ocean of pure conduct and virtues, adorned with fame resembling (in whiteness) the lotus, the swan, the elephant of the gods (Airâvata) and the moon—ho! the ascetic Divâkaranandi was free from pride, matchless and honored by hosts of kings. How resplendent did the speech of the ascetic Divâkaranandi, praised by the world, make the earth, like the rays of the sun, so that the lotuses the faces of the blessed expanded, the lilies the eyes of the multitude of the ignorant contracted, the darkness of sin disappeared, and the clear firmament of the Jaina path became extremely brilliant everywhere! May Divâkaranandi-dêva, a royal swan in the lake the Jaina doctrine, by drinking the nectar of speech issuing from the moon of whose face the multitude of *châtaka* birds his followers is gratified, be victorious on the earth! His disciple was Gandavimuktadêva-Maladhâri-munîndra, the sight of whose lotus feet made nothing impossible, while from the blessed people who just thought of

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[1] See page 45, note 1.
[2] The name appears to have been thus shortened to suit the metre.

them the fear of harm from the fierce enemy of the elephant (the lion), the king, the great thunderbolt and the terrible bearer of the club (Yama) armed with the bow passed away. As he became the natural enemy of the flower-arrowed (Cupid) who harasses (even) the strong, having engaged him in a terrific fight, vanquished and chased him away, the dirt on Maḷadhâri-dêva's body, which was overgrown with an anthill, looked as if it were a close-fitting armour of black iron that had not yet been doffed. He never once uttered even in forgetfulness a word about worldly affairs; he never opened the closed door; he never set out after sunset; he never once scratched the body; he never wearied of the posture known as *kukkuṭâsana* (the cock-posture); he never forgot to abstain from injuring others; —such was Maḷadhâri-dêva's awful penance, hard to be performed by others.

The disciple of that emperor of good conduct, a fierce well-developed lion eager to split the frontal globes of the well-known elephants the five senses, a full moon to the ocean of philosophy, was the resplendent Śubhachandra-dêva. O Śubhachandra-dêva, the celestial nymphs and the maidens of the regions sing every day your fame, born of pure conduct, and brilliant like a white cloud, the elephant of the gods (Airâvata), the river of the gods (the Ganges), the stars, the moonlight, the *kunda* flower, the moon, the conch-shell, the lotus, and polished tin. This moon can never equal the splendour of the fame of the lord of sages Śubhachandra, seeing that she loses lustre and wanes. Can there be such defects in the crest-jewel of the birthless (*otherwise* in him who is not the crest-jewel of Śiva)? When it is said that in whichever direction he proceeds in that direction the grandeur of *dharma* is cheerfully diffused, can others equal Śubhêndu-saiddhântiga? Destroyer of the pride of Cupid, an ocean of Jaina philosophy which is tender to all living creatures, an enemy of the objects of the senses, destroyer of bad *karma*, a sun for ever to the lotuses the blessed, Śubhachandra-dêva-siddhânta-munîndra is praised by the whole sea-encircled earth. When alas! alas! the chief disciple of the famous ascetic Maḷadhâri-dêva, a crest-jewel of philosophy, benefactor of the world, destroyer of the pride of Cupid, the chief of ascetics Śubhachandra-dêva, praised by the world, went to heaven, the bright lamp of pure conduct was extinguished (and) the creeper of mercy passed away. When the resplendent Śubhachandra (*otherwise* auspicious moon was? swallowed by Râhu (the ascending node) in the shape of Death, it is no wonder that the whole world was filled with darkness. (On the date specified in the Śaka year reckoned by the arrows, the oceans the sky, and the moon—1045, the year Śôbhakṛit), the ocean of philosophy, head of a *gaṇa* or school, Śubhachandra-dêva went to heaven.

His illustrious lay disciple, obtainer of the band of five great instruments *mahâ-sâmantâdhipati*, *mahâ-prachaṇḍa-daṇḍanâyaka*, terrifier of his enemies, purifier of his family, friend of the learned, a millstone to the wheat treachery to his lord, a ? Jattuṭṭa in battle, raiser up of the kingdom of Vishṇuvardhana-Poysaḷa-mahârâja, an ornament of heroes, a moon in raising the volume of the milk

ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, possessor of these and many other titles, the *mahâ-pradhâna daṇḍanâyaka* Ganga-Râja set up, as an act of reverence, an epitaph to his preceptor Śubhachandra-siddhânta-dêva of the Pustaka-gachchha of the Dêsiya-gaṇa of the Mûla-sangha and performed great worship and gifts.

That worthy's elder brother's wife, (also) a lay disciple of Śubhachandra-siddhânta-dêva, was Jakkaṇabbe, who was always admired and praised by the whole earth as one who with the greatest reverence caused the worship of Jina to be performed and as the possessor of pure conduct and (many) good qualities. Can other women in the world equal Jakkaṇikabbe in pure conduct, in good disposition, in the worship of the great Jina, in all wonderful gifts, in truth, in devotion to the lotus feet of the *guru*, in modesty, and in the greatness of showing respect with undiminished affection to the blessed?

The writer (of the inscription) was *Heggeḍe* Mardimayya, a lay disciple of the illustrious Prabhâchandra-siddhânta-dêva; and the engraver, Vardhamânâchâri, an ornament to the forehead of titled sculptors. Good fortune.

118 (44).

Dated A. D. 1120.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syâdvâda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. Obeisance to the Siddhas.

His father being the liberal, chaste and valiant Mâra, a support of the people and a necklace on the large round breasts of Sarasvati, and his mother Mâkaṇabbe, always devoted to pious deeds well-known among the learned, how fortunate was Êcha? Stainless, friendly to the learned, born in a pure Dvija family of the Kauṇḍinya-gôtra, of pure conduct, a pick-axe to the roots of his enemies, Êcha was indeed a worthy person in the world. When it is said that the supreme lord Jina was his god, the good sinless and most exalted lord of sages Kanakanandi of Muḷḷur[1] his guru, and the wealthy and famous king Nṛipa-Kâma-Poysaḷa his patron, who can describe the renowned Êchigânka? In the house of Êchigânka, who was equal to Manu in pure conduct, were always to be seen groups of sages, learned men, worship of Jina, obeisance to Jina and celebration of the greatness of Jina.

To describe that worthy's wife. Pôchikabbe alone was the fortunate possessor on earth of the wealth of pure virtues, so that the people of the whole world raised their hands saying "the assemblage of excellent virtues has assumed the shape of a woman." Pôchikabbe alone in the world could settle her mind in the belief that

[1] In Coorg. See page 31, note 1

her body would be rendered fruitful by the praise of Jina and her wealth by the gratification (of the desires) of sages. A female swan in the pond the mind of Êchigânka who was praised by the people, mother of the general Ganga-Râja, Pôchikabbe shone by the nobility of her qualities as if she were the mother of the world. Having amassed endless merit and spread her fame througout the world so that her attendants and learned men, being fully satisfied, always blessed her, and having caused to be erected numerous Jina temples at Beḷgoḷa and many other holy places and performed great gifts, the above-described Pôchâmbike—How can I describe that pious act? Lo! when I think of making an effort to describe it, my hair stands on end. Obeisance to Vîtarâga—triumphing over the effects of being a householder and a woman and of the present times, easily took possession of the world of gods by the perfection of the rite of *sallêkhanâ*.

(On the date specified), adopting *sanyasana*, observing the rule of lying on one side only, uttering the five salutations[1], she went to the world of gods. On her going to heaven, the son of that mother of the world,—obtainer of the band of five great instruments, *mahâ-sâmantâdhipati*, *mahâ-prachaṇḍa-daṇḍanâyaka*, terrifier of his enemies, purifier of his family, friend of the learned, a moon in raising the volume of the milk ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, taker of delight in gifts of food shelter medicine and learning, a joy to the hearts of the blessed, a *pûrṇa-kumbha* (vessel filled with water) for the coronation of the Hoysaḷa-mahârâja Vishṇuvardhana, a foundation pillar for supporting the mansion of *dharma*, a hero who keeps his word, chaser of his enemies, a millstone to treachery, possesser of these and many other titles—the *mahâ-pradhâna daṇḍa-nâyaka* Ganga-Râja set up, as an act of reverence, this epitaph and consecrated it with great gifts, worship and anointment. Good fortune.

The writer (of the inscription) was *Pergeḍe* Châvarâja, a lay disciple of Prabhâchandra-siddhânta-dêva; and the engraver, the sculptor Hoysaḷâchâri's son Vardhamânâchâri, an ornament to the forehead of titled sculptors.

119.

Date about A. D. 1100.

The feet of the illustrious Lakkhaṇadêva.

120 (66).

Date about A. D. 1138.

Êchaṇa, the learned son of the general Ganga, caused to be made the Jaina temple Trailôkyaranjana. The affluent Êchaṇa, friend of the learned, friend of the good, caused to be made the temple which had the other name Boppaṇa.

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[1]See page 44, note 1.

121 (67).

Date about A. D. 995.

Jinadêvaṇa, son of the minister Châmuṇḍa and lay disciple of the lord of sages Ajitasêna, caused to be made, with pleasure, a Jaina temple at Belgoḷa amidst the acclamation of all the people.

122.

Date about A. D. 982.

Châmuṇḍa-Râja caused (this) to be made.

123.

Date about A. D. 1100.

The feet of Sântaṇandidêva.

124.

Date about A. D. 1100.

The feet of the illustrious Chandrakîrtidêva.

125 (45).

Date about A. D. 1118.

This inscription is identical with lines 1-35 of No. 78.

126 (46).

Date A. D. 1113.

May prosperity be to the doctrine of Jina. Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear[1] to the trouble of Cupid,—may the lord of ascetics Śubhêndu be victorious.

As from the birth of Lakshmi, the digit of the moon and the celestial tree, the lady sea-shore acquired greatness; so, the blameless Nâgale of great beauty and grace obtained greatness and immense fame on the birth of the *daṇḍanâyakiti* Lakkale, Dêmati and this chief Bûchi-Râja. To describe the son of that lady:— Be it well. Of a countenance rendered charming by the excellent pollen of the most handsome lotus face of the lady fame celebrated in the abodes of all the worlds; of a body whose lustre laughed at the body of Cupid; taker of delight in gifts of food shelter medicine and learning; remover of the sorrows of all the world; adorned with all good qualities; seeker of refuge in the feet of Jina: such was Bûchaṇa. As of modesty the goal, of truth the birth-place, of purity the native land, thus do people ever praise the renowned Bûchaṇa, a moon in unfolding the

[1] *Salla* appears to be used here for *śalya*.

water-lilies the learned, a modern Dadhichi in the noble quality of altruism, a Savyasâchi (Arjuna) in valour which terrified great warriors. (On the date specified), having renounced all attachments, that friend ended his life.

The truthful Bûchaṇa, sole abode of good qualities, makes liberality the best of virtues, valour its younger brother, fortitude its friend, knowledge a fierce enemy of pride, all the remaining qualities charming to the good, and whatever is felt by him true[1]: what can not the skilful accomplish? He who while on earth had attained lionhood in valour, the state of the celestial tree itself in unparalleled liberality, oceanhood in profundity, the state of Mêru in eminence: that Bûchaṇa, at his end, with a peaceful mind, attained godhead longed for by the wise. In order to perpetuate the fame of the qualities of Bûchaṇa, as possessed of a form resembling that of Cupid, as the most renowned, as possessed of the greatest wealth, as having acquired the eminence of the authority of Indra, as pre-eminently wise—the beloved (wife) of the general Ganga, an equal of Lakshmi, set up a stone-pillar. The earth lost weight, the assembly of the great and the good became helpless, the goddess of learning was now left uncared for in the world: while thus the hearts of the blessed were filled with grief, the unrivalled and renowned Bûchiyaṇa attained the world of Indra.

The epitaph of Bûchaṇa, lay disciple of Śubhachandra-siddhânta-dêva of the Pustaka-gachchha of the Dêsiga-gaṇa of the Mûla-sangha.

127 (47).

Date A. D. 1115.

May prosperity be to the sin-destroying doctrine of the Jinêndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May the great ocean of nectar consisting of the group of the illustrious Nâbhêya-nâtha (*i.e.*, Ṛishabha) and other great holy Jinas continue as long as the moon and stars endure,—an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring), which has the shouts of joy of the people distinguished by the token of the excellent *syâtkâra* (or *syâdvâda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean (arose) the groups of excellent jewels the mighty and illustrious *munis*, Gautama and others endowed with the seven great supernatural powers[2]. In their line was born, in the Nandi-gaṇa, Padmanandi, also known as Koṇḍakundâchârya, who, by his lofty character, acquired the power of moving in the air. He was likewise known as Umâsvâti-munîśvara and Gṛidhrapiñchhâchârya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Balâkapiñchha,

[1] The meaning of the last portion of the verse is not quite clear.
[2] See page 16, note 2.

whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an emperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Gunanandi-pandita, be victorious. He had three hundred disciples, who were abodes of discrimination and had reached the other shore of the ocean of science. The most prominent among them, clever in expounding the meaning of philosophy and science, of lovely disposition, were seventy-two in number. The most celebrated among these, a proficient in the various philosophical systems and their authorities, a thunderbolt to the mountains the false systems of philosophy, was the sage Dêvêndra-saiddhântika, who put down the pride of arm of Cupid and who had his feet illumined by the gems on the crowns of kings. May that chief of the learned, a fillet to the forehead of Sarasvati, be victorious.

His disciple, an emperor of philosophers, lord of great fame overspreading the whole sea-girt earth, a lion adorned with the pearls scattered in splitting the frontal globes of the rutting elephants the five senses, honored by the learned, favorite of Sarasvati, was Kaladhautanandi-munipa. His son, a Śiva to Cupid, was Mahêndrakîrti, whose able speech-goddess wore the garland of the scriptures. May his disciple, possessed of skill in poetry declamation disputation and oratory,[1] a terrible thunderbolt to the mountain inadvertence, Vîranandi, whose fame resembling the celestial Ganges and Indra's elephant is lovingly and loudly sung by the celestial nymphs in the remote quarters of the sky, be victorious. The ruler of the celebrated Golla country, a crest-jewel of the family of the king Nûtna-Chandila, became, for some reason, a *munipa* adorned with the pure triad of jewels,[2] under the name of Gollâchârya, in the line of the chief of the learned, Vîranandi. May he, the power of whose intellect has been rendered bright by being washed of sin self-complacency and pride by the waves of the ocean of philosophy which is capable of expounding such things as the perfect soul, etc., and the radiance of whose lotus feet has been increased by the suns the crowns of kings, be victorious.

Pergade Châvarâja wrote (this). Good fortune.

His disciple was the illustrious Traikâlyayôgi, for whom, armed with the bow of pure conduct, the due clinging to the body became an armour, showers of rain a cluster of sharp arrows, the orb of the summer sun a disc for the purpose of conquering the enemies sins. May he, the best of ascetics, a moon to the water-lilies the blessed, be victorious in the world. Is it possible to describe his penance, by whose power a Brahmarâkshasa became his pupil and the oil of the *honge* tree (Pongamia glabra) was converted into pure ghee? The very thought of him drove away great evil spirits. May his excellent disciple, a full moon in causing to

[1]See page 29, note 5.
[2]See page 33, note 1.

swell the ocean of philosophy, possessor of brilliant fame engraved on the frontal globes of the elephants at the quarters of the compass, Abhayanandi-muni, be victorious in the world. Happy in the world is Abhayanandi-munipa who has completely conquered the proud enemies the *parishahas*[1], etc., who has acquired the great celestial trees in the shape of the ten kinds of excellent *dharma*[2], who has obtained soul-knowledge which destroys all the troubles of rebirth. His disciple, versed in the meaning of all *âgamas*, possessed of a knowledge of the world, of pure and lovely conduct, a sprout for the bulbous root kindness, a moon in destroying the pride of the lotus-garden false doctrines, was Sakalêndu-munipa. May he, a wild fire to the forest lust, be victorious. Moreover, Sakalachandra, who was an ear-ornament to Sarasvati, had his lotus feet worshipped by all kings and was possessed of pure fame as brilliant as the *kunda* flower, a pearl necklace, moonlight, the celestial elephant (Airâvata), a fine diamond and the celestial Ganges. His disciple, a strict observer of vows,, a treasury of tranquillity, an ocean of self-control, an abode of good disposition, possessed of the *samitis*[3] and the three *guptis*[4], a Rôhaṇa mountain to the jewels various virtues, the birth-place of penance, was the world-renowned Mêghachandra-munipa, an emperor of the *traividyas*[5]. His disciple, a full moon to the ocean of religious observances, a proud lion in cutting as under the rutting elephant Cupid, a sun in expanding the lotuses the blessed, master of the triad of jewels[6] the ship which helps in crossing over the ocean of worldly existence, was Prabhâchandra, who had shaken off the three *daṇḍas*[7] and the *śalyas*[7] and whose mind was rendered pure by a thorough knowledge of the meaning of the Jaina *âgamas*.

Having his feet caressed by the crowns of kings, lord of the goddess of fortune right knowledge, riding on the vehicle right conduct, sheltered by the white parasol of pure fame, gainer of world-astonishing victory over the enemy Cupid, lord of the circuit of the earth *dharma*, honored by the band of the praise of the earth, Mêghachanda was (really) an emperor of the *traividyas*. A crest-jewel of grammarians, a crest-jewel of brilliant logicians, a crest-jewel of philosophers, a crest-

[1] The *parishahas* or hardships are 22 in number, such as hunger, thirst, cold, heat, etc. Kshut-pipâsâ-śitôshṇa-daṁśamaśaka-nâgnyârati-strî-charyâ-nishadyâ-śayyâkrôśa-vadha-yâchñâlâbha-rôga-triṇasparśa-mala-satkârapuraskâra-prajñâjñânâdarśanâni. *Tatvârtha-sûtra*, IX, 9.

[2] The ten kinds are (1) *kshamâ* (forgiveness), (2) *mârdava* (humility), (3) *ârjava* (simplicity), (4) *śaucha* (purity), (5) *satya* (truth), (6) *samyama* (self-control), (7) *tapas* (penance), (8) *tyâga* (renunciation), (9) *âkinchanya* (absence of any possession), and (10) *Brahmacharya* (celibacy and chastity). Uttama-kshamâ-mârdavârjava-śaucha-satya-samyama-tapas-tyâgâkinchanya-brahmacharyâṇi dharmaḥ. *Tatvârtha-sûtra*, IX, 6.

[3] The *samitis* are 5 in number:—(1) *îryâ-samiti*, not to injure any living thing in walking; (2) *bhâshâ-samiti*, not to sin through speech; (3) *êshaṇâ-samiti*, to be careful in the matter of food; (4) *âdâna-nikshêpa-samiti*, to be careful in removing and placing things; and (5) *utsarga-samiti*, not to injure any living thing in answering calls of nature.

[4] The *guptis* are:—(1) *manô-gupti*, control over the mind; (2) *vâg-gupti*, control over speech; and (3) *kâya gupti*, control over the body.

[5] Men versed in the three sciences, grammar, logic and philosophy See page 28, note 9.

[6] See page 33, note 1.

[7] See page 22, notes 1 and 3.

ewel of the tranquil, a crest-jewel of ascetics, a jewel of protection to the blessed, was Mêghachandra-munipa. May he, a crest-jewel of the *traividyas*, be victorious. Concealing her jealousy due to the lady of Speech having become dear to her husband Mêghachandra-yami, the best of the *traividyas*, the lady of Fame, in order to bring him under her control, eagerly wanders among the seas, the regions and the principal mountains to enquire and search for jewels, spells and drugs. May the ocean Mêghachandra-traividya be victorious - an ocean having logic for diamonds, the pure teaching of Jina for pearls, grammar for pure conchs, *syâdvâda* for coral, exposition for the loud roar, and great intelligence for the cluster of waves. The learned praise Mêghachandra-traividya as the leader of the Dêśiya-gaṇa of the Pustaka-gachchha of the Mûla-sangha, as the emperor of logicians, and as the crest-jewel of pre-eminent philosophers. An equal of Jinasêna and Vîrasêna in philosophy, a sun to the lotus science, the learned Akaḷanka-dêva himself on earth in the six schools of logic, the erudite Pûjyapâda himself in all grammar, was the best of the *traividyas* Mêghachandra-munipa, a lion to the elephants hostile disputants. The moonlight of the pure fame, pervading all regions, of the lord of ascetics Mêghachandra-traividya whitens the neck of Śiva, the dark spot in the moon, the yellow Golden mountain (Mêru), the orb of the rising sun, and the bodies of Râhu, Vishṇu and Brahma. O Cupid, the lord of sages is armed with ten bows (*otherwise* ten kinds of *dharma*[1]), thirty-six firm bow-strings (*otherwise* thirty-six special qualities[2]) and a celestial quiver of arrows (*otherwise* an abode of the divine voice), while you have only one sugarcane bow, only one bow-string consisting of bees and only five flower arrows. Is it prudence for the weak to attack the strong? Give up the pride of your arm as regards Mêghchandra-muni.[3]

Written with a potstone pencil by the caligraphist Châvarâja and engraved by Gangâchâri, an ornament to the face of titled sculptors and a lay disciple of Śubhachandra-siddhânta-dêva.

"Worthy to be heard is his proficiency in grammar; worthy to be honored is his erudition in logic; worthy to be eulogised is his conversancy in the pure philosophy taught by Jina"—so saying, the assemblage of the learned, with the hair erect on their body, lovingly praised the lord of ascetics Mêghachandra, well-known by his title *Traividya*. The lord of ascetics Mêghachandra of pure conduct, renowned for his proficiency in the three sciences (of grammar, logic and philosophy),

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[1] See page 53, note 2.

[2] These are:—the 12 kinds of penance (see page 6, note 2); the 10 *dharmas*; the 6 *dvaśyakas* or daily duties—(1) *sâmâyika* (indifference to worldly objects), (2) *vandana* (bowing to perfect souls), (3) *stavana* (praising the qualities of holy beings), (4) *pratikramaṇa* (repentance), (5) *pratyâkhyâna* (endeavour to avoid faults), and (6) *kâyôtsarga* (non-attachment to the body); the 5 exercises (*âchâra*)—(1) *darśanâchâra* (to induce steady faith), (2) *jñânâchâra* (to increase knowledge), (3) *châritrâchâra* (to improve ones daily life), (4) *tapa-âchâra* (to become a great ascetic) and (5) *vîryâchâra* (to increase the power of one's inner self); and the 3 *guptis*, the threefold restraint of mind, body and speech (see page 53, note 4).

[3] This stanza is quoted from the *Pampa-Râmâyaṇa* (I, 20).

a joy to the hearts of the blessed, attained great celebrity, so that it was said—"through him (the lady) Forbearance has now attained the prime of life, the lady Penance has now acquired beauty, and the lady Sacred lore has now obtained greatness." The brightness of the wide-speard fame, charming like the root of the lotus stalk, of the ornament of ascetics Mêghachandra has filled the world so as to make people say—"Lo! the crowd of female swans is desirous of drinking it: the crowd of *chakôris* is approaching to peck it with the beak; Śiva is thinking of placing it in his matted hair; Krishṇa is eager to recline on it[1]." Resplendent was the ascetic Mêghachandra-traividya, a moon to the constellation the Vṛishabha-gaṇa, who honored the assemblage of the learned and was honored by pre-eminent sages.

(On the date specified), Mêghachandra-traividya-dêva of the Pustaka-gachchha of the Dêsiga-gaṇa of the Mûla-sangha, aware of the approach of his death, assuming the *palyanka* posture[2], meditating on the soul, attained the world of gods. To describe that meditation: Keeping in mind the true nature of the soul consisting of infinite knowledge, and renouncing what is fit to be abandoned, the sage Mêghachandra-traividya, a treasury of knowledge, went to the high heaven. His chief disciple, knower of the essence of all words and their meanings, crosser over to the other shore of the ocean of all sciences, promoter of the line of his guru, the excellent sage Prabhâchandra-siddhânta-dêva, had, as an act of reverence to his guru, this epitaph consecrated with great magnificence on an auspicious occasion at the holy place Kabbappu through his lay disciple—obtainer of the band of five great instruments, *mahâ-sâmantâdhipati*, *mahâ-prachaṇḍa-daṇḍanâyaka*, terrifier of his enemies, purifier of his family, friend of the learned, a millstone to the wheat treachery to his lord, a Jattalaṭṭa in battle, raiser up of the kingdom of Vishṇuvardhana-Poysaḷa-mahârâja, an ornament of heroes, a moon in causing to swell the milk ocean of the Jaina religion, a mine to the jewel perfect faith in Jainism,—the *mahâ-pradhâna daṇḍanâyaka* Ganga-Râja, and his consort—a royal swan to the lake his mind, praised by the blessed, a treasure of her lineage, an equal of Rukmiṇi—Lakshmîmati-daṇḍanâyakiti. To describe the greatness of his penance: A lion to the intoxicated scent elephant Cupid, cutter of the root of the tree of anger and avarice, a thunderbolt in splitting the rock the irresistible objects of sense, crosser over to the other shore of the ocean of the beautiful Jinêndrâgama, destroyer of ignorance, the lord of ascetics Prabhâchandra-siddhânta-muni shone on earth.

The writer (of the inscription) was Châvarâja.

Let alone other facts; by restoring innumerable ruined Jina temples in all places to their former condition and by making liberal gifts to the most worthy Gangaṇa-daṇḍanâtha converted the Gangavâḍi Ninety-six-Thousand into Kopaṇa[3].

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[1] The idea is that the whiteness of Mêghachandra's fame makes the swans, the *chakôras*, Śiva and Krishṇa mistake it respectively for milk, moonlight, the Ganges and the lord of serpents, which are all white.

[2] Sitting on the hams.

[3] Kopal in the south-west of the Nizam's Dominions, considered as a holy place by the Jainas.

What splendour has the method of making gifts of food, shelter, medicine and learning acquired in this world through Lakshmîmati, a mine of auspiciousness!

128 (*48*).

Date A. D. 1121.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syâdvâda*. Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear to the trouble of Cupid,—may the lord of ascetics Śubhêndu be victorious. His female lay disciple:

Shrewdness in determining the supreme category, great simplicity born of thorough unfamiliarity with bad conduct, beauty capable of producing great attachment in her husband's mind, greatness causing unparallelled devotion in the minds of her dependants—these are ever natural to Lakshmale. Can other women in the world equal Lakshmyambike, wife of Ganga-Râja, in skill, beauty and deep devotion to God? By the superiority of her graceful and charming beauty the whole world declares that Lakshmîmati is Lakshmi herself incarnate. What splendour has the method of making gifts of food, shelter, medicine and learning acquired in this world through Lakshmîmati, a mine of auspiciousness! Lo! Lakshmîmati of such greatness as can be said of her that the quality of liberality itself has assumed the form of a woman must certainly be presided over by a goddess; can she be a mere woman? When it is said that Ganga-Râja's wife, endowed with auspicious marks, with a gait like that of the elephant and eyes resembling those of the antelope, is the modern Rukmiṇi, are there any in these three worlds that can equal Lakshmîmati?

(On the date[1] specified), the *daṇḍanâyakiti* Lakkavve, lay disciple of Śubhachandra-siddhânta-dêva of the Pustaka-gachchha of the Dêśîya-gaṇa of the Mûla-sangha, adopting *sanyasana*, ended her life by *samâdhi* and went to the world of gods. The *daṇḍanâyaka* Ganga-Râja set up, as an act of reverence, an epitaph and consecrated it with great gifts and worship. Good fortune.

129 (*49*).

Date A. D. 1120.

May prosperity be to the doctrine of Jina. Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear to the trouble of Cupid,—may the lord of ascetics Śubhêndu be victorious.

[1] The month is left out.

As from the birth of Lakshmi, the digit of the moon and the celestial tree, the lady sea-shore acquired greatness; so, the blameless Nâgale of great beauty and grace obtained greatness and immense fame on the birth of the *daṇḍanâyakiti* Lakkale, Dêmati and this chief Bûchi-Râja. To describe the daughter of that lady:—Be it well. Possessed of remarkable and steady loveliness when joyfully bowing to the adorable charming lotus feet of the stainless sin-conquering divine Arhat; ridiculing the beauty of Rati constantly bent on enjoying life on the death of her husband; resembling a female swan sporting in the Mânasa lake of the mind of the greatest royal merchant Châmuṇḍa very brave in protecting all the merchants who are incapable of protecting themselves from the demon of the Kali age; adorned with the form of a *Sâsana-dêvatâ* or attendant goddess of Jina, the agent in giving protection to the supreme Jina faith; imitating Sîtâ in being attracted to Râma's (*otherwise* lovely) qualities; a Lakshmi as evidenced by the collection of wealth; of a mind attached to pure *dharma*;—was Dêmiyakka. A driver of the chariot the desire of Châmuṇḍa, a female bee resplendent with the pollen of the lotus the mind of Châmuṇḍa, a great celestial creeper growing in the courtyard of the house of Châmuṇḍa,—may the lady Dêmavati, the dear wife of Châmuṇḍa, be victorious. Always giving food to the people of the three worlds, refuge to the frightened, good medicine to those rendered miserable by disease, and science and the *âgamas* to those desirous of learning them, Dêmavati, at the close of her life, fixed her mind on the Arhat according to the prescribed rites and became a celestial woman.

Lakshmi set up a stone pillar resembling a pillar of victory for that excellent lady Dêmati, who was the dear wife of the merchant Châmuṇḍa, a favorite with all kings endowed with valour that confounded their enemies; who, on account of her merit and beauty, was looked upon as a celestial woman descended from heaven intent on worshipping the Jina temples and Jina figures on earth; who was a liberal bestower of gifts of food, learning, shelter and medicine on the four castes; who, afterwards, by the rite of *samâdhi* at the close of her life, entered the high heaven as if her own home; and who, having conquered the king of the Kali age, the enemy of pure *dharma*, established the path of *dharma*.

(On the date specified), Dêmiyakka, disciple of Śubhachandra-siddhânta-dêva of the Pustaka-gachchha of the Dêsiga-gaṇa of the Mûla-sangha, ended her life by the rite of *sanyâsana*.

130 (*63*).

Date about A. D. 1118.

Resplendent is Lakshmi, like Lakshmi (the goddess of fortune), at the lotus feet of the lord of sages Śubhachandra, a Siddhanandi in philosophy. Lakshmi, the sole abode of good qualities, who was a Sîtâ in devotion to her husband, the

Earth in forbearance, a Sarasvati in speech and Chêḷini herself in the worship of Jina, and who was to the general Ganga the lady of Policy in business and the lady of Victory in battle, had the new Jina temple made. (It belonged to) the Pustaka line of the Dêsiga-gaṇa of the Mûla-sangha.

131 (62).

Date A. D. 1123.

Śântalâ, a bee at the lotus feet of the lord of sages Prabhâchandra, had the image of Śânti-Jinêndra made. O lovely one, you have crookedness (*otherwise* skill) in speech, fickleness (*otherwise* lustre) in the eyes, confusion (*otherwise* graceful movement) in the eyebrows, cruelty (*otherwise* firmness) in the breasts, and transgression (*otherwise* largeness) in the hips; and (yet) convert the defects themselves into charms. O Śântala-dêvi, which poet on earth is able to describe adequately the wealth of your beauty? The renowned Sântalâ who shines as a royal lioness at the side of king (*otherwise* the mountain) Vishṇu had the Jina temple made.

132 (56).

Date A. D. 1123.

Victorious is the unique moon Prabhâchandra, who was born from the milk ocean of the penance of the best of the *traividyas* Mêghachandra; who possesses a full, round, unwaning, stainless body (*otherwise* a body purified by perfect and indefatigable performance of duty); who is a joy to the learned; the whiteness of whose fame pervades the three worlds; who is inaccessible to faults; and who causes to swell the ocean of philosophy.

From the offspring (Brahma) of the lotus navel of Vishṇu was born Atri; his son was the Moon; his son Budha; his son Purûrava; his son Âyu; his son Nahusha; his son Yayâti; his son Yadu: and in the line of Yadu arose many (kings). Among those famous ones was a certain king, Saḷa, to whom, on a certain occasion, a pre-eminent sage in a forest said with reference to a fierce tiger *poy Saḷa* (strike, Saḷa); and from this circumstance he adopted the sage's words as his name, as also the tiger crest. Thence the lords of Dvârâvati became Poysaḷas and possessors of the tiger crest in Śaśapura. Among them was king Vinayâditya. Making the world prosperous and beneficial to the people by his rule, causing Lakshmi to reside permanently in the thousand-petalled lotus of his white umbrella, and making the goddess of Valour dance in his arm singularly skilled in cutting down enemies, he, of rising celebrity, punisher of foes, made his prowess felt in all regions. May he—a jewel to adorn the Yâdava family, a jewel of protection to kings, a jewel to the necklace of Lakshmi, an excellent bright jewel to the heads of kings, a jewel mirror to the path of politics, sole crest-jewel of the world, a

Vishṇu endowed with modesty, a jewel of virtues, a crest-jewel of perfect faith—be victorious. A celestial tree to the man who asked for help, an asylum of adamant to him who claimed protection, a Hanumân to others' wives, a god of Death to him who opposed in battle,—such was Vinayâditya. On the heads of the Malepas when arrogant and inclined to oppose Vinayâditya lays his sword; (while) on the heads of the Malepas who through fear are neither arrogant nor inclined to oppose he at once lays his hand (of protection).

To that Poysaḷa king was born a crest-jewel of princes, lord of fortune, subduer of kings by his arm, the valiant king Ereyanga. When it is said that Ereyanga-Dêva of unparalleled fame was a third Mâruti, a fourth fierce fire, a fifth ocean, a sixth flower-arrow, a seventh universal emperor, an eighth mountain, a ninth lusty elephant, a tenth treasure—who can equal him? In the city of his enemies *dhagaddhagil dandhagil*, on the heads of hostile kings *garilgari garigaril*, in the bowels of opposing kings *chimil chimi chimi chimil*—thus do the flames of his irresistible anger burn; who can boldly fight with Ereyanga-Dêva? That famous king Erega's son, punisher of mighty enemies, lord of the whole earth, a Karṇa to suppliants, was the victorious Vishṇuvardhana. As soon as he was born, the prosperity of the whole kingdom increased: ha! king Vishṇuvardhana was the destroyer of the dignity of proud hostile kings. Some he rooted out; some he captured alive in fierce battle; the heads of some he tauntingly trampled under foot; impudent opponents he trod into a mass with rage;—thus did the mighty Vishṇu, equal to Indra in prowess, free his great kingdom from enemies by the strength of his arm. When king Vishṇu, an irresistible thunderbolt to the mountains his enemies, roaring pursues them, kings fly panic-stricken, saying with fear 'there he comes, here he comes,' and the whole world seems filled with his form to their eyes, thus affording a clear illustration of the saying that all the world is pervaded by Vishṇu.

Be it well. While the victorious sovereignty of the mahâ-maṇḍaḷeśvara, Tribhuvanamalla, capturer of Taḷakâḍu, bhujabaḷa-Vîra-Ganga-Vishṇuvardhana-Poysaḷa-Dêva,—who was adorned with the titles, namely, the mahâ-maṇḍaḷeśvara who has acquired the band of five great instruments, lord of the excellent city of Dvârâvati, sun in the sky of the Yâdava family, crest-jewel of rectitude, champion over the Malepas, and many others; and who, moreover, having easily captured Chakragoṭṭa, Taḷakâḍu, Nîlagiri, Kongu, Nangali, Kôḷâla, Tereyûru, Koyatûru, Kongaḷi, Uchchangi, Taleyûru, Pomburcha, Andhâsura-chauka, Baḷeyapaṭṭaṇa and many other fortresses ? of the three kinds, and having made by his fierce valour the whole of the Gangavâḍi Ninety-six Thousand obedient to his seal (or command), was happily ruling the kingdom,—was continually increasing to last as long as the sun, moon and stars:—

Dear to the heart and eyes of that famous king Vishṇu, Śântala-Dêvî, with looks black as the moving bees and face resembling the moon, was in every way

equal to Rati, (wife) of Kâma. When it is said that she was the eldest duaghter of such a celebrated couple as the noble Mârasinga and the darling of his heart and eyes Mâchikabbe, and the noble consort of Vishṇuvardhana, who can describe the growth of fortune of Śântala-Dêvi whose greatness was superior to that of Lakshmi? The goddess of Victory to king Vishṇu in battle, the goddess of Wealth always resting most joyfully on his breast, the goddess of Fame able to spread to the remote points of the compass the greatness of his valour—thus is Śântala-Dêvi described on earth. How can the panegyrist praise her adequately? Inconceivable are the virtues of Śântala-Dêvi, the greatness of the varied liberality of Śântala-Dêvi and the pure conduct of Śântala-Dêvi, the sole celestial jewel of liberality in the world.

Be it will. Resembling a second Lakshmi in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in the knowledge of all arts, a modern Rukmiṇi-dêvi, a Satyabhâmâ in love to her husband, an only Bṛihaspati in discrimination, a Vâchaspati in ready wit, gentle to sages and dependants, the celebrated Sîtâ (herself) in the loftiness of devotion to her husband, a celestial jewel to all panegyrists, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, the cause of the elevation of the four *samayas* (or creeds), the victorious banner of king Cupid, a lamp for the prosperity of her family, expert in singing, instrumental music and dancing, a rampart to the Jaina faith, delighting in gifts of food, shelter, medicine and learning, Vishṇuvardhana-Poysaḷa-Dêva's senior queen, the crowned consort Śântala-Dêvi, having caused to be erected the Savatigandhavâraṇa Jina temple at the holy place Beḷgoḷa, in order to provide for worship and gifts of food to the assembly of ascetics, granted, on the date specified, with exemption from all imposts, (the village) Moṭṭenavile of Kalkaṇi-nâḍu to her preceptor Prabhâchandra-siddhânta-dêva, disciple of Mêghachandra- traividya-dêva of the Pustaka-gachchha of the Dêsîya-gaṇa of the Mûla-sangha, after washing his feet.

This stone inscription always proclaims thus :—May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kurukshêtra and in Bâṇarâsi seven crores of eminent sages, tawny cows and men learned in the Vêdas. (Usual final verse.)

Having caused Vilasana-kaṭṭa to be built as a tank, the queen granted it to the Savatigandhahasti-basadi for oblation. The senior queen, the crowned consort Śantala-Dêvi, having obtained from Vishṇuvardhana-Poysaḷa-Dêva a garden of 50 *koḷagas* of wet land in the middle plain below Gangasamudra, granted the same, with pouring of water, to the Savatigandhavâraṇa-basadi which she had caused to be erected, after washing the feet of Prabhâchandra-siddhânta-dêva.

He who destroys this shall incur the great sin of having killed eighteen crores of tawny cows on the bank of the Ganges. Good fortune.

Mahendrakirti-dêva, disciple of Prabhâchandra-siddhânta-dêva, had 318 ? *kolaviges* made of bell-metal, and presented them to Śântala-Dêvi's basadi. Good fortune.

133 (*57*).

Date A. D. 982.

In the midst of this forest of mundane existence does the carpenter Yama select upright round (*otherwise* well-behaved) trees in the shape of men and cut them down. The son's son of the illustrious Krishṇa-Râjêndra[1], possessor of the ornaments of both truth and purity, the daughter's son of Ganga-Gângêya, a pleasure-house of the goddess of Victory, the son-in-law of Râjachûḍâmaṇi,—what glory is this, say: being thus joyfully praised by the whole circuit of the earth, Raṭṭa-Kandarpa-Dêva obtained great renown. A terror to hostile kings was the sharp fierce sword in the hand of Râja-mârtaṇḍa, intent on destroying them was the greatness of his valour, the cause of the loss of their side was his effort to gain victory in war, a destructive fire to them was the might of his arm. Some can fight but connot make gifts, while there are others who can make gifts but cannot fight. What avails this valour, and this liberality? In Râja-mârtaṇḍa, however, both courageous valour and great liberality are combined. Who is able to describe the exaltation of his valour and liberailty? Resolution to become the abode of undying fame, resolution to bestow wealth on suppliants, resolution not to tell a lie, resolution not to desire another's wife, resolution to shelter those who seek refuge, resolution to chase and kill, unassisted, the enemy's army,—such are the resolutions taken by Chalad-ankakâra. Stop! Why further praise anything else? His liberality is greater than that of the celestial tree; his word is firmer than the mountain of the gods (Mêru); his valour is fiercer than the glare of the sun. When it is said that such is the nature of his liberality, truthfulness and valour, who is able to describe the greatness of Chalad-ankakâra? Inconceivable valour is found nowhere except in the lion, great profundity is found nowhere except in the ocean, world-renowned exaltation is found nowhere except in........; I am not flattering but speak the simple truth when I say that all these qualities are found in............

A celestial tree to the destitute, a lion bent on splitting the frontal globes of the elephants the hostile kings, a necklace on the breast of lovely women, a swan residing in the pond the mind of great poets—thus do the people of the whole earth describe Indra-Râja. Lying is their greatness, giving and eagerly taking back their deliberation, fondness for others' wives their thought, not making gifts their skill, loving and deceiving their learning—such being the nature of the present day princes, how can they be named and compared with Indra-Râja? The pond the toe-nails of this Yama to his foes was made charming by the lotuses the faces, the lilies the eyes, and the bees the locks of all bowing kings. He was kind and liberal,

[1] The Râshṭrakûṭa king Krishṇa III.

never uttered a falsehood, never retreated from battle through fear; how great was the fame of the liberality, truthfulness and valour of Chalad-aggaḷi! From its brilliance as of the autumnal moon, from its pervasion through the moveable and the immoveable, from (being the object of) the praises of the people of the whole world, the fame of Kîrti-Nârâyaṇa was resplendent as if the form of Îśvara himself. They brag of their valour but tremble on seeing something; they boast of their liberality but gnash their teeth when giving; they think that they alone are pure but associate with others' wives; they boast of their truthfulness but utter lies; can such wicked sham heroes approach Kaligaḷoḷgaṇḍa (the hero among heroes) of the Kali age?

Bîrara-bîra (the hero among heroes) engages himself in a game at ball (? polo) as he believes that it is an abode to fortune, to victory, to learning, to generosity, to valour, to fame, to greatness—to all of these[1]. Indra-Râja alone is capable on earth of making the various movements such as *sukara*, *dushkara*, *vishama* and *vishama-dushkara* in the four directions, namely, inside, outside, to the right and to the left. When made in the four directions, the movements number 338; and Eḷeva-beḍenga (a marvel in pulling or dragging) made these movements with ease in a crore of ways. Who knows like Raṭṭa-Kandarpa (the Raṭṭa Cupid) the beauty of making movements with great velocity inside, outside, to the right and to the left without missing the circuit, avoiding such defects as going in a circle, ascending, turning round and retreating, and hitting exactly the ball (*girige*) with the stick (or bat) neither going beyond nor coming short of it? Is the beauty of Kîrti-Nârâyaṇa's movement, pulling nicely at the same time, both inside and outside, a ball of the size of a black pepper seed with a bat measuring a span, of the ordinary kind? The ball may be smaller than a black pepper seed; the stick may be shorter than four fingers' breadth; the horse may be bigger than a mountain; the circuit may be larger than that of the earth; still Indra-Râja will not be satisfied unless he makes eight or ten rounds under these conditions, though others, when they think of these, will not even make an attempt. Eḷeva-beḍenga drags the ? ball (*bidda*) so skilfully that people are astonished at the force, novelty, ... unique manner and adroitness displayed by him, and that . . . . Eḷeva-beḍenga alone in the world knows how to make with ease such difficult and astonishing ? movements (*eḷepa*) as *maṇḍâla-mâḷe*, *tri-maṇḍaḷa*, *yâmaka-maṇḍaḷa*, *ardha-chandra*, *sarvatôbhadra*, *uddavaḷa* and *chakra-vyûha*. . . . . . .

[2]Eḷeva-beḍenga . . . . *uddavaḷa* . . . . Learn from Bîrara-bîra and Geḍegaḷ-âbharaṇa (an ornament among ? equals) feats such as .

[1] The meaning of the verses which follow, down to the last but one, is not quite clear. They refer to a game at ball, most probably polo, as indicated by the mention of horses, give its technicalities which are little understood now and describe enthusiastically the unparalleled skill displayed by Indra-Râja in it.

[2] This portion is likewise found in an inscription at Hêmâvati, EC, XII, Sîra 27.

. . . . Eḷeva-bedenga, unlike others, drags the ? ball (*bidda*) without ascending, descending or swinging. Is it possible for a man who has not learnt from Geḍegaḷ-âbharaṇa to avoid defects such as . . . . and to become an expert? One may perhaps drag and win through deceit by putting pressure on the legs, hands and the legs of the horses; but can one win in the proper course when Kîrti-Nârâyaṇa is the opponent? On the date specified in the Śaka year reckoned by the oceans, the sky and the treasures (904), having observed the vow with a peaceful mind, Indra-Râja, praised by the people, acquired all the great power of the king of gods (Indra).

134 (58)[1].

Date about A. D. 982[2].

. . . . will make Mâvana-gandhahasti (a rutting elephant of his maternal uncle or father-in-law) laugh. Marching boldly against the enemy, ... when the horse fell . . . . The stainless excellence of Mâvana-gandhahasti puts to shame one who through fondness of life timidly enquires twice about the order to fight issued by his master, one who is irresolute and the ungrateful ones who shrink from their duty. Valour when the hostile army is brandishing its weapons at close quarters, purity when others' wives move about close at hand, others were found on examination to lack; such being the case, ... valour and purity . . . . can they stand comparison with Mâvana-gandhahasti? The greatness of Mâvana-gandhahasti laughs at the despicable heroes who, holding back till a severe blow is inflicted on the hostile army by other generals of their side, march against the weak point of the hostile force and proclaim, to their shame, "we ourselves attacked and defeated the enemy." On Râja-chûḍâmaṇi-Mârgeḍemalla bestowing with affection the victorious ? leadership . . . . I do not know how to describe the movement of the flying arrows. Thus celebrated was Mâvana-gandhahasti Piṭṭuga, the pride of the camp, of strong arm, praised by poets, passionately fond of war, a hero who saw the fight to the end.

(On the date specified), at the feet of his guru, with a happy end, Piṭṭa rose to the world of Indra.

135.

Date about A. D. 1200.

This inscription merely gives the verse in praise of the Jina-śâsana.

[1] The writing on this pillar is worn and the lower portion is built round on three sides.

[2] The palæography, the reference to Râja-chûḍâmaṇi and the identity of the cyclic year lead us to infer that the date of this record may be the same as that of the preceding one.

136.

Date about A. D. 950.

. . . . of Sâyibbe-kantiyar, disciple of Kumâranandi-bhaṭâra of Mâla, ... at Kaḷbappu.

137.

Date A. D. 1117.

May prosperity be to the sin-destroying doctrine of the Jinêndras, a fierce sun in dispelling the mass of darkness the heretical doctrines.

On the holy 13th lunar day, a Thursday, of the bright fortnight of Jyêshṭha in Hêmaḷambi corresponding to the Śaka year 1039:—

The great fame of Poysaḷa-seṭṭi and of the ocean of good qualities the graceful sagacious Nêmi-seṭṭi that both were the royal merchants of king Poysaḷa and warm supporters of the Jaina religion spread widely over the earth. While Poysaḷa-seṭṭi and the possessor of innumable good qualities Nêmi-seṭṭi, who attained eminence as the possessors of pure fame and pure virtues and as the illuminators of the stainless Jina doctrine, were living in happiness, their mothers, praised by the earth, Mâchikabbe and the possessor of various high virtues Śântikabbe, who were like the mothers of Jinas on earth, having joyfully caused a Jina temple to be built and a *mandara*[1] made, received with pleasure, suitable initiation *(dîkshe)* at the lotus feet of the peerless sage Bhânukîrti amidst the acclamation of the people of the (whole) world[2]. In the Mûla-sangha and in the illustrious Dêsiga-gaṇa these two became celebrated as the pre-eminent possessors of all virtues. Are there any so fortunate?

Poysaḷa-seṭṭi and the mine of goodness Nêmi-seṭṭi caused, with devotion, the worship of Jina and gifts of food to the sages to be made.

138 *(60)*.

Date about A. D. 940.

The servants of Ganga-vajra, who was celebrated as the abode of fortune and the home of valour, were known as Bôgâycha, among whom was Bôgeya[3], harsh to the hostile army, his elder brother's warrior. Resolved to die in the battle between Rakkasa-maṇi and Kôṇeya-Ganga, when the battle proved unfavourable, he sent away *Rakkasa-maṇi, and, putting to flight,* amidst the praise of his own and the hostile armies, the horsemen that eagerly came to fight, charged fiercely into the enemy's troops; and when he saw his own army retreating, he went back, and inspiring courage, marched with it on horse back, fell upon the enemy's force, cut

[1] A car-like structure sculptured on all sides with 52 Jina figures. It is supposed to represent the island *(dvîpa)* of Nandîśvara.

[2] *Mâchikabbe is here named Marudêvi.*

[3] Apparently a mistake of the engraver for Bôyiga. See further on.

it down and acquired renown. Such was Bôyiga's firmness. Having made the whole force of Vaddega[1] and Kôṇeya-Ganga flee with terror and killed many warriors, he fell severely wounded, the greatness of his prowess being praised (even) by the enemy's troops. Let people die on earth like Bôyiga, having displayed the greatness of their valour. When, pierced with arrows and wounded with the sharp weapons aimed at him by hostile warriors, Bôyiga was about to fall like the orb (of the sun), Indra's ladies received him into the celestial car even before his body touched the earth.

139 (*61*).

Date about A. D. 950.

His own lady of victory having become a co-wife with the lady of fortune; a true hero following the traditions of kings bent on war, Bâyika spread his fame. To the world-renowned Jâbayye, wife of the lord of fortune Bâyika, were born two sons named Mâduvara and Dôyilamma. Their sister Sâviyabbe became celebrated in the world as an abode of wisdom and a collection of *dharma*. Are there any women who can compare with her and with Sîtâ? When it is said that the world-renowned Lôka-Vidyâdhara, son of Dhôra[2], liberal to the learned, was her husband, can any others be compared with her in glory? Know ye that in the *śrâvaka-dharma* (duties of lay persons) Sâviyabbe was the celebrated *śrâvaki* (laywoman) Rêvati herself, there being no others to compare with her; in wifely conduct Sîtâ herself; in beauty Dêvaki herself; in greatness Arundhati herself; in pure devotion to Jinêndra the goddess attendant on Jina herself. Udaya-Vidyâdhara, lord of Sâyibbe[3], ... Sâyibbe . . . died at Bagiyur.........

140 (*50*).

Date A. D. 1145.

(Lines 1-134 of this inscription are identical with lines 1-140 of No. 127 except for the following details :—(1) No. 127 has at the end of the west face two extra verses in praise of Prabhâchandra, disciple of Mêghachandra. (2)The present inscription has after the first verse on the west face an extra verse[4] in praise of Mêghachandra, which may be rendered thus—Having bound Cupid with thirty-six cords, he had him dragged by a bull (*otherwise*, he checked and vanquished Cupid *by his virtuous conduct and thirty-six special qualities*[5]); when one thinks of this, how can Mêghachandra-traividya be said to possess the sentiment of quietism? (3) The present record has at the end of the east face the remark "written by

[1] Apparently the Râshṭrakûṭa king Amôghavarsha III, father of Krishṇa III.

[2] This cannot be the Râshṭrakûṭa king Dhruva or Nirupama (c. 800), as the characters of the epigraph are of the 10th century.

[3] Evidently a shortened form of Sâviyabbe. Cp. 136 above.

[4] Quoted from the *Pampa-Râmâyaṇa* (I, 19).

[5] See page 54, note 2.

Gangaṇṇa", and at the end of the south face the statement "written by the caligraphist Gangaṇṇa, a brother to others' wives." It then proceeds —).

Why do you praise the senseless who are agitated by the arrows of Cupid? Praise Mêghachandra-vrati, a moon to the milk ocean the Jina doctrine, whose fame has rendered white all the points of the compass. His colleague, the holy son of the lord of sages Bâlachandra, a sickle to the creeper the conceit of arrogant disputants was Śubhakîrti-dêva. May he, conqueror of the strength of arm of Cupid, a charming discourser on the *syâdvâda*, be victorious. A flow of tears, convulsive speech, and a withered face are seen in him: has he lost his memory through epilepsy? or has he been bitten by a snake? or has he been frightened by a cruel evil spirit? I now understand the reason: the wretched disputant got his mind stupefied by the snake-doctor to the burning poison the speech of hostile disputants, the learned Śubhakîrti-dêva[1]. The sound of Śubhakîrti's great fame proclaims—" O disputant, the thunderbolt to the mountain the Bauddhas inflated by excessive pride is coming, is coming, has come; the sun to the rising darkness the clever Naiyâyikas is coming, is coming, has come; the lion to the active elephant the clever Mîmâmsakas is coming, is coming, has come; get away! get away! get away!" It is not a false statement to say that the triad known as Aja (Brahmâ), Paśupati (Śiva) and Śârṅgi (Vishṇu), when confronted, will behave themselves suitably to their names[2] in the presence of the ascetic Śubhakîrti. What chance is there for other disputants? Have disputants eight hearts to speak with courage in an assembly in the presence of the lord of sages Śubhakîrti instead of trembling with fear like an elephant which has heard the roar of a lion? O disputant, get away. Enough of your vain and faltering discourse which exposes you to the derision of the learned. Can this incoherent talk of yours prevail with the adamantine elephant-goad to disputants?

Written by Gangaṇṇa and engraved by Dâsôja, son of? Sevaṇuballara-dêva, the sculptor Râmôja.

A worthy disciple of the lord of ascetics Mêghachandratraividya was Prabhâchandra-muni, a full moon to the ocean of religious observances, who had shaken off the three *daṇḍas* and was free from the *śalyas*[3]. Victorious is the unique moon Prabhâchandra, who was born from the milk ocean of the penance of the best of the *traividyas*[4] Mêghachandra; who possesses a full, round, unwaning, stainless body (*otherwise* a body purified by perfect and indefatigable performance of duty); who is a joy to the learned; the whiteness of whose fame pervades the three worlds; who is inaccessible to faults; and who causes to swell the ocean of philosophy. The ascetic Prabhâchandra, master of the triad of

[1]See page 38, note 1.
[2]See page 38, note 2.
[3]See page 22, notes 1 and 3.
[4]See page 53, note 5.

jewels[1] the ship which helps in crossing over the ocean of worldly existence, had his mind purified by a thorough knowledge of the meaning of the Jaina *âgamas*. Praised by all, a Trinêtra in elegant knowledge, asylum of good poets, a dancing stage for Sarasvati, a Cupid to celestial nymphs, was the celebrated Prabhâchandra-dêva, lord of all good qualities. His colleague was the leader of ascetics Vîraṇandi-saiddhântika, who can only be compared with the Gaṇadharas in learning and the Châraṇa sages in pure conduct; can others be compared with him? When it is said that he burnt with the flames of his severe penance Cupid who had conquered with vehemence Hari, Hara and Brahmâ, who will not extol Vîraṇandi-saiddhântika[2]? May the emperor of philosophy Vîraṇandi-munipa, whose form is like a stream of camphor to the eyes of the people of the world and whose fame is like jasmine flowers in the locks of the lady of the regions, be victorious on earth. Lord of the lady of proficiency, adorned with high virtues, a thunderbolt in splitting the mountain Cupid, crest-jewel of the assemblage of philosophers, a matchless celestial jewel to the people of the earth, possessor of the wealth of kindness, was the lord of sages Vîraṇandi, son of Mêghachandra-traividya.

Prabhâchandra-siddhânta-deva's lay disciple was Vishṇuvardhana-bhujabaḷa-Vîra-Ganga-Biṭṭi-Dêva's senior queen, the crowned consort Śântala-Dêvi. To her, endowed with excellent qualities and great good fortune, only Sarasvati and Lakshmi were equals; can other women equal her? Śântala-Dêvi's mother Mâchikabbe, having made liberal gifts saying "who wants which?" ended her life meditating on Jina. What more can be said of her greatness?

(On the date specified), Prabhâchandra-siddhânta-dêva, senior disciple of Mêghachandra-traividya-dêva of the Pustaka-gachchha of the Dêśiga-gaṇa of the Koṇḍakundânvaya of the Mûla-sangha, attained the world of gods.

141 (*51*).

Date A. D. 1139[3].

May be doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syâd-vâda*. Praised by all, a Trinêtra in elegant knowledge, asylum of good poets, a dancing stage for Sarasvati, a Cupid to celestial nymphs, was the celebrated Prabhâchandra-dêva, lord of all good qualities. To describe his lay disciple:

Be it well. Pre-eminent among those whose heads are adorned with the clear pearls the drops of fragrant sandal water of the divine Arhat worshipped by the people of all the worlds, a royal swan in the assemblage of lotuses the mind of

[1] See page 33, note 1.
[2] These two verses are quoted from the *Pampa-Râmâyaṇa* (I, 26 and 27).
[3] The Śaka year given is 1041, coupled with the cyclic year Siddhârthi. But Siddhârthi corresponds with Śaka 1061. So, 1041 is evidently a mistake of the engraver for 1061.

the good, *mahâ-prachanda-dandanâyaka*, terrifier of his enemies, a rampart for the good of his lord, unassisted hero, a Râma in battle, a Bhîma in daring, a royal swan in the pond the minds of sages dependants and learned men, a modern Śrêyâmsa in making liberal gifts, skilled in the contemplations[1] of the Jaina faith, protector of *dharma*, a golden pitcher filled with the sentiment of compassion, a *chakôra* (delighting) in the moonlight Jina's words,—was the celebrated Baladêva-dandanâyaka. Though many have attained prosperity through the religious merit of previous births, are there other *dandâdhipas* (generals) who can equal Baladêva in firmness, glory, goodness, appropriate generosity, courage, behaviour captivating the hearts of women, profundity and prowess? Of insurmountable strength of arm and valour and of a conduct resembling that of Manu, was Baladêva -dandanâyaka; who in the sea-girt earth was equal to the crest-jewel of ministers? To describe that worthy's consort—When one thinks of it, hers is not the form of a (mere) woman on earth: the people of the world always praise the fortunate, high-minded, virtuous Bâchikabbe, faithful to her husband. To them were born, amidst the praises of the world, two sons, glorious like the sun, Nâgadêva and Singana, who by their good qualities resembled Râma and Lakshmîdhara. Of the two, lo! who indeed in these worlds is equal to Nâgadêva in perfect faith in Jainism, in truth, in the worship of the supreme Jina, in modesty, in kindness, in greatness, in the cheerful bestowal of gifts, in purity, in the observance of vows? When one thinks of it, he alone was indeed fortunate. Can the same be said of others? That Nâgadêva's consort, endowed with all charming good qualities, was Nâgiyakka, who obtained renown as the equal of Konti and as being superior even to the lady of the earth. Their son, Balla, was a celestial jewel and a celestial cow in making gifts of desired things so that his fame filled the whole earth. Howsoever tested, he is virtuous, valiant, pure, compassionate, truthful; there can be no mistake: thus do the learned unweariedly praise Ballana on earth. His younger sister, renowned in the world for the greatness of her liberality, superior even to Sîtâdêvi on earth, was Êchiyakka; this said, who will not admire her? A brother of that mother of the world, the chief Baladêva, having meditated on the five expressions[2] and having mercilessly torn off the shackles of worldly attachment, attained the state of the gods in the presence of the god and the guru. (On the date specified), he ended his life by the rite of *sanyasana* at the holy place Môringere. His mother Nâgiyakka and (his sister) Êchiyakka caused to be built, as an act of reverence, a *patta-sâle* (? reading-hall) at? Ommâligeya-halu in Kabbappu-nâdu, and, washing the feet of their guru Prabhâchandra-siddhânta-dêva,

1. *Anuprêkshâs.* These are 12 in number—reflection on (1) the transient nature of the world (*anitya*), (2) the inevitability of the fruition of *karmas* (*aśarana*), (3) the cycle of existences (*samsâra*), (4) the dependence of our future on ourselves (*êkatva*), (5) the separation of all else from us (*anyatva*), (6) the impurities of the body (*aśuchitva*), (7) the inflow of *karmas* (*âsrava*), (8) the stoppage of this inflow (*samvarâ*), (9) the freeing of the soul from matter (*nirjarâ*), (10) the world and its elements (*lôka*), (11) the difficulty of attaining wisdom (*bôdhi-durlabha*), and (12) the law (*dharma*).

[2]See page 44, note 1.

granted it, with pouring of water, along with the tank Âreyakere and one *khanduga* of dry land to the east of it.

142 (*52*).

Date A. D. 1139[1].

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syâdvâda*.

Be it well. A mirror to the face of powerful *dandanâyakas* who constantly cause the destruction of great enemies in difficult battles with strong hostile armies, a thunderbolt to the mountains the tale-bearers, a ruby pinnacle to the palace the Jaina religion, darkening the house of Jina's worship with the aromatic smoke of saffron and the dark *agaru* (agallochum) mixed with sandal, changeless, of a charming form like that of Cupid, having his head purified by the fragrant water of Jina, a paramour of the lady of heroism, delighting in gifts of food, shelter, medicine and learning, rejoicing in the narration of stories relating to Jainism,—was the highly celebrated Baladêva-dandanâyaka. Is he firm? hurrah! he is superior to Meru; is he profound? hurrah! he surpasses the ocean; is he liberal? he rivals the celestial tree; . . . . . . he equals the king of the gods;—thus does the whole earth always lovingly praise the world-renowned minister Baladêva. Of insurmountable strength of arm and valour and of a conduct resembling that of Manu, was Baladêva-dandanâyaka; who on the sea-girt earth was equal to the crest-jewel of ministers? Though many have attained prosperity through the religious merit of previous births, are there other *dandâdhipas* (generals) who can equal Baladêva in firmness, glory, goodness, appropriate generosity, courage, behaviour captivating the hearts of women, profundity and prowess?

To that Baladêva and the fawn-eyed Bâchikabbe was born the liberal and virtuous Singimayya, a friend of the whole world, despiser of the niggardly. A sun in the sky of the Jaina religion, of pure conduct, pre-eminent in the line of the blessed, asylum of the good, a crest-jewel of ministers, praised by the learned, a sun in the sky of (his) lineage, dear to the hearts of women, stainless, matchless, most excellent, lover of those who love him, an ocean of modesty, a treasury of learning, an abode of virtues,—was Singimayya on earth. Devoted to the feet of Jina, kind to friends, a celestial tree to dependants, a bee at the lotus feet of sages, a liberal bestower of gifts—this asylum of men so distinguished himself that there were no other men to compare with him; thus did the world praise Pergade Singimayya. That renowned Singimayya's wife, a Rati in beauty, honored by the people, was Siriyadêvi, who was lovingly extolled by the whole earth. When about to expire, fixing his mind with great devotion on the lotus feet of the supreme Jina, meditating

[1] See page 67, note 3.

intently on the five expressions, cutting off quickly all sorts of worldly attachment, that worthy Pergaḍe Singimayya, a sun to the assemblage of lotuses the blessed, attained, by the rite of *samâdhi*, the abode of Indra.

Be it well. (On the date specified), Siriyavve, and Nâgiyakka, lay disciple of the *maṇḍalâchârya* Prabhâchandra-siddhânta-dêva,—who was always engaged in the performance of the highest penance and who had crossed over to the other shore of the ocean of philosophy and all other sciences which issued from the lotus mouth of the most venerable Arhat-paramêśvara resplendent with the possession of the five *mahâ-kalyâṇas*[1] (auspicious events), the eight *mahâ-prâtihâryas*[2] (glories) and the thirty-four *atiśayas*[3] (superhuman excellences), and which expound the nature of things such as existence, non-existence, etc.,—performing great worship, set up the epitaph.

143 (53)

Date A. D. 1131.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syâdvâda*.

A jewel to adorn the Yâdava family, a jewel of protection to kings, a jewel to the necklace of Lakshmi, an excellent bright jewel to the heads of kings, a jewel mirror to the path of politics, sole crest jewel of the world, a jewel of virtues, a crest-jewel of perfect faith—may he, a Vishṇu endowed with modesty, be victorious. A celestial tree to the man who asked for help, an asylum of adamant to him who claimed protection, a Hanumân to others' wives, a god of Death to him who opposed in battle,—such was Vinayâditya. He gladly made any number of tanks and temples, any number of Jina shrines, any number of *nâḍus*, villages and subjects. When it is said that king Vinayâditya-Poysaḷa alone excelled the celebrated Balîndra, who can praise the greatness of that profound and brave king? The pits dug for bricks became tanks, the great mountains quarried for stone became level with the ground, the roads by which the mortar-carts passed became ravines;—thus did

[1] These are birth, anointment, renunciation, enlightenment and liberation.

[2] These are (1) divine sound, (2) halo, (3) lion seat, (4) chauris, (5) heavenly music, (6) white umbrella, (7) shower of celestial flowers, and (8) the Aśôka tree.

[3] Of these, ten are congenital: (1) beauty, (2) fragrance, (3-4) freedom from sweating and evacuation, (5) sweet speech, (6) great strength, (7) milk-white blood, (8) 1008 lucky signs, (9) perfect proportion of limbs, and (10) unbreakable bones; ten are acquired by penance: (11) averting famine, (12) remaining above the ground, (13) facing the four directions, (14) destruction of harmful impulses, (15) immunity from all pain, (16) absence of hunger, (17) mastery of all learning, (18) non-growth of hair and nails, (19) unwinking eye-lids, and (20) shadowless body; and fourteen are produced by the heavenly bodies: (21) mastery of the Ardha-Mâgadhi language, (22) friendly feelings in all, (23) clear skies, (24) in all directions, (25) fruits and flowers of all seasons, (26) clean space all round, (27) placing golden lotuses under his feet when the Jina walks, (28) shouts of "Victory", (29) fragrant breezes all round, (30) sweet-scented showers, (31) removal of thorns, (32) joyousness of all living beings, (33) the *dharma-chakra* going before the procession, and (34) eight kinds of auspicious things—umbrella, chauri, flag, *svastika*, mirror, vase, powder-flask and throne seat—attending the procession.

king Poysaḷa cause Jina temples to be erected. This said, who can describe the king of the hill kings? To that Poysaḷa king was born a crest-jewel of princes, lord of fortune, subduer of kings by his arm, the valiant king Eṛeyanga. King Vinayâditya's son, the only celestial tree to the people of the earth, a walker in the path of Manu, sole hero of the world, was king Eṛeyanga; greater than whom was his son, breaker of the pride of hostile kings, a lion among kings, the world-renowned king Vishṇuvardhana. That famous king Eṛeyanga's son, destroyer of mighty enemies, lord of all the earth, a Karṇa to the needy, king Vishṇu, rose (in power). Smiter on the heads of hostile kings, destroyer of the pride of arrogant hostile *maṇḍaḷêśvaras*, sole ornament of his family, was the profusely munificent Biṭṭi-Dêva.

Be it well. The mahâ-maṇḍaḷêśvara who has acquired the band of five great instruments, lord of the excellent city of Dvârâvati, sun in the sky of the Yâdava family, crest-jewel of rectitude, champion over the Malapas, a great champion of firmness, striker before his soldiers (strike), displayer of valour, capturer of Taḷakâḍu, fierce warrior, sole promoter of the prosperity of Paṭṭi-Perumâḷa's own kingdom, punisher of ill-behaved kings, a wild fire to the forest Chakragoṭṭa, final destructive fire to hostile *maṇḍaḷikas*, a fierce submarine fire to the assemblage of the *maṇḍaḷikas* of Toṇḍa, a cause of destruction to mighty hostile armies, remover of the pride of hostile *maṇḍaḷikas*, capturer of Noḷambavâḍi, seizer of the goddess of fortune of hostile kings, a traitor to traitors, embracer of the lady of victory, a lover to lovers, displayer of heroism, embraced in his long right arm by the lady of valour, a hero keeping to his word, a spear to the heart of Adiyama, fond of the embrace of the lady of valour, an elephant to the lotus garden arrogant enemies, an adamantine cage to refugees, shining with natural fame, a banner of victory in battle, disconcerter of Chengire, pre-eminent hero, uprooter of Narasingavarma, final destructive fire to Kaḷapâḷa, capturer of Hânungalu, circumspect warrior, a Brahma among the skilful, a Shaṇmukha in battle, an ear-ornament to Sarasvati, of the noble Vishṇu lineage, a spear to the hearts of enemies, non-slayer of the frightened. delighting in making gifts, of a fragrance like that of the *champaka* (flower), uplifter of the four creeds, an ornament of heroes, a Nârâyaṇa in discrimination, perfect hero, a Vidyâdhara in literature, foremost in battle, a sun to the Poysaḷa family, a celestial cow to poets, a Pârtha of the Kali age, wicked to the wicked, a Râma in battle, a Bhîma in ḍaring, a Vatsarâja in controlling horses, a Cupid to women, a Bhagadatta in controlling rutting elephants, a modern Chârudatta, upholder of the Nîlagiri, an ornament of heroes, death to the Kongas, smiter of enemies with the hand, harasser of Tereyûr, trampler on Koyatûr, confounder of Henjeṛu, a Jattalaṭṭa in battle, putter to flight of Pâṇḍya, capturer of Uchchangi, unassisted hero, brave in battle, destroyer of Pombuchcha, disturber of Sâvimale, final destructive fire to enemies, a fire to the forest the enemies, scatterer of hostile kings, crowner of friendly

kings, destroyer of the Ghâṭs, dragger along of the Tuḷuvas, a terror to Gôyindavâḍi, a Śankara to hostile armies, trampler on Rodda, seizer of adulterers, plunderer of Râyarâyapura, breaker down of enemies, a Nârâyaṇa among heroes, perfect in prowess, worshipper of the feet of the god Kêśava, subduer of hostile *maṇḍaḷikas*,—adorned with these and many other titles, he easily captured many fortresses including hill fortresses, forest fortresses and water fortresses and made by his fierce valour the whole of the Gangavâḍi Ninety-six Thousand as far as Lokkiguṇḍi obedient to his seal (or command). Moreover,

Having chased and put to flight wicked and arrogant enemies on earth and having by the strength of his arm brought the country under his control so that the whole of Ganga-maṇḍala paid tribute at his command and obeyed his orders, Vishṇu-Poysaḷa was in peace in the possession of an increasing kingdom and continual happiness. In whatever direction he marched, there the opposing kings, trembling with fear, gave up all their possessions to him, and, becoming his servants, always served around him; his glory was greater than that of many former (kings): this said, who can describe king Vishṇu?

While the victorious sovereignty of Tribhuvanamalla, capturer of Taḷakâḍu, bhujabaḷa-Vîra-Ganga-Vishnuvardhana-Poysaḷa-Dêva was thus continually increasing to last as long as the sun, moon and stars—his servant, the senior queen, the crowned consort Śântala-Dêvi:—

Be it well. Resembling a second Lakshmi in sharing the enjoyment of the innummerable fruits of the constant increase of supreme good fortune, free from defect in all good qualities, a modern Rukmiṇî-dêvi, a Satyabhâmâ in love to her husband, an only Bṛihaspati in discrimination, a Vâchaspati in ready wit, gentle to sages and dependants, upholder of the four creeds, lover of vows, virtues and pure conduct, of unique fame in the world, the celebrated Sîtâ (herself) in the loftiness of devotion to her husband, a celestial jewel to all panegyrists, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, a cause of the accumulation of religious merit, the victorious banner of king Cupid, a lamp for the prosperity of her family, expert in singing and instrumental music, a rampart to the Jaina faith, delighting in the narration of stories relating to Jainism, taking pleasure in gifts of food, shelter, medicine and learning, pure in Jaina faith, kind to the blessed, having the head purified by the fragrant water of Jina:—

Dear to the heart and eyes of that famous king Vishṇu, Śântala-Dêvi, with locks black as the moving bees and face resembling the moon, was in every way equal to Rati, (wife) of Kâma. The goddess of Victory to king Vishṇu in battle, the goddess of Wealth always resting most joyfully on his breast, the goddess of Fame able to spread to the remote points of the compass the greatness of his valour,—thus is Śântala-Dêvi described on earth. How can the panegyrist praise her adequately?

When it is said that on the breast of the Vishṇu of the Kali age the Lakshmi of the Kali age abode, is it possible for him who says he can describe to describe the good fortune of Śântala-Dêvi? To Śântala-Dêvi, endowed with excellent qualities and great good fortune, only Sarasvati, Pârvati and Lakshmi were equals; can other women equal her? Her guru being Prabhâchandra-siddhânta-dêva; the mother who bore her, the abode of virtues Mâchikabbe; her father, the senior *Pergeḍe* Mârasingayya; her uncle, the *Pergeḍe* Singimayya; her royal consort, king Vishṇuvardhana; her ever favorite god, Jinanâtha;—is it possible on earth to describe the greatness of queen Śântala-Dêvi?

(On the date specified), she ended her life at the holy place Śivagange and attained heaven.

A Manu, a Bṛihaspati, of this Kali age; an asylum for the bards, a celestial cow to the world, self-respecting, great chief, supporter of the learned, praised by the people of the world, adorned with good qualities, sole donor in the world, clear-headed minister;—thus does the earth applaud the *Pergeḍe* Mârasinga. Can others of this age equal the *Pergeḍe* Mârasinga-vibhu in the acquisition of the objects of human desire, in great liberality, in love of *dharma*, in devotion to the lotus feet of Hara, in religious observances, in pure conduct:—while the earth applauded him thus, he went with joy to the world of gods. The matchless Śântala-Dêvi, her loving father Mârasingayya, and her mother Mâchikabbe, all these readily ended their lives one after the other and attained heaven.

The writer (of the inscription) was Bôkimayya.

"The queen has attained the state of the gods; I cannot remain (behind)", thus saying, her mother, the proficient Mâchikabbe, came to Beḷugoḷa, and, adopting severe *sanyâsana*, she too renounced the world. The half-closed eyes, the repetition of the five expressions, the method of meditating on Jinêndra, the dignity in taking leave of relatives, evidencing *sanyâsa*, Mâchikabbe, fasting cheerfully for one month, easily attained the state of the gods by *samâdhi* in the presence of all the blessed. Devoted to the feet of Jina, endowed with virtues, remarkable for devotion to her husband,—thus praised by the people of the earth, that Mârasingamayya's wife Mâchikabbe attained glory. A devotee of the feet of Jina, honored by friends, a celestial cow to dependants, a faithful wife superior to Kâma's wife (Rati), pre-eminent in good qualities, delighting in making gifts, always devoted to the lotus feet of sages, praised by the people,—thus does the world ever lovingly applaud Mârasingamayya's wife Mâchikabbe. Jinanâtha being her favorite (god); Baladêva, her father; the chief of virtuous women Bâchikabbe, the mother who bore her; Singaṇa, her younger brother; distinguished by such greatness, Mâchikabbe went to the world of gods: thus reiterating, the whole earth is extolling her. This said, how can the panegyrist describe her?

Her mind being filled with spiritual knowledge, Mâchikabbe cheerfully undertook the completion of a fearful severe vow, so that people said, "who among women that adopted *sanyâsana* was so proficient as she?", and, meditating on the lotus feet of Jina, easily attained the state of the gods amidst the plaudits of the earth. Having made liberal gifts saying "who wants which?", Mâchikabbe ended her life meditating on Jina. What more can be said of her greatness? Thus, in the presence of her guru Prabhâchandra-siddhânta-dêva, Vardhamâna-dêva, Ravichandra-dêva and all the blessed, did she embrace *sanyâsana*, and, listening to their account of *samâdhi*, end her life. Who on earth attained glory like Mâchikabbe by adopting unbroken fearful severe *sanyâsana* and dying the death of a *paṇḍita*? To describe the descent of her family:—

Pure in Jaina faith, an asylum for the blessed, an abode of good qualities, of a conduct like that of Manu, a bee at the lotus feet of sages, praised by the people, was Nâgavarma-daṇḍâdhîśa. The peerless Nâgavarma's wife, the great Chandikabbe, praised by the good, self-respecting, liberal, virtuous, highly chaste, was by her character superior even to Sîtâ; I do not know how to praise this heroine of virtues, the sole donor of the world, devoted to the feet of Jina, and extolled by the whole world. To them was born a good son, the great and noble Baladêva, whom the people of the world praised as the celestial cow in eagerly bestowing gifts on the assemblage of learned men. An abode of all arts, wearer of the ornaments virtues, patron of the learned, the object of the praise of good poets, a bee at the lotus feet of Jina, a liberal donor, a proficient in both worldly and spiritual matters,—thus does the whole sea-girt earth extol the general Baladêva. When it is said that his donations to the assemblage of sages, to the crowd of the blessed, and for the worship of the Jinas were incomparable, and that feeding always went on in his house uniformly and regularly as if on a marriage occasion, what further praise can the panegyrist bestow on the minister Baladêva, the asylum of men? Is he firm? he is superior to Mêru; is he profound? hurrah! he surpasses the ocean; is he liberal? he excels the celestial tree; is he an enjoyer? he equals the king of the gods;—thus does the whole earth always lovingly praise the world-renowned minister Baladêva. Of insurmountable strength of arm and valour, and of a conduct resembling that of Manu, was Baladêva-daṇḍanâyaka; who on the sea-girt earth was equal to the crest-jewel of ministers?

The writer Bôkimayya, a lay disciple of the illustrious Chârukîrti-dêva, wrote (the inscription); and Gangâchâri's younger brother Kâmvâchâri, an ornament to the face of titled sculptors, engraved it.

Be it well. A mirror to the face of powerful *daṇḍanâyakas* who constantly cause the destruction of great enemies in difficult battles with strong hostile armies; alleviator of the poverty of story-tellers, bards, readers of

sacred books, poets, declaimers, disputants and orators; a sun in illumining the wide sky of the Jaina religion; a Śrêyâmsa in being ever liberal to all sages; an ear-ornament to Sarasvati; purifier of his family; a son to others' wives; a delight to the minds of his relatives; destroyer of sin; a Gutta in being free from anger, avarice, untruth, fear, pride and lust; a Chârudatta; an equal of Jîmûtavâhana in doing good to others; averse from sin; pure in the Jaina faith; kind to the blessed; having his head purified by the fragrant water of Jina; lofty by his matchless virtues; a bee at the lotus feet of sages; devoted to the garden of lotuses the assemblage of learned men; rejoicing in the narration of stories relating to Jainism; delighting in gifts of food, shelter, medicine and learning;—was the celebrated Baladêva-daṇḍanâyaka. To that Baladêva and the fawn-eyed Bâchikabbe was born the liberal and virtuous Singimayya, a friend of the whole world, despiser of the niggardly. Devoted to Jina, kind to friends, a celestial tree to dependants, a bee at the lotus feet of sages, a liberal bestower of gifts—this asylum of men so distinguished himself that there were no other men to compare with him: thus did the world praise Pergaḍe Singimayya. A sun in the sky of the Jaina religion, of pure conduct, pre-eminent in the line of the blessed, asylum of the good, a celestial jewel of ministers, praised by the learned, a sun in the sky of (his) lineage, dear to the hearts of women, stainless, matchless, most excellent, lover of those who love him, an ocean of modesty, a treasury of learning, an abode of virtues,—was Singimayya on earth. Śrîyâdêvi, pre-eminent in virtues, was in this age a celestial jewel in making gifts; say that Singimayya's wife was an equal of the goddess Earth and Konti.

Be it well. Resembling a second Lakshmi in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in the knowledge of all arts, an only Bṛihaspati in discrimination, gentle to sages and dependants, the celebrated Sîtâ (herself) in the loftiness of devotion to her husband, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, delighting in gifts of food, shelter, medicine and learning,—Vishṇuvardhana-Poysaḷa-Dêva's senior queen, the crowned consort Śântala-Dêvi, having caused to be erected the Savatigandhavâraṇa Jina temple at the holy place Beḷgoḷa, in order to provide for worship, gifts of food to the assembly of ascetics, and repairs, granted, on the date specified, with the permission of Vishṇuvardhana-Poysaḷa-Dêva, exempt from all imposts, (the village) Moṭṭenavile of Kalkaṇi-nâḍu, a garden of fifty *koḷagas* of wet land in the middle plain of Gangasamudra, and, for oblation, Viḷasanakaṭṭa which she had caused to be built at the expense of forty *gadyâṇas*, to her preceptor Prabhâchandra-siddhânta-dêva, disciple of Mêghachandra-traividya-dêva of the Postaka-gachchha of the Dêsiya-gaṇa of the Mûla-sangha, after washing his feet. (Two usual final verses).

144.

Date about A. D. 1150.

Obeisance to the *siddhas.* The doctrine of Jina . . . . . . At the side) . . . . . . bhachandra.[1]

145 (*36*).

Date about A. D. 1000.

Eṟeyagave . . . . . . in Kavaṭṭa.

146.

Date about A. D. 1200.

The feet of Nêmaṇa.

147.

Date about A. D. 1200.

Sivaggayya, with the honorific prefix *śri.* (Name of a visitor).

148.

Date about A. D. 1200.

Kaḷayya, with the honorific prefix *śri.* (Name of a visitor).

149 (*37*).

Date about A. D. 1150.

May the illustrious Garuḍa-Kêsi-râja be ever victorious.

150.

Date about A. D. 950.

. . . . the distinguished son-in-law of Narasinga, minister of the Ganga kingdom. Eṟeganga's great minister, promoter of the prosperity of the Ganga territory, ... His son-in-law was the world-renowned Nâgavarma. His son, who had acquired the celebrity of being identified with Râmadêva, Vatsarâja and Bhagadatta in the sea-girt earth, ... renounced the world, and, observing the vow, ...

151.

Date about A. D. 950.

. . . . she caused . . . . . to be made.

[1]This inscription is fragmentary.

152.

Date about A. D. 950.

. . . . of the ? Chagabhakshaṇa emperor Goggi.

153.

Date about A. D. 1200.

Chandrakîrti. (Name of a visitor).

154.

Date about A. D. 1000.

Subhakarayya, the *sênabôva* (or accountant) for ? war (*jangu*) of the illustrious Râchamalla-Dêva, made obeisance.

155 (*70*).

Date about A. D. 1170.

The chief disciple of Guṇachandra-siddhânta-dêva of the Hana(sôge) line of . . . . . . was Nayakîrti-siddhânta-chakravarti, whose disciples were Dâvaṇandi-traividya-dêva, Bhânukîrti-siddhânta-dêva and Adhyâtmi-Bâḷachandra-dêva. (A moon) to the ocean *paramâgama*, disciple of the lord of ascetics, the emperor of philosophy, Nayakîrti, was the lord of sages Adhyâtmi-Bâḷachandra, perfect in pure knowledge.[1] . . . . . .

156.

Date about A. D. 1100.

. . . . ended her life. Her lay disciple named Sâyibbe (set up this epitaph) for Pollabbe-kantiyar.

157.

Date about A. D. 1150.

Sridharav-ôja, lay disciple of the illustrious Gaṇḍavi-siddhânta-dêva.

158 (69)[2].

Date about A. D. 1110.

. . . . We are indeed fortunate, and no others, since we see Bâḷachandra-muni, the Rôhaṇa mountain to the jewel sacred knowledge. How wonderful was the greatness of Bâḷachandra-dêva (*otherwise* the crescent moon) who was proficient in many arts (*otherwise* possessed of many digits), not crooked,

[1] This verse is also found at the close of Adhyâtmi-Bâḷachandra's *vṛitti* or commentary on the *Prâbhṛitakatraya*.

[2] This inscription is fragmentary.

motionless or firm, of pure conduct (*otherwise* spotless and round at the sides, or ever in the bright fortnight), and of blameless glory (*otherwise* bright when the night declined)[1] ? . . . .

159.

Date about A. D. 1130.[2]

Praise of the doctrine of Jina. Be it well. The possessor of all virtues, Tribhuvanamalla-Chaladanka-râva-Hoysaḷa-seṭṭi bestowed the title Chaladanka-râva-Hoysaḷa-seṭṭi on Malli-seṭṭi, son of Dammi-seṭṭi of the ? passport department of Ayyâvole.[3] And, on the date specified, knowing that his end was near, he took leave of his relatives, and ending his life with a peaceful mind, attained heaven.

To describe his wife :—the good daughter of Turavammarasa and Suggavve, having her head purified by the fragrant water of Jina, delighting in gifts of food shelter, medicine and learning, Chaṭṭikabbe, caused the epitaph to be made as an act of reverence to her husband Chaladanka-râva-Hoysaḷa-seṭṭi and her son Bûchaṇa.

160.

Date about A. D. 1130.

Praise of the doctrine of Jina. Obeisance to the lord of the three worlds, destroyer of births, Śânti, who dispels the darkness (of ignorance) by the rays of authoritative arguments. Of pure fame in the supreme religion of Jina, a sun to the lotuses the blessed, devoted to the lotus feet of his guru, of noble character, pre-eminent among the Brâhmans, firm like the Mêru mountain, an ocean to the jewels virtues, a mine to the bright jewel perfect faith in Jainism, was . . . . with great pleasure . . . . on earth. . . . .

161.

Date ? about A. D. 1194.

The *mânastambha*[4] pillar of Dhanakîrti-dêva.

162.

Date ? A. D. 1194.

This natural pond was caused to be made by Mânabha in the year Ânanda.

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[1] This verse is quoted from the *Pampa-Râmâyaṇa* (I, 18).

[2] The date given is Śaka 1059 corresponding to the cyclic year Saumya : but Saumya was Śaka 1052.

[3] The modern Aihoḷe in the Kalâdgi District of the Bombay Presidency.

[4] See page 1, 4, note 1.

163.

Date ? about A. D. 1194.

The epitaph as an act of reverence to his father.
An act of reverence to Śrîdhara.
The epitaph as an act of reverence to his mother.

164.

Date about A. D. 1100.

. . . . ? Ganga . . set up the epitaph . . . .

165 (74).

Date ? A. D. 1246.

Be it well. (On the date specified), the Malayâḷa Adhyâḍi-nâyaka shot from the large hill to the small hill.

166 (71).

Date about A. D. 1100.

Let Jinachandra bow to the feet of Bhadrabâhu-svâmi.

167 (72).

Date A. D. 1809.

(On the date specified), Ajitakîrti-dêva, disciple of Sântakîrti-dêva, who was the disciple of Ajitakîrti-dêva, who was again the disciple of Châru [kîrti-paṇḍita-dêva] of the Dêsi-gaṇa of the Kundakundânvaya, having completed a fast of one month, attained godhead in this cave.

168.

Date about A. D. 1400.

The epitaph of Mallisêna-dêva, disciple of the illustrious Lakshmîsêna-bhaṭṭâraka-dêva.

169.

Date about A. D. 1300.

The feet of Bhadrabâhubhali-svâmi.

170 (73).

Date ? A. D. 1217.

Be it well. In the year specified, the Malayâḷa Kodayu-Sankara, standing here, shot at the three boulders near the tamarind tree to the west of the wet land.

171.

Date ? about A. D. 1217.

(*Tamil*). The Maḷayaśarar Kôdai-Śaṅkaran ? aimed from here at the tamarind tree to the west of the wet land.

172.

Date about A. D. 1300.

Śâma . . . . dêva . . . . . . (labels below figures).

173.

Date about A. D. 1200.

Kanakanandi-dêva, Pasi-dêva, (and) Mali-dêva (labels below figures).

174.

Date about A. D. 1300.

The tank of the Nakhara-Jinâlaya.

408[1].

Date about A. D. 1000.

May there be obeisance.

409.

Date about A. D. 800.

Katta, with the honorific prefix *śri*. (Name of a visitor).

410.

Date about A. D. 1000.

Sindayya (name of a visitor).

411.

Date about A. D. 1000.

. . . . a warrior of the Gangas and a friend of . . . .

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[1] The inscriptions that were latterly found on the same hill are also taken up for translation here.

412.

Date about A. D. 950.

Chandayya (name of a visitor).

413.

Date about A. D. 1000.

. . . . Châmuṇḍayya (name of a visitor).

414.

Date about A. D. 950.

Seṭṭapayya (name of a visitor).

415.

Date about A. D. 810.

The *basadi* or Jina temple of **Śivamâra.**

416.

Date about A. D. 1050.

Basaha (name of a visitor).

417.

Date about A. D. 1000.

Vaijayya, with the honorific prefix *śrī*. (Name of a visitor).

418.

Date about A. D. 1050.

Jakkayya, with the honorific prefix *śrī*. (Name of a visitor).

419.

Date about A. D. 1050.

Kaḍuga, with the honorific prefix *śrī*. (Name of a visitor).

420.

Date about A. D. 1000.

? Obeisance . . . .

421.

Date about A. D. 1000.

Mahâ-maṇḍalêśvara (title of a visitor).

422.

Date about A. D. 1000.

Bâsa, with the honorific prefix *śrî*. (Name of a visitor).

423.

Date about A. D. 1050.

Basavayya (name of a visitor).

424.

Date about A. D. 1100.

Mara . . . . , with the honorific prefix *śrî*. (Name of a visitor.)

425.

Date about A. D. 1100.

Naraṇayya (name of a visitor).

426.

Date about A. D. 1100.

The epitaph of . . . .

427.

Date about A. D. 1000.

Kagûttara (? name of a visitor).

428.

Date about A. D. 1100.

The feet of the illustrious Ravichandra-dêva.

429.

Date about A. D. 1000.

The ? pond dug by Badra . . . . . of . . . . . . svara.

430.

Date about A. D. 1000.

The illustrious blacksmith Chanda-âchâriga.

431.

Date about A. D. 1300.

Vabôja (name of a visitor, apparently a sculptor).

432.

Date about A. D. 1000.

Meḷapayya (name of a visitor).

433.

Date about A. D. 900.

Pṛithuva, with the honorific prefix *śrî*. (Name of a visitor.)

434.

Date about A. D. 1100.

Chandrâdita (name of an engraver).

435.

Date about A. D. 1050.

Nâgavarma wrote (this). (Name of an engraver).

436.

Date about A. D. 1050.

Champion over . . . .

437.

Date about A. D. 1000.

Puḷiyaṇṇa (name of a visitor).

438.

Date about A. D. 1100.

Sauḷayya (name of a visitor).

439.

Date about A. D. 1100.

Kêsavayya (name of a visitor).

440.

Date about A. D. 1000.

Same as No. 408.

441.

Date about A. D. 1000.

śrî-Êchayya, cruel to enemies.

442.

Date about A. D. 1050.

Bâsa (name of a visitor).

443.

Date about A. D. 900.

The Kadamba had three boulders brought . . . .

444.

Date about A. D. 1200.

The natural pond of Jina.

445.

Date about A. D. 700.

Sarpa-chûḷâmaṇi (crest-jewel among serpents), walking in the path of Jina and of righteous conduct.

446.

Date about A. D. 1000.

Biddarayya, with the honorific prefix *śrî*. (Name of a visitor).

447.

Date about A. D. 1000.

The illustrious Akacheya (name of a visitor.)

448.

Date about A. D. 900.

Śrî-Îsarayya, an elder brother to others' wives.

449.

Date about A. D. 990.

Same as No. 40.

450.

Date about A. D. 1000.

Machayya, with the honorific prefix *śrî*. (Name of a visitor.)

451.

Date about A. D. 1000.

Chanapausa, with the honorific prefix *śrî*. (Name of a visitor.)

452.

Date about A. D. 1000.

The obeisance of the ruler of Nâgati.

453.

Date about A. D. 1000.

The obeisance of Bâsa's elder brother.

454.

Date about A. D. 1000.

The king's? merchant (*chaṭṭa*).

455.

Date about A. D. 950.

A servant of the poor. (Title of a visitor.)

456.

Date about A. D. 1000.

Nâgavarma, with the honorific prefix *śrî*. (Name of a visitor.)

457.

Date about A. D. 1000.

śrî-Bâḷâditya, king of the Vatsas.

458.

Date about A. D. 950.

The illustrious Ariṭṭanêmi-paṇḍita of ? Malegoḷḷa, destroyer of hostile creeds.

459.

Date about A. D. 950.

Same as No. 455.

460.

Date about A. D. 1050.

Nâgayya, with the honorific prefix *śrî*. (Name of a visitor.)

461.

Date about A. D. 1050.

Dêchayya, with the honorific prefix *śrî*. (Name of a visitor.)

462.

Date about A. D. 1000.

Sindayya, with the honorific prefix *śrî*. (Name of a visitor.)

463.

Date about A. D. 1000.

śrî-Gôvaṇayya, a Brahma among? serpents (*byiḷa*).

464.

Date about A. D. 1000.

śrî . . givarma, a sun . . . .

465.

Date about A. D. 1050.

Madhuvayya, lay disciple of Nayanandi-vimukta, who was the ? father of Maḷadhâri-dêva, bowed to the god.

Madhuva, possessed of fame resembling the moon, Śiva's smile, the froth on the milk ocean and the Kailâsa mountain, came here and with intense devotion bowed to the god.

466.

Date about A. D. 1000.

Kaṇṇabbarasi's younger brother Châvayya, Dammaḍayya and Nâgavarma came here and bowed to the god.

467.

Date about A. D. 1000.

Andamârayya, with the desire in his mind of seeing Aggaḷa-dêva, stayed at the celebrated Beḷgoḷa . . , ...

Sankayya, a? servant (*vêḍe*) of the *pergeḍe* Rêtayya.

468.

Date about A. D. 950.

The illustrious Eṟeyapa-gâmuṇḍa and Maddayya came here and observed religious vows.

469.

Date about A. D. 1000.

Pulikkalayya, with the honorific prefix *śri*. (Name of a visitor.)

470.

Date about A. D. 1000.

Kañchayya, with the honorific prefix *śri*. (Name of a visitor.)

471.

Date about A. D. 1000.

The illustrious? Enaga, a? dependant of? Kriyada-dêva.

472.

Date about A. D. 1000.

Mârasingayya, with the honorific prefix *śri*. (Name of a visitor.)

473.

Date about A. D. 1050.

Kattayya (name of a visitor).

474.

Date about A. D. 1000.

Puḷichôrayya, resplendent with the great banner and the jewel awning.

475.

Date about A. D. 1000.

Of the holy place Kopaṇa.

491[1].

Date about A. D. 800.

Śrî-Raṇadhîra (brave in war). (Title of a visitor.)

492.

Date about A. D. 900.

A thousand *gadyâṇas.*

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[1]. See page 80, note 1.

Inscriptions on Vindhyagiri or Doddabetta.

175 (76).

Date about A. D. 983.

Châmuṇḍa-Râja caused (this image) to be made.

176 (76).

Date about A. D. 983.

Châmuṇḍa-Râjan caused (this image) to be made.

177 (76).

Date about A. D. 1117.

Ganga-Râja caused the enclosure to be made.

178 (80).

Date about A. D. 1159.

The great minister, senior treasurer, Huḷḷamayya, having received (the village of) Savaṇêṛu from the hands of the mahâ-maṇḍaḷêśvara pratâpa-Hoysaḷa-Nârasimha-Dêva, granted it to provide for the eight kinds of worship of Gommaṭadêva, Pârisvadêva and the twenty-four Tirthakaras, and for gifts of food to the *rishis* or ascetics.

179 (75).

Date about A. D. 983.

Châvuṇḍa-Râja caused (this image) to be made[1].

180 (75).

Date about A. D. 1117.

Ganga-Râja caused the enclosure to be made[1].

181.

Date about A. D. 1159.

The great minister, senior treasurer, Huḷḷamayya, having received (the village of) Savaṇêṛu from the hands of Biṭi-Dêva's son pratâpa-Nârasimha-Dêva, granted it to provide for . . . . . of Gômaṭadêva and Pâ . . . . . va, and for gifts. . . . . .

[1] The language of these inscriptions is apparently Mahrâṭhi.

182 (78).

Date about A. D. 1200.

Basavi-setti, lay disciple of Nayakirti-siddhânta-chakravarti, caused the wall of the enclosure and the twenty-four Tîrthakaras to be made; and his good sons Nambidêva-setti, Bôki-setti, Jinni-setti and Bâhubali-setti caused to be made the lattice-windows in front of the Tîrthakaras whom their father had caused to be made.

183 (79).

Date about A. D. 1200.

Lalita-sarôvara (or the lovely pond)[1].

184 (77).

Date about A. D. 1150.

Be it well. May the doctrine of the Jaina faith, which . . . . feet are surrounded by hundreds of rays issuing from the jewels on the bowing heads of all the chiefs of the demons and gods and of the Kinnaras and the Pannagas, and which drives away the mass of darkness (or ignorance) from all the heads, spread and endure for as long as the earth, the ocean, the sun and the moon last.

185 (104).

Date about A. D. 1231.

Bammi-setti, son of Kêti-setti, lay disciple of Bâlachandra-dêva who was the disciple of Nayakirti-siddhânta-chakravarti, caused this Yaksha-dêvate to be made.

186 (81).

Date A. D. 1231.

Praise of the Jina-śâsana. Be it well. While the refuge of the whole world, favourite of earth and fortune, mahâ-râjâdhirâja paramêsvara, lord of the excellent city of Dvârâvati, sun in the sky of the Yâdava family, crest-jewel of the all-knowing, uprooter of the Magara kingdom, establisher of the Chôla kingdom, śrîmat-pratâpa-chakravarti Hoysala-śrî-vîra-Nârasimha-Dêva was ruling the earth, his servant and lay disciple of Nayakirti-siddhânta-chakravarti's disciple Adhyâtma-Bâlachandra-dêva was—Be it well. Possessed of all good qualities, having his head purified by the fragrant water of Jina, devoted to stories relating to the Jaina faith (*sad-dharma*), delighting in the four kinds of gifts, Paduma-setti; whose son Gommata-setti, (on the date specified), granted, as a perpetual endowment, 12 *gadyâṇas* for the eight kinds of worship of Gommatadêva and the twenty-four Tîrthakaras.

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[1] Inscribed on the anthill to the left of the colossus opposite to a circular stone basin which receives the water used for bathing the image.

187.

Date about A. D. 1180.

Basavi-seṭṭi, lay disciple of Nayakîrti-siddhânta-chakravarti of the Koṇḍakunda lineage of the Pustaka-gachchha of the Dêśiya-gaṇa of the Mûla-sangha, caused (this image) to be made.

188.

Date about A. D. 1180.

(Same as the previous inscription).

189.

Date about A. D. 1180.

Balleya-(da)ṇḍanâ(ya)ka, lay disciple of, etc., (same as 187).

190.

Date about A. D. 1180.

(Same as the previous inscription).

191.

Date A. D. 1536.

(On the date specified), ... ya-seṭṭi, Gummaṭa-seṭṭi and Danada . . . ., of Kopaṇapura, (visited) the god.

192.

Date A. D. 1488.

Mârvâḍi—(On the date specified), Gômaṭa-Bahupâla, Prajausavâla, and Brahmachâri of the Kadika family belonging to Purasthâna came on a pilgrimage to Gômaṭasvâmi with their brothers and sons.

193.

Date about A. D. 1200.

Aṅki-seṭṭi, lay disciple of Nayakîrti-siddhânta-chakravarti's disciple Bâḷachandra-dêva, caused (the image of) Abhinandanadêva to be made.

194.

Date about A. D. 1180.

Râmi-seṭṭi of the mint (*kammaṭa*), lay disciple of Nayakîrti-siddhânta-chakravarti of the Koṇḍakunda lineage of the Pustaka-gachchha of the Dêsiya-gaṇa of the Mûla-sangha, caused (this image) to be made.

195.

Date about A. D. 1200.

The customs-officer Bhânudêva-heggaḍe, lay disciple of Nayakîrti-siddhânta-chakravarti's disciple Bâḷachandra-dêva, caused (the image of) Ajita-bhaṭṭâraka to be made.

196.

Date about A. D. 1180.

Bidiyama-seṭṭi, lay disciple of Nayakîrti-siddhânta-chakravarti, caused (the image of) Sumati-bhaṭṭâraka to be made.

197.

Date about A. D. 1180.

Basavi-seṭṭi, lay disciple of Nayakîrti-siddhânta-chakravarti of the Koṇḍakunda lineage of the Pustaka-gachchha of the Dêśiya-gaṇa of the Mûla-sangha, caused (the images of) Chatur-vimśati-Tîrthakaras (the twenty-four Tîrthakaras) to be made.

198.

Date about A. D. 1200.

Mahadêva-seṭṭi of Kaḷale, lay disciple of Nayakîrti-siddhânta-chakravarti's disciple Bâḷachandra-dêva, caused (the image of) Malli-bhaṭṭâraka to be made.

199.

Date A. D. 1279.

(On the date specified), the *mahâ-pasâyata*[1] Tirumappa's officer Sambhudêvaṇṇa's son Mallaṇṇa . . . . Gommaṭa . . . . Good fortune.

200.

Date A. D. 1288.

(On the date specified), Mâdi-seṭi, son of the black pepper merchant (*meṇasina*) Sôyi-seṭi of Biṭṭoyanahaḷi, granted 1 *gadyâṇa* and 2 *paṇas* and 1 *mâna* of milk for the daily anointment of Gomaṭadêva.

201.

Date A. D. 1580.[2]

Mârvâḍi.—(On the date specified), ? Sênavîramataji, Jagatakarataji, Padâbhaṭṭôdarâji, ... and Râyasôraghaji [had the image made].

[1] Pasâyata, a master of the robes.

[2] The year intended is apparently Pramâthin.

202.

Date A. D. 1486[1]

Mârvâḍi.—(On the date specified), ? Agushaje Jagad . . . . of the Mûla-sangha . . . . [had the image made].

203.

Date A. D. 1490.

Mârvâḍi.—(On the date specified), the pilgrimage of Brahmadharmaruchi-Brahmaguṇasâgara-paṇḍita, disciple of the *bhaṭṭâraka* Abhayachandra, was fruitful.

204.

Date about A. D. 1600.

Lingaṇṇa, son of Apa-nâyaka of Gêrasope, prostrated himself (before the god) touching the earth with the eight members.

205.

Date ? about A. D. 1650.

Mârvâḍi.—Our sum we shall deposit. Your sum we shall take.

206.

Date A. D. 1742.

Mârvâḍi.—Obeisance to Gaṇêśa. (On the date specified), Śâha Harakhachanda-dâsaji [came on a pilgrimage].

207.

Date A. D. 1742.

Mârvâḍi.—Obeisance to Gaṇêśa. (On the date specified), Śâha Kapûrachanda and Môtîchanda . . . . . [came on a pilgrimage].

208.

Date A. D. 1785.

Mârvâḍi.—(On the date specified), the Agaravâlâ Pânipathiyâ Atadâsa of Delhi and Sêṭh Bhagavânadâsa came on a pilgrimage.

209.

Date A. D. 1743.

Mârvâḍi.—(On the date specified), Santôsharâya, Bâlakisanaji . . . . . and Khaṇḍêlavâla Budhalâla Gangârâmaji . . . . . [came on a pilgrimage].

[1] Parâbhava = Vikrama Samvat 1544.

210.

Date A. D. 1742.

Mârvâḍi.—(On the date specified), Santôsharâyaji, Bâlakisanaji, and Ajîdataji with his sons Chainarâya and Dînadayâla had come on a pilgrimage. Ajîdataji was an Agaravâlâ Sarâvagi of the Pânipatha sect and of the Gôyala-gôtra and belonged to Isthânapeṭha.

211.

Date A. D. 1742.

Mârvâḍi.—(On the date specified), Vanavârîlâla, son of Dînadayâla, [came on a pilgrimage].

212.

Date A. D. 1754.

Mârvâḍi.—(On the date specified), Bâlurâma, an Agaravâlâ Sarâvagi, son of Râmakisana, and Kêsorâya of Gôkalagaḍha. . . . [came on a pilgrimage].

213.

Date A. D. 1786.

Mârvâḍi.—(On the date specified), the Naraṭhanavâlâ Tirâmala, son of Lakhamaṇarâya, Nathmala Gainirâma. . . . . . . and the Sahanavâlâ . . . . . . [came on a pilgrimage].

214.

Date A. D. 1754.

Mârvâḍi.—(On the date specified), Sêṭh Râjârâma and Râmakirasana, sons of Mangatarâya of the Gôyala-gôtra, and . . . . . Siraipâla and Śambhunâtha, sons of . . . . , [came on a pilgrimage].

215.

Date about A. D. 1754.

Mârvâḍi.—(On the date specified), Naya . . . . . . , Nârâyanaji, ... râma, Dânamala, Kêso-dâ . . . . Jainandarâyaji . . . . . [came on a pilgrimage].

216.

Date A. D. 1754.

Mârvâḍi.—The son of Kavasarâya. (On the date specified), Môjîrâma, a Gangâniyâ Agaravâlâ and Pânipathiyâ, of Mâṇḍanagaḍha, son of Samîramala, [came on a pilgrimage].

217.

Date A. D. 1742.

Mârvâḍi.—(On the date specified), the Sêṭh of Karabadha . . . . lasurâya . . . râyaji, the Lasâniyâ Isarâmaji, and Hulâsarâya Bâlakadâsa, a Sanâniyâ Baniyâ of the Garga-gôtra and a Pânipatha Agaravâlâ Sarâvagi, [came on a pilgrimage].

218.

Date about A. D. 1742.

Mârvâḍi.—Udaisimha Vagaḍavâlâ and . . . . . [came on a pilgrimage]

219.

Date A. D. 1754.

Mârvâḍi.—(On the date specified), Navalarâya, son of Sankaradâsa, had come [on a pilgrimage].

220.

Date A. D. 1754.

Mârvâḍi.—(On the date specified), the Sarâvagi Santôsharâya, son of Maganirâma and grandson of Jaikarana, [came on a pilgrimage].

221.

Date about A. D. 1120.

To Arasâditya (or king Âditya) and Âchâmbike were born, causing joy (to their parents), three sons, namely, Pampa-râja, Haridêva and the virtuous leader of the assemblage of ministers Baladêvaṇṇa, who were ornaments of the Karṇâṭaka family renowned in the world, uncles of Mâchi-râja, fiercely valorous to enemies, devoted to the feet of Jina, and possessed of great fortitude. May Baladêva,—chief of all ministers, subduer of enemies, eschewer of others' wives, a necklace to Sarasvati, of well-known pure fame, of a celebrated noble form, worshipper of the feet of Jinêndra,—be victorious.

222.

Date ? A. D. 1559.

(On the date specified), Gummi-seṭṭi's son. . . . . seṭṭi and Puṭṭaṇṇa's son Chikaṇṇa visited the god.

223 (98).

Date A. D. 1827.

Dêvarâjai-arasu, *bhakshi* or head of the body-guard, police (*kandâchâra*) and cavalry office (*savâra-kachêri*) departments at the court of Krishṇa-Râja-Vadeyar,

lord of the excellent city of Mahisûr,—son of Chaluvai-arasu of Satyamangala, grandson of Tôṭa Dêvarâjai-arasu and great grandson of Biḷikere Anantarâjai-arasu of the Kâśyapa-gôtra, Ahaniya-sûtra, Vṛishabha-pravara and Prathamânuyôga-śâkhâ, descended from Châvuṇḍa-Râja,—having died on the day of the head-anointing festival of Gômaṭêśvara-svâmi, his son Puṭṭa Dêvarâjai-arasu, in order that the *maṭha* might conduct *pâda-pûje* and other services for Gômaṭêśvara-svâmi every year, made (on the date specified) an endowment of 100 *varahas*. May the service prosper. May the doctrine of Jine thrive.

224 (99).

Date A. D. 1539.

Praise of the Jina-śâsana. Chavuḍi-seṭṭi of Gêrasoppe having caused the mortgage on my land to be released, I, Kambhayya, son of Agaṇi Bommayya, will (in return) carry on for as long as the moon and sun last these (charities):—the gift of food to one group (*taṇḍa*), the (upkeep of the) flower-garden in front of Tyâgada-Brahma and 1 *paḍi* of rice for *akshate-puñja* (grains of rice used for worship). Good fortune.

225 (100).

Date A. D. 1539.

Chikaṇa, son of Doḍa-Dêvappa, gave a charity-deed (*dharma-sâdhana*) to Chauḍi-seṭṭi of Gêrasoppe as follows:— As you have relieved us from our difficulty, we will (in return) carry on for as long as the moon and sun last the gift of food to one group. Good fortune.

226 (101).

Date A. D. 1539.

Bommaṇa, son of Kavi (? the poet), gave a charity-deed to Chavuḍi-seṭṭi of Gêrasoppe as follows:—As you have relieved us from our difficulty, we will (in return) carry on for as long as the moon and sun last the gift of food to one group for six months every year.

227 (102).

Date A. D. 1539.

The flower-seller (*hûvina*) Chennayya gave a charity-deed to Chavuḍi-seṭṭi of Gêrasoppe as follows:— As you have caused the mortgage on my land to be released, I . . . .

228 (103).

Date A. D. 1509.

(On the date specified), the crest-jewel of perfect faith in Jainism Channa-Bommarasa,—brother of the purifier of his family, supporter and protector of Jainism,

Bomyaṇa-mantri, who was the son of Kêśavanâtha, who was again the chief minister of the maṇḍalêśvara Kulôttunga-Changâḷva-Mahadêva-mahîpâla,-- and the assemblage of the blessed *śrâvakas* (Jaina laymen) of Nanjarâyapaṭṭaṇa caused the *baḷḷivâḍa* (? arbour) of Gummaṭasvâmi to be renovated.

229.

Date A. D. 1488.

This inscription is mostly defaced. It seems to record the grant of some village including its dry and wet lands and its income in money and grain.

230.

Date about A. D. 1500.

This inscription is much defaced. It appears to be a sale-deed. Some one sells his ? income (*pattige*) in a village to another to be enjoyed by him and his posterity for as long as the moon and sun last. Then follow names of witnesses.

231.

Date about A. D. 1500.

(The allotment) made by Paṇḍita-dêva:— During the great anointment (*mahâbhishêka*), for milk and curds 2, to the *pûjâri* 1 share, to the workmen and stone-masons 2 shares, to the ? carpenter (*bhaṇḍikâra*) 1. The violators shall be punished (with a fine in the shape of) one oblation-vessel[1].

232.

Date ? A. D. 1467.

(On the date specified), Kariya Gummaṭa-seṭṭi, son of Kariya Kântaṇa-seṭṭi and younger brother of Kariya Birumaṇa-seṭṭi, having gone to Beḷguḷa with a group of pilgrims from Biḍiti and honored the *sangha* on the conclusion of the *Ratnatraya* observance (*nômpi*) in the presence of the feet of Gummaṭanâtha, acquired fame and religious merit.

233.

Date about A. D. 1470.

To Kariya Bommaṇa Gummaṭanâtha is the sole refuge.

234 (85).

Date about A. D. 1180.

I shall praise the immeasurable Gommaṭa-Jina, worshipped by the lords of men, Nâgas, gods, demons and Khacharas, destroyer of Cupid by the fire of meditation and

[1] The purport of the inscription is not clear; and the meaning of the last portion is doubtful.

worthy to be meditated upon by ascetics. Who else is so honorable as the high-souled Bâhubali, son of Puru, who, having generously handed over the kingdom of the earth to his elder brother,—who on defeat in a regular hand-to-hand fight unjustly left off speaking and when even the discus thrown by him proved a failure was seized with shame,—went forth and destroyed by his penance the enemy *karma*? The emperor Bharata, conqueror of all kings, son of Purudêva, caused to be made near Paudanapura, with joy of mind, an image, 525 bows high, resembling the form of the victorious-armed Bâhubali-kêvali. After the lapse of a long time, a world-terrifying mass of innumerable *kukkuṭa-sarpas*[1] having sprung up in the region near that Jina, that enemy of sin obtained, indeed, the name Kukkuṭêśvara. Afterwards that region became invisible to the common people, though seen even now by many skilled in spells and charms (*mantra-tantra*). There might be heard the sound of the celestial drum; why say more, there might even be seen the details of divine worship; those who have seen the brilliant charming mirror of the nails of that Jina's feet, can see the forms of their former births:— the supernatural power of that god is renowned in the world. On hearing from people of the celebrated supernatural power of that Jina, a desire arose in his mind to see him, and when he prepared himself to go, he was told by his preceptors that the region of that city was distant and inaccessible; whereupon, saying "in that case I will cause to be made an image of that god," Gômaṭa had this god made. Combining in himself learning, purity of faith, power, virtuous conduct, liberality and courage, the moon of the Ganga family, Râchamalla, was celebrated in the world. Was it not that king's matchless power, Châmuṇḍa-Râya (*alias*) Gommaṭa, an equal of Manu, that thus caused this god to be made with great effort?

When an image is very lofty, it may not have beauty: when possessed of loftiness and real beauty, it may not have supernatural power: loftiness, real beauty and mighty supernatural power being all united in it, how worthy of worship in the world is the glorious form, comparable to itself, of Gommaṭêśvara-Jina? When it is said that Maya, the king of heaven (Indra)[2], and the lord of serpents (Âdiśêsha)[3] are unable respectively to draw a likeness, to take a full view and to undertake the praise of it, who else are then able to draw a likeness, to take a full view and to undertake the praise of the matchless form of wondrous beauty of the southern Kukkuṭêśvara? Birds do not fly over it even in forgetfulness; fragrance and bright saffron-red lustre issue from the region of its two arm-pits; this wonder has been clearly witnessed by the people of the three worlds: who can adequately praise the glorious form of Gommaṭêśvara-Jina? The famous world of the Nâgas always forming the foundation, the earth the base, the points of the

[1] The *kukkuṭa-sarpa* is a fowl with a serpent's head and neck. It is the emblem of Padmâvati.

[2] Though possessed of 1000 eyes.

[3] Though possessed of 2000 tongues.

compass the walls, the region of heaven the roof, the cars of the gods above the towers, and the cluster of brilliant stars the inner broad jewel-awning, the three worlds enlightened by Jina's sayings have (thus) become the abode of Gommaṭêśa. Is he of matchless beauty ?, he is Cupid; is he mighty ?, he is the conqueror of the emperor (Bharata); is he liberal ?, he gave back the whole earth though he had completely conquered it; is he free from attachment ?, he is engaged in penance and contents himself with the two feet of earth given to him: is he possessed of perfect knowledge ?, he has destroyed the bonds of *karma*: this said, how exalted is Bâhubaḷîśa ? May the supremely honorable Gommaṭêśa-Jina grant us a permanent sense of honor: Cupid, happy beauty: the possessor of the strength of arm which destroyed the pride of arm of the emperor, great strength of arm; the abandoner of the burden of sovereignty, freedom from desire; the obtainer of emancipation, emancipation. The whole world has clearly witnessed the shower of *namêru* flowers their bright white lustre and diffusive fragrance pervading the points of the compass poured by the gods on the beautiful divine head of the chief of gods Gommaṭêśvara: such greatness is nothing extraordinary to that god. Say, did it happen in such a way as to make people say "I was able to see," "I was not able to see"? One whole day the shower of excellent celestial flowers fell on the top of the head of the chief of Jinas Gommaṭêśa, causing delight to the eyes of the people of the earth, so that even women, children, old people and cowherds shouted with joy at the sight. As if the cluster of brilliant stars came down with devotion to worship the feet of this supreme lord, the heavy shower of bright flowers fell from the sky at the lotus feet of the celebrated Gommaṭanâtha of Beḷguḷa to the great astonishment and joy of the earth. The shower of flowers fell gracefully on the lord Bâhubaḷîśa, so that people said that the shower of flowers formerly poured by the gods on the occasion of the victory in hand-to-hand fight over the primeval emperor Bharata and on the occasion of the acquisition of perfect knowledge after the destruction of the great enemy sin might have been similar to this. Why in vain do you make yourself wander in the forest of births by foolishly mistaking the various dying deities of the land for gods? Think on Gommaṭadêva who is of the form of the supreme soul, and you will be rid of birth, old age and other sorrows. No man shall take pleasure in killing, lying, stealing, adultery and covetousness; if he does, he will lose for ever this world and the next: lo! Gommaṭadêva looks as if proclaiming this standing on high.

O Gommaṭadêva, even the lamentations of innocent women, crying "what greater things are you going to acquire by applying yourself to penance, forsaking, for no reason, us, this Vasanta (spring), the moon, the flower-bow and arrow and (thus) making us a leader-less troup"?, do not reach your ear; who is there so merciless like you? The anthills and the pressing and entwining creepers on the body looking as if the earth and creeper-like women owing to their grief came and tightly

embraced him, saying "why have you forsaken us?", the state of Gommaṭadêva's intense application to penance was (worthy to be) honored by the lords of serpents, gods and sages. "Younger brother, all my younger brothers have gone to penance; if you, too, thus go to penance, this wealth has no attraction for me; do not go" ——this entreaty of your elder brother you heeded not and took *dikshe* (initiation); O Gommaṭadêva, your heroic resolution is? pleasing to the wise. "Give up the idea that your feet are in my territory: when one thinks of it, the territory is neither yours nor mine, it is otherwise; according to the saying of the birthless (Jina), faith, knowledge and strength are the highly esteemed qualities of the soul" —when your elder brother said thus, O Gommaṭadêva, you completely drove away the passion of pride from your mind. The despicable conduct of other guides who while exhorting their ascetics against the evils of false penance allow themselves to be closely associated with women is surely like that of a? deceitful teacher (*kammariy-ôja*); O Gommaṭadêva, it is indeed befitting that you have undertaken such penance as is the cause of unfading happiness to yourself and others and become a teacher. O Gommaṭadêva, when you firmly fixed your mind on the soul, the troup of the great *ghâti* (*karmas*)[1], of which *môhaniya* is the chief, bowed, fled away and fell, and you acquired great strength, faith, knowledge and happiness[2]; and further by the destruction of the *aghâti* (*karmas*) you acquired final emancipation of unending happiness. O Gommaṭadêva, how fortunate are those who worship your lotus feet with fragrant fresh wild flowers, look upon your form with joy, circumambulate it, and heartily praise you according to their knowledge: how fortunate (again) must those be who like Indra know you and are worshipping you. Though (as) Cupid[3] he had formerly the greatness of the empire of desire in him, and though the discus weapon, resembling the sun, discharged from the hand of Bharata, desired, along with the empire of the earth, his mighty arm, Bâhubaḷi forsook them (the two empires) and took *dikshe* for the sake of the happiness of the empire of final emancipation: will people like us ever forsake them thus?

Thus did Sujanôttamsa gladly praise Gommaṭa-Jina with the desire of destroying the many sins formerly committed in thought, word and body. Boppa is known as Sujanôttamsa in the sense that worthy good people are ever his head-ornament (*uttamsa*), and not in the sense that he is the head-ornament of the good. This inscription in praise of Jina was composed by the knower of the doctrine of Jina, conqueror of sin by his learning, Sujanôttamsa of pure fame, honored by the assembly of good poets. A disciple of the eminent emperor of *saiddhântikas* and lord of ascetics Nayakîrti, versed in true knowledge, possessed of the science of soul-knowledge, was the lord of sages Bâḷachandra of bright fame. By direction

[1] See page 25, note 9.

[2] These four are said to be the great characteristics of the soul.

[3] Bâhubali is believed to be Cupid incarnate.

of that sage, Kavaḍamayya's Dêvaṇa lovingly caused the inscription in praise of the virtues of the world-renowned Gommaṭa-Jinêndra composed with joy by Boppaṇa-paṇḍita, known as the ? leader (*bappa*) of Kannaḍa poets, to be engraved; and Rudra of Bâgaḍage reverently caused the grand consecration to be made.

235 (86).

Date about A. D. 1185.

Be it well. For the eight kinds of worship of the Chaturvimśati-Tîrthakaras caused to be made by the *vaḍḍa-byavahâri* Basavi-seṭṭi of Mosaḷe (see No. 197) in the enclosure of Gommaṭadêva of the holy place Beḷuguḷa, the merchants of Mosaḷe pledged themselves to give annually as follows—(Then follows a long list of names and amounts.)

236 (87).

Date about A. D. 1185.

For the eight kinds of worship of Basavi-seṭṭi's Tîrthakaras, the merchants of Mosaḷe pledged themselves (to give) annually as follows—(Then follows a long list of names and amounts).

237 (88).

Date ? A. D. 1196.

(On the date specified), the *mahâ-pasâyita* Vijayaṇṇa's son-in-law Chikka Madukaṇṇa, having purchased certain lands (specified) in Gangasamudra from the *mahâ-maṇḍaḷâchârya* Chandraprabha-dêva, granted the same to provide for twenty flower garlands for the daily worship of Gommaṭadêva. Good fortune.

238 (89).

Date ? A. D. 1198.

(On the date specified), to provide for flowers for the worship of Gommaṭadêva, Kabi-seṭṭi's (son) Sômeya of Yagaḷiya granted certain lands (specified) to the *mahâ-maṇḍaḷâchârya* Chandraprabha-dêva, disciple of the senior (*Hiriya*) Nayakîrti-dêva.

239.

Date A. D. 1742.

Mârvâḍi—(On the date specified), the Pânipatha Patadêva, father of Dânachanda-Puravâlâ, [came on a pilgrimage].

240 (90).

Date about A. D. 1175.

Praise of the Jina-śâsana. May there be obeisance. Obeisance to the lord of the three worlds, destroyer of births, Śânti, who dispels the darkness (of ignorance) by the rays of authoritative arguments. Obeisance to Jina.

(Lines 5-18, giving an account of Ganga-Râja, are identical with lines 4-20 of No. 73.)

That great minister, *daṇḍanâyaka*, a millstone to traitors, Ganga-Râja—when Chôḷa's *sâmanta* Adiyama, stationed as if a door in the camp of Taḷakâḍu, the frontier of Gangavâḍi-nâḍu above the ghâts, refused to surrender the *nâḍu* which Chôḷa had given, saying 'Fight and take it'—marched (against him) with the desire of victory; and the two armies met. O Ganga-chamûpa, why do we require others in this part of the country for the task of describing the greatness of your prowess? Is not Dâma who, while the destructive point of the sharp sword in your hand raised with the desire of victory was lifting up the skin of his back, fled in the direction of Kañchi enough? O Ganga, unable to expose his body to the turn of your sword once in battle, the Tiguḷa Dâma escaped and took refuge in the forest, and, thinking of it again and again even now, is frightened like the deer day and night to the consternation[1] of his faithful wives. Having remained till now in Taḷakâḍu astonishing people by his valour which put to flight many in any number of battles, the *sâmanta* Dâmôdara, turning now his back on the fight through great fear of the blows of Ganga-Râja's sword, lives like a Śaiva ascetic eating from a skull (or potsherd) from which (even) a dog will not eat. Marching alone rapidly, taunting and making them lose courage, he thus put them to flight. Moreover, he put to flight Narasinga-varma and all the other *sâmantas* of Chôḷa above the ghâts and brought the hole *nâḍu* under the dominion of a single umbrella, whereupon the grateful king Vishṇu, being pleased, said "I am pleased; ask for a boon." Thereupon, though he knew that the king would give (anything that was asked), he did not ask like ordinary people for any other thing, but, intent on the worship of Jina, asked for Gôvindavâḍi amidst the plaudits of the earth. The noble-minded (Ganga) granted it indeed with joy for the worship of Gommaṭadêva, so that the assembly of sages, expressing approbation again and again, exclaimed "this is excellent." The Koṇḍakunda line of the Mûla-sangha is the most ancient in the Jaina creed; and the promoter of that line is undoubtedly the general Ganga, lay disciple of Śubhachandra-siddhânta-dêva who is celebrated as the disciple of the learned Kukkuṭâsana-Maladhâri-dêva of the Pustaka-gachchha of the Dêsiga-gaṇa. He renovated all the *basadis* or Jaina temples of Gangavâḍi; he had the enclosure built around Gommaṭadêva of Gangavâḍi; having driven out the Tiguḷas,[2] he restored Gangavâḍi to Vîra-Ganga; was not Ganga-Râja a hundred-fold more fortunate than that former Râya[3] of the Gangas?

By the power of *dharma* or virtue (*otherwise* bow) alone does the world conquer all enemies; let every one apply the highest quality (*otherwise* bow-string) there alone. May the illustrious emperor of philosophy, Guṇachandra-dêva's son

[1] Literally, causing palpitation in the hearts of.

[2] See page 39, note 2.

[3] Châmuṇḍa-Râya.

Nayakîrtidêva-munipa, a moon in raising the ocean the teachings of Jina, a treasury of literature, a roaring lion striking the head of the elephant the cunning Cupid, the birthplace of kindness, continue long (to guide us). When returning from the conquest of the regions, the celebrated unequalled warrior king Narasimha visited with devotion the Jinas Gommaṭa and Pârśvanâtha, as also the shrine of the Chaturvimśati images, and granted for them with joy Savaṇêṟu, Bekka and Kaggeṟe to last till the advent of another age (*kalpa*). The Himâlaya mountain Narasimha (caused to flow) from the deep pool the uplifted water-vessel through the spout Huḷḷa's hand a Ganges stream to the middle of the pond the feet of Nayakîrti-munîśa. As formerly the flower-arrowed (Cupid) was born for woman's pleasure to Vishṇu and his lovely consort Śrî, so to king Narasimha and his consort Êchala-Dêvi was born the meritorious altruistic king Ballâḷa of victorious arm, a Yama to the race of mighty enemies. Laying siege to Uchchangi, which was for a long time considered impregnable to enemies, king Ballâḷa, a treasury of irresistible prowess, took the fort and seized the kings Kâma-dêva and the famous Oḍeya, and their treasury, women and troops of horses.

Be it well. The great minister, *sarvâdhikâri*, senior treasurer, Huḷḷayya, lay disciple of Nayakîrti-siddhânta-chakravarti, having asked for and received from the hands of the pratâpa-chakravarti vîra-Ballâḷa-Dêva Savanêṟu, Bekka and Kaggeṟe, granted the same to provide for the eight kinds of worship of Gommaṭadêva, Pârśvadêva and the twenty-four Tîrthakaras, and for gifts of food to ascetics. A moon to the ocean the *paramâgama*, disciple of the emperor of philosophy and lord of ascetics Nayakîrti, versed in true and pure knowledge, was the lord of sages Adhyâtmi-Bâḷachandra. Who can thus make a great *śâsana* (or inscription) of the Yama of the end of time to the race of Cupid(*i.e.*, Jina), a group of epitaphs, and a series of tanks and ponds as acts of reverence in memory of Nayakîrtidêva-saiddhântika? Who was so fortunate?—thus was Nayakîrti spoken of on the earth.

241 (91).

Date about A. D. 1175.

Be it well. All the jewel merchants, endowed with all good qualities, of the holy place Beḷuguḷa, to provide for flowers for Gommaṭadêva and Pâriśvadêva, pledged themselves to pay annually for as long as the sun, moon and stars endure certain dues (specified) on coral. Good fortune.

242 (92).

Date about A. D. 1175.

Be it well. To provide for flowers for Gommaṭadêva, all the merchants of the holy place Beḷuguḷa, including Gumi-seṭṭi's Dasaiya, Lôkeya-sahaṇi's daughter

Sômauve and others (two more named), having purchased certain lands (specified) at Gangasamudra and Gommaṭapura from the assembly, made over the same to the garland-maker with a charter to the effect that he was to enjoy them for as long as the sun, moon and stars endure.

243 (93).

Date ? A. D. 1274.

(On the date specified), to provide for flowers for Gommaṭadêva and the Tîrthakaras, Chenni-seṭṭi's son Kallayya, lay disciple of Chandrakîrti-bhaṭṭâraka-dêva, granted, as a perpetual endowment, 1 *ga* and 2 *pa* with the condition that no less than 6 garlands of flowers should be supplied. Good fortune.

244 (94).

Date ? A. D. 1274.

(On the date specified), to provide for the daily anointment of Gommaṭadêva, a perpetual endowment of 4 *gadyâṇas* was made as an act of reverence in memory of Mêdhâvi-seṭṭi of Bârakanûr, lay disciple of Prabhâchandra-bhaṭṭâraka-dêva, with the condition that 3 *mânas* of milk should be supplied every day for as long as the sun and moon last. The jewel merchants and the ? *eḷayi* should look after this charity. Good fortune.

245 (95).

Date ? about A. D. 1274.

Kêti-seṭi, son of Sôyi-seṭi of Halasûr, paid 3 *ga* to provide for 3 *mânas* of milk for the daily anointment of Gommaṭadêva. The milk should be supplied out of the interest on the sum by the jewel merchants for as long as the sun and moon last. Good fortune.

246 (96).

Date A. D. 1273.

Praise of the Jina-śâsana. While the pratâpa-chakravarti Hoysaḷa-srî-vîra-Nârasimha-Dêvarasa was in the capital Dôrasamudra, ruling the kingdom in peace and wisdom—(on the date specified), Sambhu-dêva, son of Mâdayya of Honnachagere, and others (three named), having purchased certain lands (specified) at Mattiyakeṟe from the *mahâ-maṇḍaḷâchârya* Nayakîrtidêva's disciple Chandraprabhadêva with exemption from all imposts and a libation of water, granted the same for as long as the sun, moon and stars endure to provide for milk-offerings for Gommaṭadêva and the twenty-four Tîrthakaras of the enclosure. Good fortune.

247 (97).

Date ? A. D. 1274.

(On the date specified), Âdiyaṇṇa, son of Gôvinda-seṭṭi of Gêrasape and lay disciple of Prabhâchandra-bhaṭṭâraka-dêva, granted, as a perpetual endowment,

4 *gadyâṇas*, to provide for milk for the daily anointment of Gommaṭadêva. One *baḷḷa* of milk was to be supplied for the daily anointment out of the interest on the sum at the rate of 1 *hâga* for each *hon* per month. The jewel merchants and the? *eḷame* were to be the guardians of the money. They had to carry on (the charity) for as long as the sun, moon and stars endure. Good fortune.

248.

Date A. D. 1742.

Mârvâḍi.—(On the date specified), Kaṭarâya and Giridhara-lâla, sons of Vijaimala, and Mangatarâya, son of Kaṭarâya, (and) Beṇumala came on a pilgrimage to Gômaṭasvâmi.

249 (83).

Date A. D. 1723[1].

Praise of the Jina-śâsana. Be it well. (On the date specified), the mahârâjâdhirâja paramêśvara, enjoying satisfaction from his anointment to the Karṇâṭaka kingdom, possessed of supreme happiness and good fortune, of skilful means for protecting the six *darśanas* or schools of philosophy, pre-eminent among the learned, breaker of the pride of the wicked, lord of the Mahiśûra country, Doḍḍa-Krishṇa-Râja-Vaḍeyaraiya,——Moreover, the support of the people, liberal, truthful, merciful, captivator of the lady fame, modest, a fine abode of *dharma*, full of happiness, of increasing glory and valour, possessed of great merit, leader of the Kshatriyas, the great king Krishṇa-bhûvara, waxing like the brilliant moon, acquired the wealth of excellent *dharma*;——on seeing the face of the divine Gômaṭa-Jinapa, which out-shone the sun and moon, on the mountain at the holy Beḷuguḷa, was pleased, and, with horripilation, spoke. The purifier of the line of kings, the illustrious Krishṇa-Râja, granted, for the acquisition of the increase of merit, certain villages (named) including the village Beḷuguḷa along with its hamlets, as a *sarvamânya* (*i.e.*, exempt from all taxes), for as long as the seven oceans endure, with the sun and moon as witnesses, in order to provide for the worship and festivals of the lord of the seven *parama-sthâna* Gummaṭa-svâmi. These villages were granted for the Jina-dharma of Beḷuguḷa. Further, the virtuous and pre-eminent king Krishṇa-Râja granted the village Kabâḷe for the (upkeep of the) feeding-house, etc., situated near the Chikka-Dêva-Râja pond (*kalyâṇi*). May this work of merit (*dharma*) at Beḷuguḷa not fail and may our kings promote with joy the growth of *dharma* for as long as the sun and moon last. Those who maintain this work of merit will obtain virtue, wealth, pleasure and final

[1] The original has Śaka 1621, but this agrees neither with the cyclic year given nor with the period of Krishṇa-Râja-Oḍeyar I who reigned from A. D. 1713 to 1731. The year intended is apparently Śaka 1646 corresponding with Śôbhakṛitu.

emancipation for generations. King Krishṇa's stone inscription exhorts thus—May those who carry on this Jina-dharma with affection enjoy long life and great prosperity. The vile sinner who violates this shall incur the infamy of having slaughtered on the site of Kurukshêtra and in Bâṇarâsi (Banares) seven crores of eminent sages, tawny cows and men learned in the Vêdas. May there be good fortune.

250 (84)

Date A. D. 1634.

(On the date specified), the mahâ-râjâdhirâja râja-paramêśvara, lord of the city of Maisûr, establisher of the six *darśanas* or schools of philosophy, and of *dharma*, Châma-Râja-Oḍeyarayya,—the lands of the temple-managers of Beḷuguḷa having for a long time been mortgaged,—sent for Chennaṇṇa, son of Kempappa of Hosavoḷalu, and other mortgage-holders (two named) and said "I shall pay off the debt on your mortgage": whereupon Chennaṇṇa and all the other merchants and *gavuḍus* (nineteen named, including poet Panchabâṇa's son Bomyappa and poet Bommaṇṇa), in order that merit might accrue to their parents, gave up to the mortgagee temple-managers, with pouring of water, the mortgage bonds in the presence of Gummaṭasvâmi and their guru Chârukîrti-paṇḍita-dêva, and wrote this stone inscription recording the release of the mortgage and stating that whoever claimed the debt that had thus been quitted should incur the sin of having slaughtered one thousand tawny cows and Brâhmaṇas at Kâśi and Râmêśvara.

251

Date about A. D. 1118.

(This inscription is identical with lines 1-36 of No. 240.)

252

Date about A. D. 1185.

Be it well. For the eight kinds of worship of the Chaturvimśati-Tîrthakaras caused to be made by the *vaḍḍa-vyavahâri* Basavi-seṭṭi of Mosaḷe (see No. 235), the jewel merchants and others pledged themselves to give annually as follows—(Then follows a very long list of names and amounts).

253 (82).

Date A. D. 1422.

Praise of the Jina-śâsana. There was a minister of Bukka-Râya named Baichadaṇḍêśvara, whose policy, worthy to be approved by all, exterminated the multitude of his enemies. If I speak of his liberality, the celestial tree (Santânaka) enters the way of the greedy; if of his proficiency, that talk of Bṛihaspati hides somewhere;

if of his inexhaustible forbearance, the earth is affected by insensibility: how on earth is it possible for poets to praise the general Baichapa? From him were born three sons, conquerors of the world, graced with a lovely character, adorned by whom the middle world became similar to the final beatitude of the Jainas (which is adorned) by the three jewels[1]. Honored in the world for his virtues was the general Mangapa, remover of the necklaces from the large breasts of the wives of his adversaries, who made his younger brothers, the general Irugapa and Bukkaṇa, highly famous by the abundance of his own glory. A chief seat of kindness, the sole shelter of virtuous conduct, a receptacle of veracity, ever swift-footed in running on the track of the munificent, a supporting tree to (the creeper) *dharma*, the birthplace of forbearance, a rendezvous of goodness—this general Mangapa, an adherent of the Jainâgama, spread his fame. His wife was Jânaki, resplendent with the ornaments lovely character and virtues, as Jânaki of slender round waist (was the wife) of Râghava of charming glory. They had two sons, destroyers of hosts of enemies and purifiers of the path of *dharma*; the elder of them was the conqueror of the world, leader of the blessed, the general Baichapa. His younger brother, endowed with all virtues, was the general Irugapa, by the moonlight of whose fame the lotuses the faces of his enemies close even in daytime.

O Brahma, wipe off the writing on the forehead, otherwise your reputation as Brahma will disappear; O Yama, build another royal city for the kings hostile to him; O host of Vêtâlas, increase the extent of your bellies for drinking fresh blood;—prince Irugapa was filled with fury to fight with his haughty enemies. When on the march of the general prince Irugapa the rays of the sun were obstructed by the clouds of dust raised by the fierce blows of the hoofs of his charging mares, the lotuses the hands of his enemies closed,[2] the lilies his fame expanded, and the fire his prowess glowed. A lordly wild elephant, while walking in the court of an enemy's palace deserted in a hurry during Irugêśvara's march, seeing his own reflection on a beautiful fragment of glimmering moon-stone (of the court) and striking it under the impression that it was a hostile elephant, broke one of his tusks, and was earnestly invoked at the time by the hosts of Vêtâlas thus—"O Gajânana,[3] protect, protect." The silly saying of cheats, namely, "Who is able to wipe off a letter written by Brahma on the broad forehead"?, we do not believe; because as soon as the general Irugêndra was born on earth, his friend, though devoid of wealth, was supplied with abundant wealth, and his enemy, though possessed of wealth, was deprived of it. O general Irugêndra, since your arm bore the burden of the earth which had been laid on the group of the hoods of the lord Śêsha, that fortunate serpent, with the lines of his hair bristling

[1] See page 33, note 1.

[2] The enemies folded their hands in submission.

[3] Gaṇêśa has only one tusk.

with intense joy caused by the constant close embrace of his wife, used his thousandfold tongue in praising your virtues. Abundance of food, protection from danger, medicine and learning became his daily gifts; injury to others, falsehood, passion for the wives of others, theft, and greed kept away at a distance from him. His liberality (was directed) only towards worthy persons, his pity towards the poor, his looks towards Jina, his devotion towards the path of *dharma*, his ears towards listening to the fame of Jinêndra, his tongue towards praising his virtues, his bodily health towards bowing to him, his nose towards the excessive fragrance of his lotus feet, and his everything towards his service. While the world was made white by the fame of the general Irugapa, the talk of darkness was confined only to the hair of (women) with rolling eyes; and while his long arm bore the circuit of the earth, the talk of mutual oppression was likewise confined only to their breasts. By their ears with their ear-rings forgotten, by their foreheads with no marks fixed to them, by their dishevelled curls, by their breasts untouched by strings of pearls, and by their *bimba*-like lips deprived of the redness (caused) by the betel, the wives of hostile kings very often make his great prowess manifest on all sides. The long-standing stain in her disc having been washed off by his fame, surpassing the river of the gods (Gangâ), the moon, being clear, naturally swallows the beauty of the faces of women.

To whom is he not worthy of homage, the ascetic Paṇḍitârya of a greatness worthy to be honored, the grains of dust of whose lotus-feet produce land for those who bow with devotion, the wave of the lustre of whose compassionate side-glances cleanses the heart, and the faultless fluency of whose speech destroys ignorance and self-conceit? The roar of the discourse of the ascetic Paṇḍitârya, which is a warrior on the neck (*i.e.*, a vanquisher) of the succession of great self-conceit, fame and skill of the pleasant and rich sweetness of the stream of honey of the cluster of flowers of the Mandâra tree, resembles indeed the celestial river (Gangâ) rushing through the hollows of the matted hair of the dancing Rudra. The course for the first descent of compassion, a permanent abode of tranquillity, the fruit of the penance of proficiency, the fortunate source of the beauty of goodness, a lion to the mighty elephant Cupid, a mine of the nectar of poetry, a sun in the sky of the Jaina path,—is Śrutamuni, remover of the distress of those who bow to him. A Mandara mountain for churning the ocean logic, a rising sun to the lotus-grove grammar, the emperor of ascetics Śrutamuni, with his mind purified every day by the supreme scriptures, increases (in glory). In his presence, at Beḷuguḷa, the holiest place in the world, that glorious brave general, called Irugapa, granted the most excellent village called Beḷuguḷa for the perpetual enjoyment of Gummaṭêśvara. (On the date specified), the leader of the assemblage of ministers granted with pleasure the excellent holy place with its beautiful grove and with the new tank built by himself. May this matchless holy place Beḷuguḷa, a field for growing the rice the pure

fame of the general Irugapa, shine as long as the moon and stars! (Two usual final verses. Good fortune.

254 (105).

Date A. D. 1398.

Praise of the Jina-śâsana. Nâbhêya (Ṛishabha), Ajita, Śambhava, Nami, Vimala, Suvrata, Ananta, Dharma, Chandrâṅka (Chandraprabha), Śânti, Kunthu, Sumati, Suvidhi (Pushpadanta), Śîtaḷa, Vâsupûjya, Malli, Śrêya (Śrêyâmsa), Supârśva, Jalajaruchi (Padmaprabha), Ara, Nandana, Pârśva, Nêmi, Vîra,——may these twenty-four gods grant good fortune in the world. May the destroyer of *karma*, knower of all things, Vîra, the last Tîrthanâtha (or Tîrthankara), who is praised by the three worlds as the maker of an excellent gift to his devotee, protect (us). At the court of that Vîra-Jina were eleven (*Rudra-saṅkhyâh*) Gaṇadharas, who had acquired the seven supernatural powers[1] and who sustain all *gaṇas* in right faith, knowledge and conduct, keeping them away from the false triad[2] also. Their names were Indrabhûti (Gautama), Agnibhûti, Vâyubhûti, Akampana, Maurya, Sudharma, Putra, Maitrêya, Mauṇḍya, Andhavêla and Prabhâsaka. I daily honor the seven *gaṇas*, namely, Pûrvajña[3], Vâdi, Avadhijña[4], Dhîparyayajña[5], Vaikriyika[6], Śikshaka and Kêvalajñâni[7], numbering respectively 300, 400, 1300, 500, 900, 9900 and 700. When Vîra-Jina attained perfection (*i.e., nirvâṇa*), there were only three called Anubaddha-Kêvalis, namely, Gautama, Sudharma and Jambû, by whom as by the Kêvali,? the continuity was kept up in this world. May my mind become purified through those five Śrutakêvalis, namely, Vishṇu, Aparâjita, Nandimitra, the guru Gôvardhana and Bhadrabâhu, who, like the Kêvalis, know everything through the scriptures. I bow to all the unchanging (*Abhinna*) Dasapûrvadharas who do not change their stainless conduct through the learning easily acquired by imparting instruction and study and who have mastered the ten extensive *pûrvas*[8]. They bore these names—Kshatriya, Prôshṭhila, Gangadêva, Jaya, Sudharma, Vijaya, Viśâkha, Buddhila, Dhritishêṇa, Nâga, and Siddhârthaka. May these five, namely, Nakshatra, Pâṇḍu, Jayapâla, Kamsâchârya and Drumashêṇaka, who are famed for the mastery of the eleven *angas* (Êkâdaśâṅgadhâris), abide in my mind. Lôha, Subhadra, Jayabhadra and Yaśôbâhu had mastered the *anga* known

[1] See page 16, note 2.

[2] False faith, false knowledge and false conduct.

[3] Knowers of the ten *pûrvas*. See note 8 below.

[4] Knowers of the remote or past.

[5] Knowers of the thoughts and feelings of others.

[6] Possessors of the supernatural power of moving about in space without support.

[7] Possessors of perfect knowledge.

[8] The Jaina scriptures consist of twelve *angas*, the last *anga* comprising, among other matters, fourteen *pûrvas*.

as *âchâra*[1] (Âchârângadharas): these formed indeed the foundation-pillars of the jewelled palace the Jinêndrâgama.

When the illustrious Kumbha, Vinîta, Haladhara, Vasudêva, Achala, Mêrudhîra, Sarvajña, Sarvagupta, Mahidhara, Dhanapâla, Mahâvîra, Vîra, and many other *sûris*, who were receptacles of brilliant penance and learning, had attained the blissful state, the lord of ascetics Koṇḍakunda was born through the good fortune of the world. In order to show that he was not touched in the least both within and without by dust (*otherwise* passion), the lord of ascetics, I believe, left the earth, the abode of dust, and moved four inches above. This lord of ascetics, the illustrious Umâsvâti, published the *Tatvârthasûtra*, which forms valuable viaticum for people who undertake the journey in the path of salvation. Of him who had also the second name Gṛidhrapiñchha was Balâkapiñchha the disciple, the jewels of whose sayings form in the world fascinating ornaments to the lady salvation. May he long be victorious—Samantabhadra, whose sayings are an adamantine goad to the elephant the disputant and by whose power this whole earth became barren (*i.e.*, was rid) of even the talk of false speakers. The clear jewel lamp of Samantabhadra's sayings lights up indeed the whole palace of the three worlds which is filled with all the categories stamped with the *syâtkâra* and whose interior is concealed by the darkness of the sayings of false speakers. His disciple, Śivakôṭi-sûri, whose body was like a pole for supporting the creeper penance, ornamented the *Tatvârthasûtra*, which is a boat for (crossing) the ocean of worldly existence. Formerly named Dêvanandi by his guru, then known as Jinêndrabuddhi on account of his great intelligence, Pûjyapâda was so called by the learned because he was worshipped at the feet by the forest deities. Bhaṭṭâkaḷanka, as if to make his name highly significant, made the world, which had been stained with the mire of the false sayings of the Saugatas and others, stainless on all sides. May Jinasêna-sûri, illuminated by the bright mirror of whose teaching the whole sacred history is understood by his followers, be victorious in the world. Bow ye to the eldest son of that lord of the *gaṇa* (*i.e.*, of Jinasêna), a receptacle for modesty, the sole friend of the blessed people, of a conduct praised by the learned, giver of happiness to the world, devoid of the deep sleep of delusion, Guṇabhadra, who has crossed the ocean of learning.

Arhadbali, who, by means of the (eight-fold) omens consisting of the *vyañjana*, *svara*, *nabha*, *tanu*, *lakshaṇa*, *chhinna*, *bhauma* and *śakuna*, knows, as if a witness, pleasure and pain, success and failure, and everything else in all the three times (past, present and future), and who shone with his two disciples Pushpadanta and Bhûtabali, as if the celestial tree became possessed of two shoots to give fruit to the people of the world, made the Mûla-sangha (consisting) of the Koṇḍakunda

[1] The first *anga* is named *âchâra*. Âchârângadharas are also known as Prathamângadharas.

lineage into four *saṅghas* in order to minimise hatred and other (evils) that might arise owing to the nature of the times. Let one make a difference in the case of all heterodox *saṅghas* such as the Sitâmbara and others which are of a form contrary to rule; but he who thinks of such a thing in the case of the Sêna, Nandi, Dêva and Simha *saṅghas* is a heretic. Among these *saṅghas*, the Nandi-sangha, an eye to the world, has the three sub-divisions *gaṇa*, *gachchha* and *vali*; and victorious is the lofty Inguḷêśvara-vali of the pure Pustaka-gachchha of the virtuous Dêsî-gaṇa of that *saṅgha*. In it were Nâga, Dêva, Udaya, Ravi, Jina, Mêgha, Prabhâ and Bâla, with the suffix *chandra*; Dêva, Śrî, Bhânu, Chandra, Śruta, Naya, Guṇa, Dharma and others, with the suffix *kîrtidêva*; Dêśa, Srî, Chandra, Dharma, Indra, Kula, Guṇa, Tapô and other sûris, with the suffix *bhûshaṇa*; as also Vidyâ, Dâma, Indra, Padma, Amara, Vasu, Guṇa and Mâṇikya, with the suffix *nandi*.[1] Destroyers of sin, breakers of the tusks of the elephants the disputants, conferers of various kinds of good fortune, bees to the lotuses universal learning, possessers of bright bodies uninfluenced by the world-conquerer Cupid, lofty by their pure conduct, and free from the ties of the world—were these celebrated ones.

May he be victorious—Nêmichandra, who is the tire (*nêmi*) of the wheel of he chariot *dharma* taking one to one's desired goal and by the splendour of whose sweet speech, as by the ambrosial rays of the moon, the sun's heat,—which destroys the lilies (*otherwise* the earth), lights up the top of the peaks of mountains (*otherwise* burns up families with crores of fraud), rises every day (*otherwise* always falls upon) and is skilled in causing pain to the eye (*otherwise* in disturbing faith) —is allayed. The learned Mâghanandi, who, adorned with *samvara*[2] and *nirjara*[3], did not give access to sins, made his name truly significant (*mâ agha-nandi*) in the world. In the lofty mountain of his high family, which had roaring lions (*otherwise* teachers who were lions to disputants) and big streams (*otherwise* a succession of gurus), rose Abhayachandra-dêva in worshipping whose feet the world delighted. Ever victorious is Abhayachandra, conqueror of the enemy Râhu or illusion, abandoner of association with the night or blame, the seat of all digits or arts, the abode of the lotus (dweller) or Lakshmi, associated with the victorious fortnight or side, possessed of the favour of the sun or friend, a jewel lamp of the assemblage of the stars or good men[4]. His son, restrainer of the body by severe penance, praiser of Jinêśa, destroyer of the desire for the objects of sense through the teachings of Jinêndra, filler of the whole earth and the

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[1] The suffix has to be added in each case to form the name.

[2] The stoppage of the inflow of *karma*.

[3] The falling away of *karma* from the soul.

[4] In this verse by a pun on some of the words Abhayachandra is favourably contrasted with *chandra*, the moon.

regions with his spreading fame, Śrutamuni, then occupied the position of *gaṇi* (head of a *gaṇa*). A fire to the forest worldly existence, a sun to the lotuses the blessed, the celestial cow in conferring wealth on the man bowing to him, enemy of the darkness sin on the earth, water to the rising heat of misery, of pure character, avoider of women,—was the great *sûri* Śrutamuni. The three fierce powerful *daṇḍas*[1] which are the seat of great unhappiness and the seed of sin, the three-fold *gârava*[2] which causes dishonor and increases the ocean of offence to others, the three *śalyas*[3] resembling an arrow, the three faults originating in sinful speech which pierces the vitals of great bodily happiness—these the chief of sages Śrutamuni alone abandoned. Then came to the position of *gaṇi* Abhinava-Śrutamuni who, by the lustre of his body, increased, like the full moon, the ocean of the beginningless and endless *paramâgama* (Jaina scriptures) among the constellation of his (Śrutamuni's) disciples' disciples on the earth. In the path rendered naturally difficult by the bitter debate of opponent speakers, in new poetry pleasing to the ear by soft and sweet words giving happiness and delight, in *mantra* (incantation), in *tantra* (charm), in *yantra* (amulet), in all worthy arts, or in the ocean of grammar, who else is proficient delighting in universal learning like the sage Śrutamuni? A Pûjyapâda in grammar, conqueror of all heretical faiths, a Dêva (? Akaḷankadêva) in the science of logic, a Gautama in the true doctrine taught by Jina, a Koṇḍakunda in soul-knowledge, a Vardhamâna in destroying Cupid, a rain-cloud to the fire of sorrow,—who in the three worlds was thus celebrated like Śrutamuni? Worship ye the stainless moon the chief of sages Śrutamuni, possessed of abundant pure faith in the well-organised Jaina path, wonderful success of very great intelligence wished for by the assemblage of eminent scholars, and marvellous conduct, a terror to the succession of births, and a friend even to the fresh lotuses the blessed. That Abhayachandra-sûri's younger brother was the illustrious Śrutakîrtidêva who, by his charming conduct, illustrated in full the characteristics taught by Jinêndra. In the knower of all Vêdas, ridder of the distress of mind, conqueror in all debates, rejoicer in good conduct, possessor of bright clear intelligence, praiser of the feet of Jina, Viśvavidyâvinôda (delighter in universal learning)[4]—he sought all protection.

Then came to the position of *gaṇi* his son, the illustrious Chârukîrti, by whose fame, filling the three worlds, the unequal moon is made to wane constantly even now, and by the herd of active wild elephants of whose discourse the rising lotuses of eloquent disputants, though abodes of Lakshmi and the bright rays of the sun (*otherwise* deeply attached to their friends), were rooted out. This lord Chârukîrti

[1] See page 22, note 3.
[2] *Ibid.*, note 2.
[3] *Ibid.*, note 1.
[4] A previous stanza leads us to suppose that this was probably a title of Śrutamuni.

of charming glory, accomplisher of everything that had to be accomplished, delighter in universal learning rendered bright by the removal of? knowable, unknowable and other kinds of ignorance, who was bowed to at the feet by kings and whose charming and excellent discourse spread to the regions, made the great disputant showing pride at the court of the king barren of speech. When king Ballâḷa, encloser of the forces of strong (enemies), terrifier in war by his cavalry, was verily in a moribund condition through severe illness, he quickly restored him to health. Having himself crossed through the all-knowing Abhayasûri the shoreless ocean of all science, he similarly caused? another Abhayasûri and Simhaṇârya to cross the same ocean. The virtuous disciple of that teacher of rules (*sûtra*) efficacious in crushing wicked sin, of eloquent speech flowing with nectar, destroyer of sin, a sun in unfolding the lotuses his followers, of a glory pervading all regions, was the illustrious *sûri* Paṇḍita, who willingly stayed in the city of Beḷuguḷa for the promotion of *dharma*. In that (city), excelling the city of the gods, had Châmuṇḍa-Râja, with devotion and effort, auspiciously set up on the mountain, for emancipation, the lord Bhujabali-Gummaṭa, incomprehensible to performers of sacrifices; similarly, another, of pure conduct, made there, as the emperor famous in the three worlds in Kailâsa, adorable images of Jina, of a form glorious in the three times (past, present and future). Let the illustrious Paṇḍita adorn that brilliant matchless place, like king Arkakîrti, with a splendid enclosure, flight of steps etc.; it is fitting; but it is a wonder that having bathed seven times the head of the ornament of the three worlds (*i. e.*, Gommaṭa) he cleansed the whole world of mire (sin) and adorned it with immense merit. We do not know whether through anointing with milk or through his own spotless fame this brave one made the principal mountains the mountains of Śiva (Kailâsas), the earth crystalline, the elephants of the regions the elephants of the gods (Airâvatas), the seven oceans oceans of milk, the clouds above clouds of autumn, the Nâga world crowded with Śêshas, and heaven (*svarga*) flooded with the contents of the broken nectar-pot. As Indra performed on Mêru the anointment on birth, just so did this *sûri* perform another to the god on this mountain showing it to us and to all people; the stainless one also showed (to us) again the virtuous path, though for a long time concealed by the masses of darkness the teachings of heretics, by completely removing them as Puru in former times. O mean Kâṇâda, take refuge in a corner suitable for sleep; O miserable Maimâmsa, give up high hope in your eloquent debates and be off quickly ; O senseless Bauddha, you are foolish, get away soon; O Sânkhya, do not come for fight;—the illustrious Abhayasûri, a lion among disputants, destroys the elephants great disputants.

Both Chârukîrti and Îsvara possess everlasting power, possess omniscience, possess lordship of speech and auspiciousness[1]; but the one was a devotee of Jina,

[1] There is a pun here on the words Îśvara, Sarvajña, Girîśa and Śiva which are all names of Śankara.

the other was not a devotee of Jina (*otherwise* was dressed in a skin); the one with his intelligence bestowed the gold mountain on a *mârgaṇa* (suppliant), the other with his great dullness placed a *mârgaṇa* (arrow) on the Gold mountain[1]. O Manmatha, when formerly consumed by the thundering flames of the fire from the eye on the forehead of Śiva, Pârvati was the elixir vitæ for you; but when burnt up by the fire of the penance of the good sage Chârukîrti, chief of the omniscient (*otherwise* superior to Sarvajña or Śiva), and blown away by the tempest of his good conduct, what will be your refuge? In order to expiate the sin incurred by union with her grandfather (*otherwise* Brahma), Sarasvati plunged into the Ganges of Chârukîrti's discourse. His mouth the abode of Vâṇi, his heart full of mercy, his conduct pure, his body the sole dwelling of tranquillity, his great merit worthy of being esteemed by all good people, the group of his excellent qualities pleasing to the ear of all the learned,—may the lord of ascetics Chârukîrti, of eminent kindness, be long victorious in the world. Making the ignorant wise, the poor wealthy, the lowly respectable, the wicked good, the sorrowing happy, the proud virtuous; following the conduct of Samantabhadra; causing prosperity to bowing chiefs,—Chârukîrti, of a fame charming like the moonlight, is victorious in the world. O Chârvâka, forsake your pride; O Sânkhya, give up the row of your titles beforehand; O Bhâṭṭa, you are beaten by (his) innumerable brilliant resources; O Kâṇâda, abandon speedily and for ever your high conceit, the cause of your grief; for the renowned Simhaṇârya comes striking down other disputants. Devoted to the feet of that Paṇḍita, possessed of right knowledge and conduct, intent on making great gifts, were the two rulers of that region, Hariyaṇa, lovely like the moon and Mâṇikka-dêva, equal to Arjuna-dêva. In order to achieve their favorite *dharma* —the destroyer of the enemy *karma* and the bestower of great happiness—which was difficult of accomplishment, by the honorable[2] supreme rite of *sanyâsa*, all these fortunate tranquil ones made all people the abodes of peace by the streams of the nectar of their discourse, and, meditating on the feet of Jinêndra, abandoned their bodies and attained the state of the gods.

(On the date specified), the great Paṇḍita attained the state of the gods. Then followed his disciple Abhinava-Paṇḍitadêva-sûri, whose fame formed a bright mirror to the faces (of the ladies) of the points of the compass: having made over to him his duty of the promotion of *dharma*, Paṇḍitârya attained emancipation. O Tâthâgata, head-jewel of the fickle, you vainly torment yourself with the constant desire to prove the true to be a bundle of falsehood; to tell you the truth: (you will do well to) give up your love of debate and take to your heels according to the great worldly saying 'if alive, one sees happines'; for Paṇḍitârya reduces to ashes, as the fire the trees on earth, hostile disputants. Ever resplendent is the modest

[1] According to the Purâṇas Śiva used Mêru as his bow when destroying Tripura.

[2] *Manyêna* is probably a mistake for *mânyêna*.

Abhinava-Panditârya, possessed of good marks and alert in causing happiness, who is a boat at hand to the people that are ignorantly fond of (their) bodies resembling the little waves of the shoreless ocean of worldly existence and caused by the *śayas*[1] and are harassed by the aquatic animals of unhappiness, and whose feet of wonder-working movements are worshipped by new followers. He, through devotion to his guru, caused to be made at an auspicious time on an auspicious day along with other *ganis* and eminent house-holders, an epitaph to him, filling all regions and at the same time satisfying the desires of all by the sounds of all musical instruments and gifts of all jewels.

May this inscription, composed according to his ability with a view to fina, emancipation by Arhaddâsa and devoted to the praise of the triad of the authors of *śâstras*, be victorious on earth as long as the moon, the stars, the sun and Mêru endure.

255 (106)

Date A. D. 1409.

In the glorious Karnâṭa country is an excellent city of the name of Gangavati in it was the pious Mâṇikyadêva, devoted to gifts, fasting and observances, whose lawful wife, an abode of virtues, was Bâchâyi; and to them was born an illustrious son named Mâyaṇṇa, who was adorned with the jewels of good qualities and was a disciple of Chandrakîrti.

Be it well. (On the date specified), that excellent believer, renowned as the crest-jewel of perfect faith, having purchased after worship of the feet of the god two *khaṇḍugas* of wet land of the *dânaśâle* (alms-house) under the Gangasamudra tank of Beḷuguḷa in the presence of the jewel-merchants and *gaunḍugaḷ* (two named) of Beḷuguḷa and granted the same to provide for the midday worship of eight kinds of Gummaṭanâtha, acquired unusual fame and merit. Good fortune.

256 (107).

Date about A. D. 1181.[2]

On the petition of the virtuous fawn-eyed Âchala-dêvi, the noble wife of the chief Chandramauḷi, the generous king Vîra-Ballâḷa granted for the worship of the feet of Gummaṭanâtha of Beḷguḷa the Bekka region to continue for as long as the earth and ocean endure. These are the boundaries of the village thus granted with pouring of water. (Here follow the boundaries). May the village granted continue as long as the moon and sun last. Good fortune.

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[1] See page 22, not 1.

[2] See No. 327. It is rather curious that this inscription is found at the bottom of the slab after the more modern ones, Nos. 254 and 255. The characters, too, appear to be of a later period

257.

Date A. D. 1455.

Praise of the Jina-śâsana. Be it well. (On the date[1] specified),—Be it well; Chârukîrti-paṇḍitadêva, his disciple Abhinava-Paṇḍitadêva, the *gavuḍugaḷ* of Beḷuguḷa-nâḍu, many of the jewel-merchants, the *paṇḍita-sthânikas*, and physicians . . . .

258 (108).

Date A. D. 1432.

Victorious is the brilliant doctrine, of unassailable greatness, of Jina, which refutes false doctrines and is the sole controller of the goddess of emancipation. Of unlimited joy, consisting of perfect knowledge, remover of fear by mighty power, of all-seeing greatness,—may the supreme light pervade the heart. May they dwell in my heart—the Tîrthakaras who, taking on board the ship of sacred lore,—possessed of all brilliant jewels, freed from bilge-water (*otherwise* saving the ignorant), containing cabins of various modes of argument, painted with the lime (or nectar) of the *syâtkâra*, and furnished with the high mast of compassion for living creatures—others (found) in the middle of the ocean of worldly existence, carry them over to the island of immortality. Among them was the lord of the three worlds, Vardhamâna-muni of exalted greatness, the last Tîrthanâtha, even the brightness of whose body disclosed to all those near at hand their former and future births. May the adorable pre-eminent head of the *gaṇa*, Gautama, praised by the chief sages, who acquired eminence by attaining the position of heir-apparent to that last lord of the world of intelligence, be victorious. In his pure and famous line, adorned with the bright jewels of perfect conduct, arose on the earth the lord of ascetics Bhadrabâhu, as the full moon in the milk ocean. Pre-eminent for the wealth of perfect intelligence, of brilliant perfection of conduct, breaker of the bond of *karma*, of a fame increased by the growth of penance, Bhadrabâhu of supernatural powers lifted up here the pure doctrine of the Siddhas beautifully composed with faultless words. Though the last of the lords of sages the Śrutakêvalas on earth, Bhadrabâhu became the foremost leader of the learned by his exposition of the meaning of all the scriptures.

His disciple was Chandragupta, who was bowed to by the chief gods on account of his perfect conduct and the fame caused by the greatness of whose severe penance spread into other worlds. From the renowned mine of his line came forth a faultless row of jewels of ascetics, in which was resplendent, like the central jewel, the lord of sages Kuṇḍakunda, destroyer of the fierce *daṇḍas*.[2] In his pure

[1] The cyclic year given as corresponding to the S'aka year 1371 is Yuva; but Yuva-S'aka 1378.

[2] See page 22, note 3.

line arose the knower of the import of everything, the excellent sage Umâsvâti-muni,[1] who reduced to *sûtras* (or aphorisms) the import of the *śâstras* taught by Jina. Intent on the protection of living creatures, that ascetic bore, indeed, the feathers of a vulture, and was from that time called by the learned Gṛidhrapiñchhâchârya. From him sprang the light of the family of ascetics, Balâkapiñchha, of exalted penance, by even the mere contact with whose body the wind converted poison, etc., into nectar. Then arose the promulgator of the doctrine of Jina, Samantabhadra, of amiable form, the severe fall of the thunderbolt of whose speech reduced to powder the mountains of hostile disputants. Then (came) the supporter of the kingdom of *dharma*, Pûjyapâda, whose feet were worthy of worship by the chief of the gods, and the merits of whose scholarship are (even) now proclaimed by the *śâstras* he brought to light. Endowed with universal intelligence, possessor of the satisfaction of having accomplished his high mission, destroyer of the bow of Cupid, he became just like Jina, and was hence appropriately designated Jinêndrabuddhi by the ascetics. May he be victorious—the sage Pûjyapâda, unrivalled in the power of healing, whose body was purified by a visit to the Jina in Vidêha, and the touch of the water used for washing whose feet had indeed the virtue of turning iron to gold.

After him, the leader of the sages versed in the *śâstras* was Akaḷanka-sûri, the rays of whose discourse enlightened all truths concealed by the darkness of false (doctrines). When that great sage had gone to the region of heaven as if to? join the pre-eminent lords of heaven, among the lords of sages sprung from his line there arose on the earth these varieties of the *saṅgha*. The great *saṅgha* of ascetics, forming itself into four varieties of a friendly character, shone as if the adorable Jinêndra had acquired four faces similar to one another. Amidst the learned divine ascetics who belonged to the different *saṅghas* Dêva, Nandi, Simha, and Sêna, of different countries, and who followed the right *dharma* in all their conduct, celebrated was the Nandi-saṅgha. May the Iṅgulêśa line, the causer of good fortune to the earth, of the Pustaka-gachchha of the Dêśîya-gaṇa of the Nandi-saṅgha, be victorious. In it was born the renowned ascetic Śrutakîrti-bhaṭṭâraka, intent on protecting all creatures, subduer of the senses, acquirer of great glory by the promotion of the Siddha (or Jina) doctrine, destroyer of all mental darkness by the moon of his brilliant discourse. Having made his followers dutiful and having left to them the great load of his learning and to the earth the load of his body, that peaceful one attained the world of gods by *samâdhi*. That Digambara having attained the world of gods, not only do his lofty character and virtues abide on the earth but also his fame acquired by the practice of penance which destroyed the valour derived from his fierce bent bow of the excessively proud Cupid. From him sprang Chârukîrti-muni, of unequalled glory and of a fame that made the points of

[1] In other inscriptions, such as No. 64, etc., he is identified with Kuṇḍakunda.

the compass white, who was severe in penance, tranquil in mind, commanding in character, lean in body. Choking the tree of sin by the creepers of his penance, that noble-minded one, a moon in increasing the volume of the ocean of grammar, published to the world the *Sâra-traya,* as also the science of logic, etc. The body of Vishṇu became black as if by anxiety on seeing Lakshmi always attached to the feet of that lord of ascetics; how else can the blackness occur in his body? Even the air that had but touched his body cured disease; was it much (then) that his medicine cured king Ballâḷa of his disease? That excellent sage, having accomplished that kind of *samâdhi* which he had decided on by the power of his intelligence, left the body which was the abode of various kinds of calamity and entered a celestial body of increased glory.

When that blessed sun had set, if the moon Paṇḍita-yati had not then risen, every thing would have been covered by the dense darkness of the false (doctrine): thus was it proclaimed by eminent speakers. O wise men, adore ye him who is the protector of the learned, destroyer of the creed of the heterodox, subduer of all the senses. The glory of his great penance brought into existence the Nagara-Jinâlaya of Dhavaḷa-sarôvara (*i.e.*, Beḷgoḷa). His two feet alone the assemblage of kings made their head-ornament; the nectar of his speech alone the assembly of the learned drank and lived for ever; his fame made the sea-girt earth bright; his learning illuminated the great import of all sciences in the earth. Having performed severe penance, and having acquired undisturbed merit, that learned ascetic went to the world of gods as though inclined to enjoy the fruit thereof. From that great one sprang Siddhânta-yôgi advancing by his great eloquence the *siddha-śâstra* (Jaina sacred lore) as the sun in a clear sky unfolds by the cluster of his rays the assemblage of lotuses. That wise one split the doctrines enunciated by false disputants by arguments derived from the *anêkânta*[1] or *syâdvâda* doctrine as Indra split lofty mountains by his thunderbolt born of the clouds. Just as the rays of the jewels in the crowns of kings bowing to his lotus feet always made him red (*otherwise* possessed of attachment), no substance and no woman, no cloths and no youth, no power and no great wealth could in like manner produce attachment in him. Plunging into the ocean of science, that strong-minded one secured, first, jewels of all learning, while others, though capable, who plunged after him, obtained only single ones and not the whole. In order to purify the world, promote *dharma* and spread knowledge to all, that sage procured celebrated disciples of sharp intellect and taught them. Obtaining all learning from their preceptor through devotion, as milk from the cow through the calf, they grew exceedingly strong with that nourishment and made known their great ability. Among his learned disciples, one named Śrutamuni shone with many good qualities as mount Mandara among lofty mountains with its jewelled peaks. Considering that by

[1] See page 15, note 1.

descent, character, good qualities, intelligence, learning and appearance he was worthy, he placed him in the position of a *sûri*[1] and felt himself satisfied. Then, once upon a time, recognising that but little of his life remained, the sinless one thought to himself thus:—"Making over my *gaṇa* to this able one, I shall perform penance worthy of *samâdhi*". Having thus reflected in his mind, the sage who was the leader of the *gaṇa* and kind to his followers, sent for his son who was at the head of the *gaṇa* and distinguished for his learning and character, and addressing him thus—"This *gaṇa*, an abode of good qualities, has descended in my line; you have indeed to protect it as I have done", made over to him his own favorite *gaṇa*. Grief at (the prospect of) separation from his preceptor caused dejection in his face which he soothed by his gentle words; does dust resting on the lotus remain when blown by the gentle breath of a woman? Well disposed towards the learned, devoted to the protection of living creatures, refuter of false creeds, destroyer of all faults, conqueror of the power of Cupid, that master of philosophy attained divinity, the fruit of good deeds.

On his departure, this lord of sages, occupying that *sûri's* position and meditating on his lotus feet, highly promoted the *saṅgha* by his blameless qualities, learning and character. Doing what ought to be done, eschewing what ought not to be done, protecting the *saṅgha*, and increasing blameless *dharma*, this one of great intellect made his preceptor's instructions fruitful. This sage put an end on the earth to the exceedingly haughty uproar of the excessively proud disputants of false creeds by his faultless words skilled in adopting the beauty of the cluster of waves rising from the ocean whirled by the revolving mountain of the gods (Mandara). "Say, who are you, woman?" 'The fame of Śrutamuni.' "Why have you come?" 'Brahman, I am searching everywhere on the earth for a learned man like my beloved.' "Is there not Indra?" 'He is the destroyer of families (*otherwise* mountains).' "Is there not Kubêra?" 'He is a bad man (*otherwise* Kinnara, an epithet of Kubêra)'. "Where has Śêsha gone?" 'He is a slanderer (*otherwise* double-tongued).' "And Rudra?" 'He is a herdsman (*otherwise* lord of souls).' Ornaments pleasing to the heart of the goddess of Speech, resembling the honey of the flowers of the Mandâra tree, rejoicing all people, his words pour ambrosia into the ears of the leading poets. This is a wonder: though auspicious on all sides, he is not Samantabhadra; though his feet are worthy to be worshipped by Śrî, he is not Pûjyapâda; though possessed of peacock's feathers, he is not Mayûrapiñchha; though inconsistent (*otherwise?* free from bondage), he is not inconsistent. To slay that great exponent of the *dharma* enunciated by Jinêndra, that illuminator of the line of sages, a disease was secretly sent, like a spy, by Kali. As a wicked man, attaching himself to a respectable person, swallows him up in the end, so, gradually entering his body, it reduced his strength and tormented

[1] See page 6, note 1.

him. Of him, possessed of astonishing conduct, the limbs became lean but not the observances; the body trembled owing to the severity of the illness, but not the mind: such (devotion to) daily duties[1] was very rare. That strong-minded one became possessed of relish in the path of emancipation, joy in *dharma* and tranquillity in mind, as the malady, the cause of feelings contrary to them, spread through the body. As it spread through the limbs, the ascetic, making himself sure of its incurability, went to his elder brother, bowed to his feet, and with folded hands spoke thus:—

O glorious lover of *dharma* Paṇḍitêndra-yôgirâja, by the favour of your feet I have acquired everything—pure fame, learning, austerity, penance, and undying merit; what is there here for me who have accomplished my duty and am desirous of the Kalpa or upper world? What is there miserable in the three worlds except the body?, and when attacked with disease its reproach is beyond words. O prominent one among the scholars who know all the duties of the good, the mode of abandoning the body through meditation has to be given (? taught) to me.

Having thus made a suitable request and having received *sallêkhana*[2] appropriate to him from the lord of *gaṇis*, though often dissuaded by him, the sage calmly reflected on what was to be reflected upon (as follows)—

The living creature, having fallen into the middle portion of the ocean of the horrible wordly existence containing groups of whales and alligators in the shape of great calamities and terrible lofty waves in the shape of death and life, suffers torment day and night. This body, an abode of misery, is indeed fit to be abandoned not only to the sky-clad (*i.e.*, the Jainas) but also to all people; hence it is that sages always exert themselves with eagerness for its riddance here by severe mortification of the body and other (means). The collection of the objects of sense is a poison full of all sorts of danger; it causes, alas! to living creatures that touch it infatuation (*otherwise* insensibility or swoon) in many births; hence it is that the all-forbearing sages give it up and enter the imperishable state resulting from the destruction of all kinds of *karma*. Which enlightened man will move about on the earth leaning on the staff of the body, which is in contact with the burning fire of misery, which is burnt by the solar heat of the horrible wordly existence, and which is soaked with the oil of the lovely objects of sense such as garlands of flowers, sandal, etc.? Women having been created, why create sins?; the body having been created, why create the nether world?; the sons and others having been created, why create enemies?—thus did the creation of Bramha prove vain. This boyhood is indeed the seed of much misery; this wealth of youth is burnt up by intense passion; that old age is the abode of the weapon of wrath;—thus does each state of the body produce calamity. By the merit of former births

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[1] *Avaśyaka*. See page 54, note 2.

[2] See page 2, note 2.

have I acquired a good birth, a healthy body, rare intelligence, association with the good, and devotion to the Jaina faith ; who else is then so fortunate as myself ?

Having thus reflected on the whole nature of the world and found it evanescent, the ascetic composed himself, and, meditating on his own nature with half-closed eyes and an unshaken mind, applied himself thus to *samâdhi*. Installing the Siddha form in the middle of the heart-lotus and sprinkling it with original prayers (*mantras*) resembling flowing nectar, Srutamuni, abandoning his body, died amidst the shouts of praise of the assembly of sages. Freed from sin and illusion, he reached, among the ? stages of enjoyment (*bhôgângaka*), the imperishable Kalpa (or upper world) charming with its interior and flight of steps freed from dust by the fall of the stream of the tears of joy of bowing celestial women. On the departure of the ascetic the world became a void; the mind of living creatures, becoming weak, was soon filled with the darkness of perplexity; (the fire of) grief blazed making the tears warm :—what will not unbearable separation from the great do? Which kings (*otherwise* mountains) did not bear that great sage's feet (*otherwise* rays) on their heads? Whose heart was not captivated by that great scholar's pure conduct ? That great sun the sage has set by the power of destiny. O wise men, strive ye to kill that destiny with penance. This epitaph of Srutamuni, who had amassed religious merit, was set up in the notion that honor paid to the spot where those of blameless conduct departed to the other world would indeed be honor paid to them. May it long endure. On the date (specified) in the year Paridhâvi corresponding to the Saka year reckoned by the arrows, the arrows, the fires and the moon (1355), was it set up.

May the great divine light, which is devoid of all acts, free from obstruction, highly exalted, free from ignorance, matchless, sleepless, beyond the range of speech and thought, above the power of the world, and the foremost, ever abide in my heart. Capable of producing good musical modes (*otherwise* joy to the good) by its association with the sound (*otherwise* suggested meaning) of the composition, the poetry of the poet Mangarâja resembles the lute of Sarasvati.

259 (117.)

Date? A. D. 1619.

(On the date specified), the virtuous devotee of the supreme Jinêsvara Hiriyaṇṇa, the beloved son of *Sênabôva* (the accountant) Sâyaṇṇa,—a Brâhman of the Kâsyapa-gôtra and a disciple of Paṇḍitadêva, residing in Sômanâthapura reckoned as an immemorial village of Konga-nâḍu,—and his wife Mahadêvi, having seen the divine feet of Gummaṭanâtha-svâmi, attained the path of salvation.

260.

Date A.D. 1732.

Mârvâḍi.—(On the date specified), the pilgrimage of Makhîsâ, ... son of Khêrâmâsâ, and of Vânâpôsâ . . . . was fruitful.

261.

Date A.D. 1730.

Mârvâḍi.—(On the date specified), the pilgrimage of Hîrâsâ, son of Khêrâmâsâ, ... was fruitful.

262.

Date A.D. 1740.

Mârvâḍi.—(On the date specified), the pilgrimage of Jâgâ . . . . . ., son of Khêrâmâsâ and grandson of Dharamâsâ, was fruitful.

263.

Date A.D. 1720.

Mârvâḍi.—(On the date specified), Châgêbâ, son of Hâsasâ and grandson of Hîrâsâha of the Ugharavaḷa sect, along with Kîrti of ? Bhaṇḍevêḍa and Sônâbâî, Râjâî, Gômâî, Râdhâî and Munnâî, made the pilgrimage fruitful . . . . . .

264.

Date ? A.D. 1706.

(This inscription merely specifies the date.)

265.

Date about A.D. 1145.

Be it well. Bharatêśvara-daṇḍanâyaka, lay disciple of Gaṇḍavimukta-saiddhânta-dêva of the Pustaka-gachchha of the Dêśiya-gaṇa of the Mûla-saṅgha, had this made.

266.

Date about A.D. 1145.

(Same as the previous inscription).

267 (115.)

Date about A. D. 1160.

Be it well. The great minister, a treasure to the blessed, a leading hero of

the army, a charming figure in the battle-field, younger brother of Mariyâne-daṇḍanâtha, a Karṇa in making gifts, Bharatamayya-daṇḍanâyaka caused to be made these images of Bharata and Bâhubali-kêvaḷi and these *basadis* for beautifying the sides of the entrance to the holy place. He also had the *happaḷige* (? railing) of this ? hall and this grand flight of steps made, and the *happaḷige* of the? hall around Gommaṭadêva built. Moreover, that lord of wide-spread fame, Bharata-chamûpa of supernatural fortitude, had with pleasure eighty new *basadis* erected and two hundred renovated in this Gangavâḍi-nâḍu, so that they met one's gaze wherever one looked. Maṛi . . . . , son of Bûchi-râja and the firm-minded Śântaladêvi, daughter of Bharata-chamûpati, had this written.

268 (113.)

Date? A.D. 1178.

Praise of the Jina-śâsana. Be it well. Adorned with the brilliant badges of the titles obtainer of the band of five great instruments, *mahâ-maṇḍalâchârya*, etc.; awakened by *visambôdha* (? perfect perception); possessed of the three eyes complete, pure and perfect knowledge; endowed with infinite knowledge, faith, strength and happiness [1]; saviours of their well-understood pure *dharma*; engaged in the reflection on the dependence of one's future on one's self; able in both the *nayas*[2] (or modes of argument); devoid of the three *daṇḍas*[3]; forsakers of the three *śalyas*[4]; destroyers of the four *kashâyas*[5] (or passions); possessed of firmness (in dwelling) in mountain caves and in (bearing) the four kinds of *upasarga* (or pain); destroyers of the fifteen *pramâdas*[6] (kinds of heedlessness); skilled in the five *âchâras*[7] (or exercises);? knowers of the points of similarity and difference of the six schools of philosophy; performers of the six essential acts; devoted to the seven *nayas*[8]; versed in the eight-fold omens[9]; endowed with the eight kinds of *jñânâchâra*;? released from the nine kinds of *Brahmacharya*; tranquil in the

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[1] See page 100, note 2.

[2] The two modes are known as *dravyârthika*, from the point of view of substance, and *paryâyârthika*, from the point of view of modification or condition.

[3] See page 22, note 3.

[4] *Ibid.*, note 4.

[5] These are (1) *krôdha* (anger), (2) *mâna* (pride), (3) *mâyâ* (deception) and *lôbha* (greed).

[6] These are (1) *strî-kathâ* (gossip about women), (2) *bhôjana-kathâ* (talk about food), (3) *râshṭra-kathâ* (talk about politics), (4) *avanipâla-kathâ* (talk about kings), (5-8) the four *kashâyas* (see previous note), (9-13) the five senses—use of the sense of sight hearing smell taste and touch, (14) *nidrâ* (sleep) and (15) *snêha* (affection).

[7] See page 54, note 2. *Viryâchâra* is one of the five.

[8] See page 15, note 1.

[9] See page 110.

happiness of the ten *dharmas*[1]; practising the vow of giving instruction in the eleven duties of lay men; devoted to the twelve kinds of penance[2]; moons in ? illumining the scriptures consisting of the twelve *aṅgas*[3]; possessed of the thirteen *áchâras*, high character, virtues and fortitude; ? enquirers into the varieties of the eighty-four lakhs of living beings; compassionate to all creatures; suns in the sky of the illustrious Koṇḍakunda line; knowers of . . . . ?spells; resplendent with the red lead and stream of ichor of the lordly elephant the Dêsi-gaṇa;—the illustrious royal preceptor of the three worlds Bhânuchandra-siddhânta-chakravarti of the Koṇḍakundânvaya of the Postaka-gachchha of the great Dêsi-gaṇa, Sômachandra-siddhânta-chakravarti, Chaturmukha-bhaṭṭâraka-dêva, Simhanandi-bhaṭṭâchârya, Śânti-bhaṭṭârakâchârya, Śântikîrti . . . . . bhaṭṭâraka-dêva, Kanakachandra-Maladhâri-dêva, Nêmichandra-Maladhâri-dêva, the? brilliant gurus of all the *gaṇas* of the four *saṅghas*, the *gaṇadharas* of the Kali age the fifty eminent sages, their (female) disciples Gauraśrî-kanti, Sômaśrî-kanti, . . naśrî-kanti and Dêvaśrî-kanti, Kanakaśrî-kanti's disciples, and the twenty-eight groups of disciples,—having assembled, celebrated, (on the date specified), the five auspicious events (*pañcha-kalyâṇa*)[4] at the holy place of Gommaṭadêva. . . . .

269 (114.)

Date ? A.D. 1316.

Be it well. (On the date specified), Padmaṇandi-dêva, disciple of Traividya-dêva of the Koṇḍakundânvaya of the Pustaka-gachchha of the Dêsi-gaṇa of the Mûla-saṅgha, became a royal swan in the assemblage of lotuses the heart of the goddess of heaven. Good fortune.

270.

Date about A.D. 1600.

(On the day specified), Baiyaṇa, son of Gâmaya Narasappa-seṭṭi of Bêgûru, visited the god, built this reservoir and founded a water shed.

271.

Date about A.D. 1400.

Gôpaya, lay disciple of Sômasêna-dêva, and Baichakka (names of visitors).

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[1] See page 53, note 2.

[2] See page 6, note 2.

[3] These are (1) *âchâra*, (2) *sûtrakṛita*, (3) *sthâna*, (4) *samavâya*, (5) *bhagavati*, (6) *jñâtṛidharma-kathâ*, (7) *upâsakâdhyayana*, (8) *antakṛid-daśâ*, (9) *anuttarôpapâdaka-daśâ*, (10) *praśnavyâkaraṇa*, (11) *vipâka-sûtra*, and (12) *dṛishṭi-pravâda*.

[4] See page 70, note 1.

272.

Date about A.D. 1400.

The epitaph of . . . kîrti-dêva, disciple of . . . bhuvanakîrti-dêva.

273 (112.)

Date about A.D. 1400.

The epitaph of Hêmachandrakîrti-dêva, disciple of Śântikîrti-dêva. Good fortune.

274 (111.)

Date A.D. 1372.

Praise of the Jina-śâsana. A moon is causing to swell the milk ocean the Mûla-sangha, a sun in unfolding the assemblage of lotus buds the Balâtkâra-gaṇa, was . . . takîrti-dêva of Vanavâsi. His desciple, ... , lord of great disputants, a Pitâmaha (Brahma) among royal disputants, emperor of all learned men, was Dêvêndra-Viśâlakîrti-dêva. His disciple was the *bhaṭṭâraka* Śubhakîrti-dêva. His disciple was the omniscient *bhaṭṭâraka* of the Kali age, Dharmabhûshaṇa-dêva. His disciple was Amarakîrty-âchârya. Of his disciple the *bhaṭṭâraka* Dharmabhûshaṇa-dêva, who was a solar orb in . . . . and who . . . . , an (epitaph) was (on the date specified) caused to be made by Vardhamâna-svâmi, a moon in causing to swell the ocean the *tatvârtha*.

275.

Date about A. D. 1400.

? Vanavâsi-svâmi . . . .

276.

Date about A. D. 1400.

Simhanandi-âchârya (name of a Jaina teacher.)

277 (119.)

Date A. D. 1661.

Mârvaḍi.—Of the Maṇḍitaṭa-gachchha of the Kâshṭha-sangha was Râjakîrti. His successor was Lakshmîsêna, whose successor was Indrabhûshaṇa. His successor, of the Ghêravâḷa sect, was Bôra, son of Khañjabâyî, whose wife was Dhaṇâyî. Their son was Khâmphala, (whose wife was) Pûjanâyî. Their son was Vanajana, (whose wife was) Paḍâyî. (On the date specified), the pilgrimage of the last couple with their followers to Gômaṭasvâmi was fruitful.

278.

Date about A. D. 1661.

Mârvâḍi.—The pilgrimage of Pûtâbâyi (and) Jagâdâyi was fruitful.

279.

Date about A. D. 1661.

Mârvâḍi.—Pûjanâyi's son Paṇḍi . . . .'s [pilgrimage was fruitful.]

280.

Date about A. D. 1600.

(On the day specified), Jinnaṇa, son of Nâgappa-seṭṭi of Bhâragave, caused to be carved the feet of Chârukîrti-bhaṭâra of Beḷuguḷa.

281 (109).[1]

Date about A. D. 983.

A sun in the shape of a jewel adorning the crest of the eastern mountain the Brahma-Kshatra race, a moon in the shape of the splendour of his fame in causing to swell the ocean the Brahma-Kshatra race, a central gem to the pearl necklace of Lakshmi procured from the Rôhaṇa mountain the Brahma-Kshatra race, a strong wind to the fire the Brahma-Kshatra race——was Châvuṇḍa-Râja. When his lord king Jagadêkavîra by order of king Indra raised his arm to conquer Vajvaḷa-Dêva, younger brother of Pâtâlamalla, who had an army terrible as the ocean agitated at the end of the world, the hostile army, routed by the. elephant (Châvuṇḍa-Râja), fled like a herd of deer before Jagadêkavîra's victorious elephant. With this elephant which splits with the thunderbolt its tusks the rock the frontal globes of the enemy's elephants and with you, the leader of eminent heroes and an elephant-goad to the vicious elephants the enemies, (*otherwise* an elephant with a brave driver and with a goad causing fear to enemies)[2], to help me, which hostile king will not fall as food to the black serpent my arrow ?——thus was he praised by his lord in the war with Noḷamba-Râja. Let the saline ocean be the moat, Trikûṭa the enclosure, Lankâ the city, and the enemy of the gods (Râvaṇa) the opposing king, yet, O king Jagadêkavîra, I am able to conquer him by your majestic lustre——the dignified speech thus made by him was proved true in a moment in the war with king Raṇasinga. We who had been consumed with a longing to embrace the neck of this hero in many battles have now obtained happiness from the water of the sharp edge of your sword. May you live to the

[1] The remaining three sides of this important inscription appear to have been defaced in order to engrave No. 282 (110.)

[2] Châvuṇḍa-Râja is likened to an elephant.

end of the age (*kalpa*), O victor over Raṇarangasinga !—thus did the celestial nymphs invoke blessings on the rutting elephant (Châvuṇḍa-Râja) who transformed (hostile) kings into gods.[1] He at first frustrated the desire of king Chaladanka-Ganga wishing to seize by the prowess of his arm the goddess of the Ganga sovereignty, and (then) completely gratified the desire of hosts of goblins longing to drink the blood of heroic enemies from the jewelled cups the skulls of heroes.

282 (110.)

Date about A. D. 1200.

For the Châgada-kamba (or pillar of gifts) in front of Gommaṭa-Jinapa, the Hergaḍe Kaṇṇa, endowed with intelligence and profound virtues, an Indra in enjoyment, had a Yaksha made.

283.

Date ? about A. D. 1719.

Mârvâḍi.—Chitâmana-sauvara (and) Mâṇakaraîkara (? names of pilgrims.)

284.

Date A.D. 1719.

Mârvâḍi.—(On the date specified), the obeisance of Bugaḍâsâ, Dharmâsâ, Koṭṭasâ and Sômânîkasâ. (In Kannaḍa characters) Also (of) Mâṇikasâ.

285.

Date A.D. 1719.

Mârvâḍi.—(On the date specified), the pilgrimage of Makhahîrâ was fruitful.

286.

Date? about A.D. 1645.

Mârvâḍi.—Of the Kâshṭha-sangha.

287.

Date A.D. 1645.

Mârvâḍi.—Of the Gônâsâ-gôtra of the Ghêrvâḷa sect of the Kâshṭha-sangha was Savadîbâvu; his wife was Jâyanâ; they had two sons. The first son was Sannôja; his wife Yamâra; their son the Sanghavi[2] . . . . of Arjunaśîtagrâma. The second son was the Sanghavi Padaji; his wife Tânâyi; they had two sons: the first was Vîṭhṭhama whose son by Kamalâjâ was Êśôja; the second son

[1] That is, sent them to heaven.

[2] A man who takes people on a pilgrimage at his own expense.

was Gêsâji. (On the date specified), these made obeisance. Also Hîrâsâ Dharamâsâ of Mâḍagaḍa.

288.

Date A.D. 1651.

Mârvâḍi.—(On the date specified), Jagasa . . . . and his brother, the pious Gonasâ Samasanî, [came on a pilgrimage].

289.

Date A.D. 1651.

Mârvâḍi.—(On the date specified), Jînâsa's son Jîtadâsa [came on a pilgrimage].

290.

Date A.D. 1651.

Mârvâḍi.—(On the date specified), the pilgrimage of Aḷîsâ was fruitful.

291.

Date A.D. 1655.

Mârvâḍi.—(On the date specified), the pilgrimage of Sânasâ and Hîrâsâ of Mâḍavagaḍa, sons of Dharamâsâ and Îrâyî and grandsons of Hîrâsâ and Ghumâyî of the Kâshṭha-sangha, and of Sâtapadamâ of Vashṭagaḍa, was fruitful. Also the pilgrimage of Mâtâyî.

292.

Date A.D. 1655.

Mârvâḍi.—(On the date specified), the pilgrimage of Taḷîchî Mâramâ, Kâlâvâ Mâramâ, Jîvâmâ, Jîvâjî, ... Jîvânadî, Jâmakhêḍakarasâtâ and Tîmâkara.

293.

Date A.D. 1751.

Mârvâḍi.—(On the date specified), the pilgrimage of Daghâvusâ (and) Mânîkasâ was fruitful.

294.

Date A.D. 1841.

Mârvâḍi.—In the given year? Surajana was fruitful.

295.

Date A.D. 1831.

Mârvâḍi.—(On the date specified), a fruitful pilgrimage was made.

296.

Date about A.D. 1750.

Mârvâḍi.—Śupujîśa Nêmâjî, Sâmajî, (and) Sarata Yôgôyî [came on a pilgrimage].

297.

Date A.D. 1718.

Mârvâḍi.—(On the date specified), Dêmâsâ, Mânîkasâ (and) Gavîla . . [came on a pilgrimage]. (In Kannaḍa characters) Dêmâsâ .

298.

Date A.D. 1661.

Mârvâḍi.—(On the date specified), the pilgrimage of Pîlâsâ, Hîrâsâ and Râmâsâ, sons of Lashasâ of the Pîtalâ-gôtra and Kâshṭha-sangha, was fruitful.

299.

Date about A.D. 1700.

Mârvâḍi.—Brahmarangasâgara-paṇḍita and Jasavanta (names of visitors).

300.

Date about A.D. 1700.

Mârvâḍi.—Gôvinda's ? mother Gangâyî (name of a visitor).

301.

Date A.D. 1661.

Mârvâḍi.—(On the date specified), Paṇḍita of the Kâshṭha-sangha [came on a pilgrimage].

302.

Date A.D. 1646.

Mârvâḍi.—(On the date specified), Trîchhaka, son of . . . . . . , and . . . . [came on a pilgrimage].

303.

Date about A.D. 1650.

Mârvâḍi.—The penance of Ambâjî and Janmâjî.

304.

Date about A. D. 1650.

Mârvâḍi.—(On the day specified), the pilgrimage of Peḍeka . . . . . . was fruitful.

305.

Date ? A.D. 1645[1].

Mârvâḍi.—(On the date specified), the pilgrimage of Dhâvara . . . . , son of Mâchâ . . . . . , was fruitful.

306.

Date A.D. 1645.

Mârvâḍi.—(On the date specified), Nêmâsâ, Sêmâyî, Jîvâyî (and) Bhîvajhâ [came on a pilgrimage].

307.

Date about 1650.

Mârvâḍi.—Jîvâ-sangavi[2], Aḍu-sangavi (and) Châgôgâsâ (names of visitors).

308.

Date about 1650.

Mârvâḍi.—? Brahma Śâpâsâjî (and) ? Brahma Ratnasâgara (names of visitors).

309.

Date about 1650.

Mârvâḍi.—(The pilgrimage of) Gôvinda of Guḍaghaṭipura and Savaḍî of Jîvâpêṭ was fruitful.

310.

Date A.D. 1645[3].

(On the date specified), Jinapa of the Valabha-gôtra, son of Surapa-Nagapa . . . . . . of Kamalapara, Surapa (and) Chikhaṇada-seṭi [visited the god].

311.

Date about A.D. 1350.

Hâleja's Masaṇeya, the champion over those who having fastened let loose, the husband of the wife of ? Oḍeyar, the pot of intoxication of Bôya-seṭṭi.

312. (116)

Date A.D. 1680.

(On the date specified), Banadâmbike, the virtuous wife of Nâgappaiya,

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[1] The date given is Samvat 1566 corresponding to Pârthiva. But Pârthiva = Samvat 1583. Śaka 1568 = Pârthiva. May Samvat be a mistake for Śaka ?

[2] See page 127, note 2. The figure 135 prefixed to the first two names represents perhaps the number of pilgrims taken.

[3] The Śaka date given as corresponding to Pârthiva is 1562. But Pârthiva = Śaka 1568.

younger brother of Siddappaiya who was the son of Venkappaiya, younger brother of Vânka Honnappaiya, who was the son of the Dêśa-kulakarani of the Munigunda-sîme, came and visited the god. May there be prosperity.

On the same date Bhishtappa, husband's brother of Nâgavva, the virtuous wife of Dânappa-setti who was the son of Jidagappa Nâgappa of Mâdigûr, visited the god along with Śrutasâgara-varni.

313. (118)

Date A.D. 1648.

Mârvâdi.—Obeisance to the Siddhas. Gômatasvâmi. Âdîśvara. . . . . (On the date specified), Chârukîrti-pandita, Dharamachandra and . . . . . . (set up) the image of the Twenty-four Tîrthankaras. (Then follow names of a few more persons whô apparently took part in the ceremony. These are) . . . . the Gêravâla Jînâsâ of the Yavare-gôtra, Dhîvâsâ's son Sadâvanasâ, Jhâbûsâ, Lâmâsâ's son Tâkâsâ, Manâsâ, Sâtasâ of Kamulapûr, Bhâsasâ, ...

314.

Date about A.D. 1200.

The sound of Jinavarma's *kankhari*[1] produces on entering their ears fear in the wicked and pleasure in the good, just like thunder in the swan and the peacock.

315.

Date about A.D. 1200.

A lay disciple of Mânikyadêva of Kolipâke, Jinavarma-jôgi, the great *kankhari* expert. Obeisance toÂdinâtha of Moramûr.

316.

Date about A.D. 950.

The illustrious sculptor Bidiga, ... of the mint, a? dog (in attacking) the body of those who touch . . . . . .

317.

Date about A. D. 950.

Gundachakra-Jedduga, a son to others' wives, a slave to kinsmen, a lover of friends, a fierce cobra to slanderers, a Bhîma to liars, warrior of his sister's husband.

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[1] Apparently a musical instrument.

318 (120).

Date? about A. D. 1217[1].

Kede Sankhara-nâyaka, son of the heroic Vîra-Pallavarâya of Arakere, shot at the . . . . hill . . . . Bellugoḷa.

319.

Date? A. D. 1246.

Be it well. (On the date specified), Maleyâḷa Appâḍi-nâyaka, younger brôther of Komaracha-nâyaka, standing here, shot at Chikka-beṭṭa (or the smaller hill).

320.

Date about A. D. 1650.

The limit for wet land is 40 *ka* (*kambhas*).

321 (121).

Date? A. D. 1679.

(On the day specified), the Brahmadêva *maṇṭapa* or hall was the gift of Rangaiya, younger brother of Giri-gauḍa of Hirisâḷi.

322.

Date about A. D. 1300.

Vijayadhavaḷa[2].

323.

Date about A. D. 1300.

Jayadhavaḷa[3].

324.

Date A. D. 1652.

Mârvâḍi.—(On the date specified), the pilgrimage of? . . . . . Pâṇḍavagôkesvâ and Sasnôji was fruitful.

325.

Date about A. D. 1650.

. . . . of Mâṇi Vîrabadra, ? Paṇḍaraḍa, ... Bairava . . . .

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[1] Cp. Nos. 170 and 171.

[2] Probably the name of some old Jaina work.

[3] The name of a commentary written in A. D. 836 on the *Tatvârtha-sûtra*.

326 (122).

Date about A. D. 1200.

Be it well. Nâgadêva-Heggaḍe, son of Bammadêva-Heggaḍe who was a lay disciple of the celebrated emperor of *saiddhântikas*, of a fame encircling the three worlds, a sun in the firmament of the Koṇḍakunda line, the illustrious Nayakîrti-siddhânta-chakravarti, having caused to be constructed a tank under the name of Nâgasamudra and having caused to be planted a garden, the disciples of Nayakîrti-siddhânta-chakravarti, namely, Bhânukîrti-siddhânta-dêva, Prabhâchandradêva, Bhaṭṭârakadêva and Nêmichandra-paṇḍita-dêva granted with a *śâsana* (or deed) to Nâgadêva-Heggaḍe, in the presence of Bâḷachandradêva, with exemption from all imposts, to be enjoyed by his sons and grandsons, that garden, wet land and Avarehâḷu with the condition that he should pay 4 *gadyâṇas* every year. The gift was made to provide for the eight kinds of worship of Gommaṭadêva.

476.[1]

Date about A. D. 1850.

Obeisance to the Siddhas. May Gômaṭêśa be propitious. Presented by Mâtappâ (of) Hubbaḷḷi in memory of Dharaṇappâsûja (of) Hubbaḷḷi.

477.

Date about A. D. 1300.

The epitaph of Ra . . yi, daughter of Malli-seṭṭi.

478.

Date about A. D. 1650.

This inscription is too much defaced to make any sense out of it. It appears to record some gift by Kencha-gauḍa and others.

479.

Date about A. D. 1400.

Paṇḍitayya (name of a visitor or engraver).

495.[1]

Date ? A. D. 1311.

(On the day specified), Pâyi-seṭṭi, son of Nâgi-seṭṭi of Kaleha, a most pious Jaina known as *samyaktva-chûḍâmaṇi* (crest-jewel of firm faith in Jainism), and a

[1] See page 80, note 1.

disciple of Abhinava-Paṇḍitâchârya of the Koṇḍakundânvaya of the Pustaka-gachchha of the Dêsi-gaṇa of the Mûla-sangha, meditating on the feet of Jinêśvara, attained the blessed state by happy *samâdhi* as a result of having offered the *champaka* tree for the worship of Gummaṭanâtha-svâmi.

496.

Date ? A. D. 1440.

Be it well. (On the date specified), Jinasêna-bhaṭṭâraka-paṭṭâchârya and the people of Kollâpura, along with the *saṅgha*, visited the god. . . . .

497.

Date ? A. D. 1407.

(On the date specified), six persons, including Ôjakuḷa . . . la-seṭṭi, Padmâvati and others, seem to have visited the god. .

498.

Date ? A. D. 1407.

(On the date specified), Seṭṭi Brammaya-seṭṭi, son of Seṭṭi Nêmaṇa-seṭṭi who was the son-in-law of Kiṟiya Kâḷaṇa-seṭṭi, ... in front of the feet of Gommaṭanâtha.

499.

Date ? A. D. 1400.

This inscription is too much defaced to make anything out of it except the cyclic year Vikrama.

INSCRIPTIONS AT THE VILLAGE.

327 (124).

Date A. D. 1181.

Praise of the Jina-śâsana. May prosperity be to the sin-destroying doctrine of the Jinêndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. Be it well. A birthplace of Lakshmi (*otherwise* the birthplace of Lakshmi), full of great glory like that of the unequalled submarine fire (*otherwise* possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (*otherwise* encircling the wide earth), the quarter of the rise of the moon of spotless fame (*otherwise* the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (*otherwise* asylum of many living creatures), profound, worthy of praise,—— shone for ever the family of the Hoysaḷa kings resembling the ocean.

In it, uniting in himself the precious quality of the Kaustubha jewel, the superior strength of the celestial elephant (Airâvata), the glory of the bright rays of the moon, and the great liberality of the Pârijâta tree, was indeed born king Vinayâditya, a terror to valiant foes. His modesty rejoicing the wise, his great prowess terrifying the hostile army, the acquirer of pure fame, king Vinayâditya shone making his name really significant. His wife, an equal of the *mantra-dêvate* (deity invoked by a *mantra* or charm) of Cupid, an abode of good disposition and qualities, accomplished in all arts, was Keḷeyabarasi by name. To that pair was born a son, as to Śachi and the king of gods (Indra) was formerly born Jayanta, the king Eṛeyanga, of a mind free from sorrow. He, a resolute valiant hero, the right arm of the Châlukya king, a thunderbolt in splitting the lofty mountains the assemblage of formidable kings, a rain-cloud to the crops the bards, made the world white by the splendour of his rising fame which was bright like the white lotus, the celestial elephant, the autumnal cloud, the moon and the *kunda* flower. The wife of the ornament of kings, Eṛeyanga, celebrated as the lord of the earth, was the abode of beauty, abounding in virtuous qualities, Êchala-Dêvi: are there any so fortunate as she? To those two, thus celebrated, were born sons who were indeed famous in the whole earth by their names Ballâḷa, Vishṇu-nṛipâḷaka and Udayâditya. Though mediocre (*otherwise* the middle one) among them, the sole abode of excellent qualities, crest-jewel of kings, a sun to the lotuses the Yâdavas, Vishṇu-bhûpâḷaka became the greatest in the world by the prowess of his arm which easily extended to the eastern and western oceans. The strongest forts of his enemies, (such as) the celebrated Kôyatûr, Taḷavanapura and Râyarâyapura, were burnt in the growing flames of Vishṇu's glory. So many impregnable forts of the enemy did he capture by attack, so many kings did he vanquish in battle with the multitude of his weapons, so many who submitted did he graciously appoint to high positions,—thus to enumerate them would indeed bewilder even Brahma. As Lakshmîdêvi to the glorious Vishṇu with the Garuḍa crest, so indeed did Lakshmâ-Dêvi, with a face like the bright moon, attain celebrity as the chief wife to Vishṇu.

To them was born a son, endowed, like Cupid, with beauty of limbs capable of captivating the hearts of women, but without bearing the name Atanu (bodyless) and without taking pride in shooting at women, the matchless king Narasimha, the vanquisher of heroes in battle by shooting at them. Why many words? To him who came and had audience (*i.e.*, who submitted) this Narasimha was an ocean of nectar, (but) to him who spoke bold words through arrogance,—what was he like you say?—he was like the ocean which comes bursting its bounds at the time of the destruction of the world, like Yama, like the angry Kuḷika, like the destructive fire at the end of the world, like the thunderbolt, like the lion, like the fiery eye of Śiva. His other half: the giver of unequalled happiness to king Narasimha,

the soft-footed lady Êchala-Dêvi alone obtained fame in the earth as being fully worthy of the position of crowned queen. As formerly the flower-arrowed (Cupid) was born for woman's pleasure to Vishṇu and his lovely consort Śrî, so to king Narasimha and his consort Êchala-Dêvi was born the meritorious altruistic king Ballâḷa of victorious arm, a Yama to the race of mighty enemies. A lion to the elephants the hostile kings, a full moon to the assemblage of lotuses the hostile kings, a violent wind in dispersing the collection of clouds the group of hostile kings, a thunderbolt to the mountains the hostile kings, a sun in destroying the mass of darkness the hostile kings, the destructive fire at the end of the world to hostile kings—was born Vîra-Ballâḷa-Dêva. When the destructive fire at the end of the world to the group of brave hostile kings, Vîra-Ballâḷa-Dêva of matchless strength caused the drum to be sounded at the commencement of battle, Lâḷa was deprived of ease, Gûrjara was seized with a severe fever of excessive fright, Gauḷa suffered from colic, Pallava held a bright sprout in his uplifted hand, and Chôḷa dropped his clothes. When in the pride of his arm Oḍeyarasa was with great fury determined to fight, king Ballâḷa marched forth, and surrounding and besieging Uchchangi, whose peaks had been reduced to powder by the blows from the tusks of the group of lordly elephants of his army, captured king Pâṇḍya together with his beautiful women, country, treasuries, father and group of horses. Laying siege to Uchchangi, which was for a long time considered impregnable to enemies, king Ballâḷa, a treasury of irresistible prowess, took the fort with ease and seized the kings Kâmadêva and the famous Oḍeya, and their treasury, women and troops of horses.

Be it well. When the mahâ-maṇḍaḷêśvara who has acquired the band of five great instruments, lord of the excellent city of Dvârâvati, a submarine fire to the ocean the Tuḷuva army, a fire to the forest rival heirs, an elephant to the lotus the Pâṇḍya family, terrible to warriors, hunter of *maṇḍaḷikas*, plunderer of the Chôḷa capital, a Bhîma in battle, a Kâma of the Kali age, rejoicer in making all gifts to gratify groups of bards, obtainer of boons from the goddess Vâsantikâ, sun in the sky of the Yâdava family, crest-jewel on the crowns of *maṇḍaḷikas*, fierce in war, champion over the Malapas, Śanivârasiddhi, Giridurga-malla, possessor of these and other titles, the illustrious Tribhuvanamalla, capturer of Taḷakâḍu Kongu Nangali Noḷambavâḍi Banavase and Hânungal, Bhujabaḷa-Vîra-Ganga-pratâpa-Hoysaḷa-vîra-Ballâḷa-Dêva was ruling the southern territory in peace and wisdom, punishing the wicked and protecting the good —his servant: his god Hara, his lord king Vîra-Ballâḷa-Dêva of valiant bar-like arm, his father Śambhu-dêva of excellent pure conduct, his mother the world-renowned Akkavve, a celestial jewel to the good and the friendly,—when this is said, can the group of great ministers of the Kali age compare in the least with Chandramauḷi-prabhu? Faithful to his lord, an eminent statesman, an abode of high glory, a lion to the rutting elephants hostile ministers, the celebrated Chandramauḷi of great learning became minister to

the famous king Ballâḷa-Dêva as (formerly) the glorious Brihaspati became chief minister to Indra. A sun to the lotus the excellent (science of) logic, a moon to the ocean Bharata-śâstra, a basin for water around the creeper high class literature, learned in various arts, an ornament of the Dvija race, worthy to be praised by all, a birthplace of goodness, the celebrated minister Chandramauḷi of steady counsel and rising fame shone on the earth. His other half: resplendent with the waves her firm arms, adorned with the blown lotus her face, charming with the fish her eyes, possessed of the great whirlpool her navel, filled with the holy water her beauty, is not this spotless Âchiyakka, wife of Chandramauḷi, worthy to be praised by the people of the (whole) world, the worshipful Gangâdêvi (the river Ganges) herself? Be it well. To describe the descent of the senior Herggaḍiti Âchala-dêvi who was pre-eminent for her unstinting gifts of the four kinds[1], and whose head was purified by the fragrant water of the bath of the venerable Arhat-paramêśvara whose pair of lotus feet united with the garlands on the crowns of ever bowing gods:—

A respectable man of Mâsavâḍi-nâḍu, a pure and most excellent *srâvaka* (Jaina lay worshipper), of great fame that whitened the group of elephants at the points of the compass, the chief Śiveya-nâyaka shone on the earth. Are there any women equal to his wife Chandavve, honored by all, the lustre of whose fame, bright like the white lotus, the moon and the autumnal cloud, made the (whole) earth white? Their son: a bee falling at the lotus feet of Jinapati, a Cupid to all women, a treasury of modesty, unequalled in all the earth, this Bammadêva-heggaḍe acquired fame. His brother: free from sin, of pure conduct, gratifier of the group of all suppliants by his liberality, the strong-minded Bâveya-nâyaka surpassed the celestial tree on earth. His sister: with a face like the lotus, firm breasts, eyes like those of deer, a voice like that of an amorous cuckoo, a gait like that of a lordly elephant in rut and a slender waist, Kâḷavve was (indeed) a mine of beauty on earth. Her sister: dear to the heart of the mine of virtues Hemmâḍi-dêva, the world-renowned ruler of Mâsavâḍi, possessed of great good fortune, resplendent with a fame bright like the Ganges, the moon, Kailâsa, a pearl necklace and the autumnal cloud, Âchala-dêvi acquired celebrity in all the world. Her brother: a celestial tree to men of great learning, profound like the pure ocean, a sun in dispelling the mass of dreadful darkness the group of arrogant rival *nâyakas* or chiefs, husband of the lovely lady fame white like the autumnal cloud, a mine of great courage and valour, Sôvaṇa-nâyaka was renowned in the earth. The virtuous Bâchavve was celebrated in all the earth so that it was stated of her that in excellent qualities she was equal to Pârvati, Gangâ, Sitâ and Attimabbe. Their son: a Garuḍa to the serpent the hostile army, associated with high fame, a bee at the pollen of the lotuses the feet of Jinêndra, highly generous, with the assemblage

[1] Food, shelter, medicine and learning.

of these his good qualities shone on earth the *dandanâyaka* of the *dêsi* (? merchants), gratifier of the desire of the (people of the) earth, Bammeya-nâyaka, protector of all the poor and the helpless. His wife: to the chief Malli-seṭṭi and to Mâchave-Seṭṭikavve distinguished for her perfect conduct was born on this earth the lotus-eyed virtuous woman Dôchavve, who vanquished the wife of Cupid (Rati) by her perfect beauty and whitened the points of the compass by her fame brilliant like the pearl and the moon. Bammeya-nâyaka's younger brother: of a form like that of Cupid, supporter of a fame bright like a pearl necklace and the milk ocean, the brave Mâra of a pure conduct devoid of all blemish obtained renown on the earth. His sister: deer-eyed, lotus-faced, of large hips, charming with well-developed breasts, with lips ruddy like the *bimba* fruit, cuckoo-voiced, of fragrant breath, of a trembling slender waist, with hair black like a row of bees, of a gait like that of a swan, with a neck resembling a conch,—Âchala-dêvi ridicules the wife of Cupid (Rati) by her beauty. Her sister: moon-faced, deer-eyed, firm like the Mandara mountain, of high breasts, charming with hair black like a collection of bees,—Chendavve was honored in all the earth. Her younger brother was Kâma who was charming with fame bright like a pearl necklace, Hara's smile, the moon, Kailâsa, alum, the conch, white lotus, milk, the celestial Ganges, and the autumnal cloud.

As to Siri and Vishṇu was formerly born Cupid, as to Śambhu and Pârvati Shaṇmukha became a son, so to this world-renowned chief Chandramauḷi and Âchiyakka was now born the virtuous Sôma of great glory and endless merit. A dear lover of the lady fortune, an ear-ornament of the lady victory, master of the heart of the charming lady speech, lord of fame white like due, silver and the milk ocean, a Rêvanta in riding furious unmanageable horses, a charming Cupid to lovely women,—Sôma shone on earth. Her supreme god the glorious lord Jina, the abode of unending happiness, her guru the famous lord of ascetics Nayakîrti, emperor of philosophers, her husband the world-renowned minister Chandramauḷi, —when this is said, who an earth can equal this Âchala-dêvi of rising fame bright like the moon ? A devotee of the lotus feet of the sage Bâḷachandra who was the chief of the distinguished disciples of the famous lord of ascetics the worshipful Nayakîrti, illuminer of the circle of the points of the compass with her fame, the firm-minded Âchala-dêvi speedily caused to be made, with great devotion, a fine temple for the lord of Jinas Pârśvanâtha at the holy place Beḷgoḷa. In the line of her guru (which was) the Koṇḍakunda line of the Pustaka-gachchha of the Dêsiya-gaṇa of the Mûla-sangha: the son of the celebrated Guṇachandra-siddhânta-dêva, possessor of soul-knowledge, a thunderbolt to the mountains the hostile creeds, shone the energetic lord of sages Nayakîrti-siddhânta-dêva. An autumnal moon in causing to swell the ocean of excellent philosophy, illuminer of the circle of the whole earth with his fame brilliant like silver and a pearl necklace, a wind to the collection of clouds the cluster of the irresistible arrows of Cupid, a sun to the

assemblage of lotuses the blessed, this lord of sages Nayakîrtidêva obtained renown. His disciples: the lord of sages Bhânukîrti, an excellent *saiddhântika*, the illustrious Prabhâchandradêva, the king of sages Mâghanandi, praised by all, the lord of ascetics Padmanandi, the lord of sages Nêmichandra, praised by the world, acquired celebrity, all being ever the worshippers of the lotus feet of this sage Nayakîrtidêva. A lion to the elephant Cupid, a bee falling at the resplendent lotus feet of the renowned lord of ascetics the illustrious Nayakîrti, emperor of good conduct, having the pair of his feet worshipped by the garland (or cluster) of rays of the gems on the crowns of kings, possessor of soul-knowledge, the firm-minded lord of sages Bâḷachandra became the lord of the delicate lady penance. Gauri, after practising austerities, obtained, indeed, union with Chandramauḷi (Śiva); say, what charm is there in this for women (to be proud of)? After the incessant practice of severe austerities in many births did, indeed, Chandramauḷi obtain union with the profound Âchale; this said, who else was fortunate like her to possess such charm?

(On the date specified), on the petition of the virtuous chief Chandramauḷi, the generous king Vîra-Ballâḷa granted, for the worship of the god Pârśva set up at the holy place Beḷgoḷa by Chandramauḷi's noble wife the fawn-eyed Âchala-dêvi, Bammeyanahaḷḷi to continue for as long as the earth and ocean endure. And that gift made by the above-mentioned king, Âchale, worshipping the two feet of the king of sages Bâḷachandra, presented for the lord of Jinas so that her fame extended as far as the four oceans. These are the boundaries of the village thus granted with pouring of water. (Here follow details of boundaries). Further grants made were Châmagaṭṭa (boundaries given) near the tank of Bekka, which had been purchased from Bâchaṇa, younger brother of the accountant Kêsiyaṇa; the garden below Hiriya-Jakkiyabbe's tank, Kôtangeṟe, the garden below the bund of Gangasamudra, and 20 shops in front of the *basadi*[1]. The *nânâdêsi*, the *nâḍu* and the *nagara* granted these dues for the eight kinds of worship of the god:—for a bullock-load of grain 1 *baḷḷa*, of arecanut 1 *hâga*, of black pepper 1 *hâga*, of turmeric 1 *hâga*; for a bundle of cotton 1 *hâga*, of women's cloths 1 *visa* for each *hon*; for a bullock-load of betel leaves 600. (Then follow three usual imprecatory verses.) Good fortune.

328 (125).

Date A.D. 1446.

(On the date specified), the abode of valour, the matchless Dêva-Râṭ, alas! met with his death. How can the course of Yama be stopped?

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[1] See page 19, note 1.

329 (126).

Date A.D. 1404.

(On the date[1] specified), Harihara-Râya went to the abode of gods.

330 (127).

Date A.D. 1446.

(This is merely a repetition of a portion of No. 328.)

331.

Date A.D. 1181.

In the Koṇḍakunda line of the Pustaka-gachchha of the Dêśi-gaṇa of the Mûla-sangha shines the lord of sages Nayakîrti, an emperor of philosophy. Devoted to the lotus feet of the greatest of his disciples the lord of sages Bâḷa-chandra, consort of the minister Chandramauḷi praised in all the earth, this Âchâmbâ, who filled the three worlds with the cluster of blossoms of her fame resembling Kailâsa, a pearl necklace and Śiva's smile, caused the Jina temple to be made with devotion and pleasure.

332.

Date about A.D. 1700.

Mârvâḍi.—. . . maghadêva, ... tâtirâva, [presented or set up the image].

333 (128).

Date? A.D. 1206.

Praise of the Jina-śâsana. Free from fear and greed, a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakîrti, at the mere thought of whom sins departed. His disciples were Dâmanandi-traividya-dêva, Bhânukîrti-siddhânta-dêva, Bâḷachandra-dêva, Prabhâchandra-dêva, Mâghaṇandi-bhaṭṭâraka-dêva, the *mantravâdi* (enchanter) Padmaṇandi-dêva and Nêmichandra-paṇḍita-dêva; and their disciple was Nayakîrti-dêva. Born in the eminent line of Khaṇḍaḷi and Mûḷabhadra, devoted to truth and purity, possessed of the lion's valour, skilled in conducting various kinds of trade with many seaports, adorned with the famous three jewels,[2] the merchants residing at the holy place Beḷguḷa acquired celebrity on earth. To all the merchants of Gommaṭapura Nayakîrti-dêva gave in the presence of the senior *mâṇikya-bhaṇḍâri* Râmadêva-nâyaka, minister of Sômêśvara-dêva who was the son of the

[1] The same date is also given in *Epi. Car.*, VIII Tîrthahalli 129.

[2] See page 33, note 1.

pratâpa-chakravarti Vîra-Ballâḷa-Dêva, a charter as follows:—For house-tax at Gommaṭapura, beginning from the year Akshaya and for as long as the moon, sun and stars endure, the residents shall pay eight *haṇas* (once for all) as the capital on which one *haṇa* can be realised (as interest), and live in peace. This includes the mills of oilmen. In case the imposts *nyâya, anyâya* and *maḷa-braya* of the palace come to be levied, the *âchârya* of the place shall himself pay and settle the matter: it is no concern of the residents. Those who violate the terms of this charter are destroyers of Dharma-sthaḷa. If among the merchants of this holy place one or two, posing as leaders, teach the *âchârya* deceit and, causing confusion by taking one thing for another, encourage him to covet a *hâga* and a *bêḷe* and ask for more, they are traitors to the creed, traitors to the king, enemies of the Baṇanjigas, ? gamblers (*nettagayaru*), perpetrators of murder and plunder. If knowing this the merchants are indifferent, they alone are the destroyers of this charity and not the *âchârya* and the wicked. If without the consent of the merchants one or two leaders enter into the *âchârya's* house or the palace, they are traitors to the creed. With regard to privileges, former usage shall be followed. Those who destroy this usage shall incur the sin of having slaughtered tawny cows and Brâhmans on the banks of the Ganges. (Usual final verse).

334 (129).

Date A.D. 1282.

It is stated that . . . . . . of the Balâtkâra-gaṇa of this Mûla-sangha . . the author of the sacred treatise named Śâstra-sâra. Praise of the Jina-śâsana. Obeisance to the clear manifestation of learning Kumudachandra the moonlight of whose speech gives joy to the lilies the blessed. Obeisance to the world-renowned philosopher Mâghanandi, who delights in soul-knowledge and showers joy on people who bow to him. Be it well. A birthplace of Lakshmi (*otherwise* the birthplace of Lakshmi), full of great glory like that of the unequalled submarine fire (*otherwise* possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (*otherwise* encircling the wide earth), the quarter of the rise of the moon of spotless fame (*otherwise* the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (*otherwise* asylum of many living creatures), profound, worthy of praise,—shone for ever the family of the Hoysaḷa kings resembling the ocean.

Be it well. (On the date specified),—be it well; the possessor of all titles, *mahâ-maṇḍaḷâchârya*, best of the *âchâryas*, foremost of the Ingaḷêśvara-Dêsiya-gaṇa of the Mûla-sangha, the royal guru Nêmichandra-paṇḍita-dêva's disciple Bâḷachandra-dêva, and all the jewel merchants (*mâṇikya-nagarangaḷ*) of incalculable merit of the holy place Beḷuguḷa, who were the foremost of the Balâtkâra-gaṇa and dear lay

disciples of the *mahâ-maṇḍalâchârya*, best of the *âchâryas*, royal guru of the Hoysaḷa king, the emperor of philosophers Mâghanandi, made a grant of wet land which the merchants had? purchased from Bâḷachandra-dêva, in addition to the former grants of a garden and six *salages* of wet land below Eḍavaḷḷageṟe situated within the field boundary of Râcheyanahaḷḷi, in order to provide for offerings of rice for the god Âdi of the Nakhara-Jinâlaya. (Then follow details of boundaries of the land granted).

335 (130).

Date A. D. 1195.

Praise of the Jina-śâsana. Be it well. A birthplace of Lakshmi (*otherwise* the birthplace of Lakshmi), full of great glory like that of the unequalled submarine fire (*otherwise* possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (*otherwise* encircling the wide earth), the quarter of the rise of the moon of spotless fame (*otherwise* the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (*otherwise* asylum of many living creatures), profound, worthy of praise,—shone for ever the family of the Hoysaḷa kings resembling the ocean. In it, uniting in himself the precious quality of the Kaustubha jewel, the superior strength of the celestial elephant (Airâvata), the glory of the bright rays of the moon, and the great liberality of the Pârijâta tree, was indeed born king Vinayâditya, a terror to valiant foes. King Vinayâditya's son was king Eṟeyanga; his son the glorious king Vishṇu; his son this king Narasimha. His son: When the destructive fire at the end of the world to the group of brave hostile kings, Vîra-Ballâḷa-Dêva of matchless strength caused the drum to be sounded at the commencement of battle, Lâḷa was deprived of ease, Gûrjara was seized with a severe fever of excessive fright, Gauḷa suffered from colic, Pallava held a bright sprout in his uplifted hand, and Chôḷa dropped his clothes. Laying siege to Uchchangi, which was for a long time considered impregnable to enemies, king Ballâḷa, a treasury of irresistible prowess, took the fort with ease and seized the kings Kâmadêva and the famous Oḍeya, and their treasury, women and troops of horses.

Be it well. When the mahâ-maṇḍaḷêśvara who has acquired the band of five great instruments, lord of the excellent city of Dvârâvati, a submarine fire to the ocean the Tuḷuva army, a fire to the forest rival heirs, an elephant to the lotus the Pâṇḍya family, terrible to warriors, hunter of *maṇḍaḷikas*, plunderer of the Chôḷa capital, a Bhîma in battle, a Kâma of the Kali age, rejoicer in making all gifts to gratify groups of bards, obtainer of boons from the goddess Vâsantikâ, sun in the sky of the Yâdava family, crest-jewel on the crowns of *maṇḍaḷikas*, fierce in war, champion over the Malapas, possessor of these and other titles, the illustrious Tribhuvanamalla, capturer with ease of various hill forts of all countries including

Taḷakâḍu Kongu Nangali Noṇambavâḍi Banavase Hânungal Lokiguṇḍi Kummaṭa and Erambarage, Bhujabaḷa-Vîra-Ganga-pratâpa-chakravarti Hoysaḷa-vîra-Ballâḷa-Dêva was ruling the whole earth in peace and wisdom, punishing the wicked and protecting the good:—To describe the *mahâ-maṇḍalâchârya* of the holy place Beḷgoḷa, situated within the wide earth, surrounded by the moat of the four oceans and made exclusively his own by the blows of the edge of the dreadful sword held in Ballâḷa's hand, adorned with the lotus feet of the lord of Jinas the southern Kukkuṭêśvara, and embellished by the temples of Kamaṭha-Pârśvadêva and various other Jinas: free from fear and greed, a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakîrti, at the mere thought of whom sins departed. His disciples were Dâmanandi-traividya-dêva, Bhânukîrti-siddhânta-dêva, Bâḷachandra-dêva, Prabhâchandra-dêva, Mâghanandi-bhaṭṭâraka-dêva, the *mantravâdi* (enchanter) Padmanandi-dêva and Nêmichandra-paṇḍita-dêva. The lay disciple of the *mahâ-maṇḍalâchârya* Nayakîrti-siddhânta-chakravarti who was an ornament of the Koṇḍakunda line of the Pustaka-gachchha of the Dêśiya-gaṇa of the Mûla-sangha: resplendent on earth was the truthful contented famous minister Nâgadêva, son of the minister Bammadêva and protector of Jina temples. His wife: Chandavve, superior to Rame (Lakshmi), born cheerfully to this virtuous chief Malli-seṭṭi, an abode of Lakshmi, who gladly bore the title of *paṭṭaṇasâmi*, and to this Mâchave-Seṭṭikavve possessed of the wealth of most excellent conduct, obtained world-wide fame. Their son: as to Indra and Paulômi was gladly born the beautiful Jayanta, so to the chief Nâgadêva, lover of fame brilliant like due and the waves of the milk ocean, and Chandavve was born this firm-minded world-praised *paṭṭaṇasâmi* named Mallidêva. The son of the renowned chief Bammadêva and Jôgavve, father of this famous *paṭṭaṇasâmi* Mallidêva and of this noble Kâmaladêvi, husband of this lotus-faced world-praised lady Chandale,—the eminent Nâgadêva shone on earth. By this Nâga, the *paṭṭaṇasvâmi* of Vîra-Ballâḷa, were caused to be made a dancing hall and a stone pavement in front of the god Pârśva. After having caused to be made, as an act of reverence in memory of the departed Nayakîrti-siddhânta-chakravarti, a ? *muḍiya*, an epitaph, and in front of the Kamaṭha-Pârśvadêva-basadi a stone pavement and a dancing hall, the possessor of spotless qualities, a devotee of the feet of the lord of ascetics Nayakîrti, the minister Nâgadêva caused the Nagara-Jinâlaya, an abode of Lakshmi[1], to be made. The merchants who were the protectors of that Jinâlaya: born in the eminent line of Khaṇḍaḷi and Mûḷabhadra, devoted to truth and purity, possessed of the lion's valour, skilled in conducting various kinds of trade with many seaports, adorned with the famous three jewels, the merchants residing at the holy place Beḷguḷa acquired celebrity on earth.

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[1] Probably Śrînilaya was the name given to the basadi.

(On the date specified), the garden below the first bund of Eḍavalagere, 6 *salages* of wet land, 10 *kolagas* of dry land below the tank in front of Udukar's house, 2 houses and a shop in the south of Kêti-seṭṭi's street north of the Nagara-Jinâlaya, *seḍeyakki*, an oilmill, 5 *haṇas* for two houses, and 3 *haṇas* for the *mala-biya* of the village (were granted) to the Nagara-Jinâlaya.

336 (131).

Date A. D. 1279.

Be it well. (On the date specified), the *pûjâris* or officiating priests of the Nakhara-Jinâlaya, agreeing among themselves, gave a deed to all the merchants of the holy place Beḷuguḷa as follows:—When the wet and dry *dêvadâna* lands of the god Âdi of the Nakhara-Jinâlaya, wherever they may be, produce crops, we will carry on the services including the eight kinds of worship and offerings of rice agreeably to the scale fixed by the merchants. If any one of our family including our descendants mortgages, sells or . . . farms these wet and dry *dêvadâna* lands, he shall be a traitor to the king and a traitor to the creed. Then follows their signature—Śrî-Gommaṭanâtha.

For the daily anointing of the god Âdi of the Nakara-Jinâlaya of the holy place Beḷuguḷa, Sôvaṇṇa of Huligere gave as a perpetual endowment 5 *gadyâṇas*: 1 *baḷḷa* of milk (was to be supplied) out of (the interest on) this sum.

Date A. D. 1288.

(On the date specified), all the jewel merchants of the holy place Beḷuguḷa and of Jinanâthapura, agreeing among themselves, gave a deed as follows:—For the repairs (of the temple) of the god Âdi of the Nagara-Jinâlaya, temple vessels etc., and services, all the merchants of those two cities granted, with pouring of water, to continue for as long as the moon, sun and stars endure, ? *davaṇa* at the rate of one *gadyâṇa* for every hundred *gadyâṇas* of *davaṇa* received from either local men or foreigners, for the god Âdi. If any one denies or conceals (his income) in this matter, his race shall be childless; he shall be a traitor to the god, a traitor to the king, and a traitor to the creed. The signature of all the merchants—Śrî-Gommaṭa.

337.

Date about A. D. 1410.

Bhîmâ-Dêvi, lay disciple of Paṇḍitâchârya and queen of Dêva-Râya-mahârâya, caused (the image of) Śântinâthasvâmi to be made.

338.

Date about A. D. 1410.

Basatâyi, lay disciple of Paṇḍitadêva, caused (the image of) Vardhamâna-svâmi to be made.

339.

Date about A.D. 1325.

Be it well. Good fortune tó the *chaityálaya* (or basti) named Tribhuvana-chûḍâmaṇi, which was caused to be built by Mangâyi of Beḷuguḷa, disciple of Abhinava-Chârukîrti-paṇḍitâchârya of the Koṇḍakunda line of the Pustaka-gachchha of the Dêśiya-gaṇa of the Mûla-sangha, a crest-jewel of firm faith (in Jainism), and a crest-jewel of royal dancing girls.

340 (133).

Date about A.D. 1500.

The *gauḍas*, including Chenna-goṇḍa's son Nâga-goṇḍa of Beḷuguḷa-nâḍu and Kala-goṇḍa of Muttaga Honnênahaḷḷi, who were lay disciples of Paṇḍita-dêva, granted to the basti caused to be built by Mangâyi the wet and dry lands of Doḍa-nakaṭṭe. Those who covet this charity shall incur the sin of having slaughtered a thousand tawny cows at Vâraṇâsi. Good fortune.

341 (132).

Date about A.D. 1325.

Be it well. Good fortune to the *chaityálaya* (or basti) named Tribhuvana-chûḍâmaṇi, which was caused to be built by Mangâyi of Beḷuguḷa, disciple of Abhinava-Chârukîrti-paṇḍitâchârya of the Koṇḍakunda line of the Pustaka-gachchha of the Dêśiya-gaṇa of the Mûla-sangha, adorned with the ornaments firm faith (in Jainism) and many other virtues, a crest-jewel of royal dancing girls.

342 (134).

Date? A.D. 1412.

Praise of the Jina-śâsana. Victorious at the city of Beḷuguḷa is Gummaṭêśa, a royal swan in beautifying the pond of the three worlds, a sun to the? lotuses the blessed, over whose head abounding in shining curls swarms of bees coveting the flowers showered by the gods move about in the shape of a cluster of clouds. In the year specified, Gummaṭaṇṇa, disciple of Hiriva-Ayya of Gêrasoppe, having come to the presence of Gummaṭanâtha, repaired the stone work of Chika-basti on the smaller hill, three bastis at the north gate and the Mangâyi-basti, five bastis in all, and made a gift of food to one group.

343 (135).

Date? A. D. 1419.

In the year specified, Śrîmati-avve of Gêrasoppe and the whole assembly paid 4 *gadyâṇas.*

344 (136).

Date A.D. 1368.

Be it well. Victorious is the possessor of all titles, a great submarine fire to the ocean the Pâshaṇḍas (or heretics), original slave of the lotus feet of the king of Śrîranga,[1] donor of a path to the jewel hall of Vishṇu's heaven, Râmânuja, king of the kings of ascetics.

(On the date specified), during the time that the mahâ-maṇḍalêśvara, punisher of hostile kings, champion over kings who break their word, śrî-vîra-Bukka-Râya was ruling the earth,—dispute having arisen between the Jainas and the *bhaktas* (Vaishṇavas), the blessed people (the Jainas) of all the *nâḍus* including Âneyagondi, Hosapaṭṭaṇa, Penuguṇḍe and the city of Kalleha[2] having made petition to Bukka-Râya about the injustice done by the *bhaktas*,—the king, taking the hand of the Jainas and placing it in the hand of the Srîvaishṇavas of the eighteen *nâḍus* including all the *âchâryas* of the places the chief of which are Kôvil,[3] Tirumale,[4] Perumâḷ-kôvil[5] and Tirunârâyaṇapura[6]; all the *samayis*; all the *sâtvikas*; *môshṭikas*[7]; those of the holy service, of the holy feet and of the (holy) water; the forty-eight people; the *sâvanta-bôvas*; and the Tirukula and Jâmbavakula,[8]—and declaring (at the same time) that there was no difference between the Vaishṇava *darśana* (or faith) and the Jaina *darśana*, (decreed as follows):—

This Jaina *darśana* is, as before, entitled to the five great musical instruments and the *kalaśa* (or vase). If loss or advancement should be caused to the Jaina *darśana* through the *bhaktas*, the Vaishṇavas will kindly deem it as loss or advancement caused to their (own *darśana*). The Śrîvaishṇavas will to this effect kindly set up a *śâsana* in all the bastis of the kingdom. For as long as the sun and moon endure the Vaishṇava creed will continue to protect the Jaina *darśana*. The Vaishṇavas and the Jainas are one (body): they must not be viewed as different. Tâtayya of Tirumale, by consent of the blessed people (the Jainas) of the whole kingdom, will, out of the money levied at the rate of one *haṇa* a year for every house according to the door from the Jainas throughout the whole kingdom for the

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[1] The god Ranganâtha of Śrîrangam near Trichinopoly.

[2] Kalya in the Mâgaḍi Taluk of the Bangalore District where there is another version (Mâgaḍi 18) of this inscription.

[3] Śrîrangam.

[4] Tirupati.

[5] Conjeevaram.

[6] Mêlkôṭe in the Seringapatam Taluk of the Mysore District.

[7] Apparently those who subsist on *mushṭi*, a handful of grain given as alms.

[8] The Holeyas and Mâdigas. These are credited with having assisted Râmânujâchârya in recovering the image of Śelvappiḷḷai of Mêlkôṭe from Delhi, whither it had been carried off by the Muhammadans. Hence they have the privilege of entering the temple at Mêlkôṭe once a year to pay their devotions. For an account of the image and its rescue see Buchanan, I, 342.

bodyguard to be appointed by the Vaishṇavas at the holy place Beḷguḷa, appoint twenty servants as a bodyguard for the god, and with the remainder of the money have the dilapidated Jinâlayas (or Jina temples) whitewashed. In this manner, for as long as the sun and moon last, will they without failure pay every year and acquire fame and merit. He who transgresses this rule shall be a traitor to the king, a traitor to the *sangha* and the *samudâya*. If an ascetic or chief of a village destroys this charity, he shall incur the sin of having slaughtered a tawny cow and a Brâhman on the bank of the Ganges. (Usual final imprecatory verse.)

Busuvi-seṭṭi, the good son of Harvi-seṭṭi of Kalleha,[1] having made petition to Bukka-Râya, sent for Tâtayya of Tirumale and had (? the *śâsana*) renovated[2]. And both the *samayas* (creeds) uniting bestowed the dignity of Sangha-nâyaka on Busuvi-seṭṭi.

345 (137).

Date about A.D. 1159.

(Lines 1-21 of this inscription are identical with lines 1-24 of No. 327. They take us down to "like the fiery eye of Śiva" in the description of king Nârasimha I.)

A rain-cloud to the mass of flames of the forest fire the rising pride of enemies, a wide-spread violent storm to the group of lamps the hostile kings, a Garuḍa to the assemblage of serpents the enemies, an elephant to the collection of lotuses the hostile kings, a great thunderbolt to the mountains the enemies, a lion to the rutting elephants the hostile kings,—was Nṛisiṁha. Be it well. When the mahâmaṇḍaḷêśvara who has acquired the band of five great instruments, lord of the excellent city of Dvârâvati, a submarine fire to the ocean the Tuḷuva army, a fire to the forest rival heirs, an elephant to the lotus the Pâṇḍya family, terrible to warriors, hunter of *maṇḍaḷikas*, plunderer of the Chôḷa capital, a Bhîma in battle, a Kâma of the Kali age, rejoicer in making all gifts to gratify groups of bards, obtainer of boons from the goddess Vâsantikâ, sun in the sky of the Yâdava family, crest-jewel on the crowns of *maṇḍaḷikas*, fierce in war, champion over the Malapas, possessor of these and other titles, the illustrious Tribhuvanamalla, capturer of Taḷakâḍu Kongu Nangali Noḷambavâḍi Banavase and Hânungal, Bhujabaḷa-Vîra-Ganga-pratâpa-Hoysaḷa-Nârasimha-Dêva was ruling the empire of the south in peace and wisdom, punishing the wicked and protecting the good—a servant of his father king Vishṇu: To that celebrated king Nârasimha, as Bṛihaspati to Indra, was the general Huḷḷa the honorable minister who suitably managed his affairs. The blameless Yaksharâja, an ornament of the Vâji family, being his father; the well-behaved Lôkâmbike, honored by the world, his mother; Aruha (Jina), whose lotus feet are praised by the host of gods, his god; the crest-jewel of the Yadu kings,

[1] See page 146, note 2.

[2] This probably refers to the setting up of another version of the inscription at Kalleha.

Nârasinga, his lord,—how great was Hullapa? Which mortal can equal Pulla who excels the earth in weight, surpasses the ocean in profundity, rivals Mandara in loftiness, is superior to the celestial tree in extraordinary liberality, and is deeply intent on worshipping the lotus feet of Jinêndra? Served by the host of gods (*otherwise* learned men), following the policy pointed out by the advice of Brihaspati (*otherwise* his guru or spiritual preceptor), destroying the proud enemy Baḷa (*otherwise* the army of proud enemies), rejoicing in assemblies for Jina worship,—bearing (thus) the greatness of Indra, the general and treasurer Hullama, resplendent with great glory, flourished on earth. With all (others), incessant slaughter of living creatures was pastime, uttering lies cleverness of speech, constant seizing of others' property valour, intercourse with others' wives blessedness, inordinate desire intelligence; —who can (then) equal Hulla who protects the jewels religious observances with the guards his good character? If it be asked who at the beginning were firm promoters of the Jina doctrine,—only Râya[1], the excellent minister of king Râchamalla; after him, only Gangaṇa, praised by the learned, the excellent minister of king Vishṇu; and after him again, only Hulla, the excellent minister of king Nṛisimha-Dêva. If any other had such (claim), why not name him? When it is said that the knower of the meaning of the *âgamas* enunciated by Jina, abandoner of all the external world, intent on unparalleled pure meditation, devoid of ignorance, the world-teacher Kukkuṭâsana-Maladhâridêva was himself his *vrata-guru*, who can equal the general Hulla-Râja in meritoriousness?

Delighting in restorations of Jina temples, in assemblies for Jina worship, in gifts to groups of Jaina ascetics, in devotion to the praise of Jina's feet, in hearing holy *purâṇas* of Jina, the general Hulla, praised by the blessed, passes his time thus every day. The strong-minded Hulla renovated beautifully Uppaṭṭâyta's great Jina temple at Bankâpura, which had gone to complete ruin. Moreover in the same place—the completely ruined Jina temple of one formerly known on earth as Kaliviṭa[2] owing to his heroism and lewdness, the firm-minded Hulla, a hero in making gifts and a paramour in union with the lady supreme bliss, caused to be rebuilt as high as Kailâsa. The general Hulla, the sole abode of religious merit, in order that unfailing gifts might with ease be made for as long as the earth and the ocean endure to the assembly of twenty-four Jaina sages in the great holy place Kopaṇa, lovingly granted amidst the plaudits of the whole world *vrittis* which after paying much gold he had purchased from the? residents of that holy place. The general Hulla, favorite of fortune, caused to be erected a splendid Jina temple, from the base to the pinnacle, so as to stand to the end of time, in the original holy place of Kellangeṛe, formerly founded by the Gangas and praised

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[1] Châmuṇḍa-Râya.

[2] A *mahâ sâmanta* Kaliviṭṭa of the Chellakêtana family, who was the governor of the Banavâsi province, is mentioned as a feudatory of the Râshṭrakûṭa king Krishna III in an inscription of A. D. 945. Fleet's *Kanarese Dynasties*, 420.

by the (whole) world, of which by lapse of time only the name remained. Desirous of the five *kalyāṇas*[1], the skilful general Huḷḷa, firm as Mêru, caused to be built five great *vasatis* (Jina temples) in Kellangeṛe. Who is able to extol adequately all the qualities possessed by the general Huḷḷa? Is there any one capable of determining the quantity of all the water in the ocean by measuring it with a *baḷḷa*[2]? Possessed of active good qualities, praised by all the blessed, entertaining no doubt about the meaning of Jina's sayings, of a fame white like the water-lily, the *kunda* flower and the swan, the general Huḷḷa caused indeed to be built in this excellent holy place Beḷguḷa, praised by the world, this temple of Chaturvimśati (twenty-four)-Tîrthakaras. The general Huḷḷa gladly caused this excellent Jina temple to be built with all adjuncts so that people said that it was a charming ornament of Gommaṭapura. Together with its enclosure, dancing hall, two fine strongly built large Jaina dwellings at the sides, and mansion with doorways resplendent with various elegant ornaments of foliage and figures, the matchless temple of Chaturvimśati-Tîrthakaras, resembling a mass of religious merit, was thus completed by Huḷḷa.

Be it well. To describe Nayakîrti-siddhânta-dêva, disciple of Guṇachandra-siddhânta-dêva, an ornament of the Koṇḍakunda line of the Pustaka-gachchha of the Dêsiya-gaṇa of the Mûla-saṅgha: Free from fear and ignorance, a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakîrti, at the mere thought of whom sins departed. On his return from the conquest of the regions, seeing with great regard the Jinas Gômmaṭa and Pârśvanâtha and this temple of Chaturvimśati images, the fearless matchless hero king Narasimha gladly granted for them with obeisance the village Savaṇêṛu so as to continue till the advent of another *kalpa*. Having made the *mahâ-maṇḍalâchârya* Nayakîrti-siddhânta-chakravarti its *âchârya*, the ocean of good qualities, praised by the world, the gentle general Huḷḷa fittingly made over to this Jina temple the lovely village named Savaṇêṛu which he had obtained from king Nârasimha, for as long as the ocean, the sun, the moon and the globe of the earth endure. (Then follow boundaries of the village). The money obtained from this place the *âchârya* of the place shall utilise for the repairs of the *basadis* of this *sthâna*, for the worship and enjoyments of the god, for the servants of the *basadi*, and for gifts of food to the assembly of ascetics. The excellent man who in his time scrupulously protects this (charity) will certainly obtain pure merit and fame; and he who cherishes the wicked thought of destroying this will suffer deep endless (*stops here*).

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[1] See page 70 note 1.

[2] A measure of two seers.

346 (137).

Date about A. D. 1165.

May the birthless Supârsvadêva, honored by the world, grant to the minister Hulla-Râja and his wife Padmâvati long life and increase of prosperity and glory. With the golden lotus her lovely face, with the blue lotuses her eyes, with the lustre the brightness of her pure body, with the pair of the Chakravâka birds her breasts, shines Padmaladêvi, the abode of good fortune and perpetual propitiousness, like a lake of lotuses, the abode of Lakshmi and constant limpidness, in which sports the swan the mind of Hulla-Râja. Fickleness only in her eyes, leanness only in her waist, great redness only in her feet, lips and beautiful hands, hardness only in her breasts, blackness only in her hair, laziness only in her gait; and not in her heart—when this is said, which women can compare with the jewel of women Padmâvati in beauty, character and virtues? Lovely with spreading fame (resembling) the lord of serpents, the milk ocean, the silver mountain (Kailâsa), a white parasol, the Ganges, Śiva's smile, the elephant Airâvata, alum, a bull, a white cloud, due, a pearl necklace, Indra, a white lotus, Balarâma, Sarasvati, a conch, a swan, the moon and the *kunda* flowers; praised by learned men, was the lord of ascetics Bhânukirti. The general Hullapa, praised by the earth, gave, with pouring of water, the village Savanêru to the lord of ascetics Bhânukirti, son of the lord of sages Nayakirti.

347 (137*b*).

Date A. D. 1278.

Be it well. (On the date specified), for the daily anointment of Dêvara-vallabhadêva of Bhandâriy-ayya's basadi, the *mahâ-mandalâchârya* Udayachandra-dêva's disciple Munichandradêva and others granted, as a perpetual endowment, certain sums of money. (Then follows a list of names and amounts.)

Date A. D. 1296.

(On the date specified), the assemblies of the Mûla-sangha, consisting of *mahâ-mandalâchâryas* and *râja-gurus*, having remitted (certain taxes), saying "We will not take any of these—*khâna*, *abhyâgati*, *kataka-sêse*, *basadi* and *mana-kshata*[1], or any others, in respect of the *dêvadâna* wet and dry lands of the gods Gommatadêva, Kamatha-Pârsvadêva, and Dêvaravallabhadêva of Bhandâryayya's basadi, or (of the gods) of other basadis", all the jewel merchants of the holy place Belugula, the *gaudu-prajegal* of ? Kabbâbunâtha-Aruvana, and others granted, for the enjoyments of Dêvaravallabhadêva, the five *gadyânas* which Śambhudêva was unjustly levying as *mala-braya*[2] from that god's (village) Hâduvarahalli, as also the eight rights of possession together with the minor taxes, if any, of that village.

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[1] All the five are names of taxes.

[2] A tax.

348.

Date about A. D. 1250.

This inscription is mostly worn. It seems to give the spiritual succession of a number of Jaina teachers. The names that can be made out are Abhayanandi, Guṇachandra and *Madhyâhnakalpavṛiksha* Vâsupûjya.[1]

349 (138).

Date A. D. 1159.

Praise of the Jina-śâsana. May prosperity be to the sin-destroying doctrine of the Jinêndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May it be well with the Hoysaḷa lineage (*otherwise* bambu) having Yadu for its progenitor (*otherwise* root), the succession of the Kshatriyas the pearls born in which forms the ornament of kings. A sun to the assemblage of lotuses the increase of virtue, a crest-jewel of firm faith (in Jainism), a glorious path to political wisdom, an abode of prowess, a celestial jewel to suppliants, an ornament of the world, the pear king Vinayâditya was born, as the Kaustubha (jewel) in the milk ocean, in the lineage (*otherwise* bambu) named Yâdava. Moreover, by the unfoldment of the lovely pleasure lotus of Lakshmi, by incessant advancement (*otherwise* daily rise), by the removal of the darkness the kings blinded by pride, by the possession of great glory, by the occupation of the circle of the regions, and by the destruction of hostile territory (*otherwise* of the hostile lilies),—this king Vinayâditya obtained renown on the earth, making his name really significant. His dear queen named Kêḷiya, as if created with pleasure by Brahma for himself with the most excellent portions within the three worlds, became the model for Cupid's kingdom. To them was born a son, king Eṛeyanga, lofty in prowess, the glory of the Kshatriya family, of great fame praised by the earth, subduer by his valour of the earth extending as far as the points of the compass. Victorious for ever is the crest-jewel of kings Eṛeyanga, a spring season to the creeper liberality, a moon to the ocean the pleasure of women, a Yama incarnate in battle. Moreover, victorious for ever is the crest-jewel of the Kshatriyas Eṛeyanga, of a fame resembling the autumnal moon, of a form resembling that of Cupid, an Arjuna to the Kurus his enemies, a bridge to the ocean the Kali age. Moreover, victorious for ever is the jewel on the crowns of kings Eṛeyanga, associate of the goddess of Victory, vanquisher of enemies, eminent by his praiseworthy qualities, an abode of great prowess. Moreover, by whom is he not praised, the illustrious king Eṛeyanga, a treasury of the love of Lakshmi, a Brahma in investigating the skill of learned men, a sun in unfolding the lotus the goddess of Victory, an ocean in profundity, a spring season to the creeper the goddess of Fame, possessor of great beauty? Moreover, who is able to praise the sport of the prowess of the

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[1] See *Mysore Archæological Report* for 1911, 49.

arm of king Ereyanga, (which) burnt in a moment Dhârâ, the city of the Mâlava king; speedily put to flight the fierce Chôla army eager for war; destroyed Chakragotta, and routed Kalinga? His queen consort, a Rati in supreme beauty, an abode like Pârvati of world-astonishing blessedness, a Sarasvati in all fine arts, was the meritorious lady named Êchala, a friend of the goddess Fame. Moreover, ever resplendent is Êchala-Dêvi, of a lovely form like that of the victorious elephant ready for Cupid's war, charming with the flag her hair, possessed of the frontal globes her large breasts, and languid with passion. Moreover, as Śachi Indra, as Sîtâ Râma, as Pârvati Śambhu, as Lakshmi Vishnu, that goddess of fortune of Cupid (*i.e.*, Êchala-Dêvi) always gladdens king Ereyanga.

As by Kausalyâ Daśaratha had on earth Râmachandra, as by the lady Dêvaki Vasudêva had Krishna, as by the lady Śachi Indra had Jayanta, by her that king had (a son) Vishnu. When that Vishnu, a moon among kings, rose, the hosts of his enemies (*otherwise* the group of hostile Chakravâka birds) perished, the circuit of the earth (*otherwise* the assemblage of water-lilies) acquired increased splendour, (and) the ocean of pure *dharma* swelled. Moreover, that king Vishnu destroyed Kôyatûr, reduced Konga-Râyarâyapura to ashes, shook Ghattakavâta, and caused the city of Kânchi to tremble. Moreover, king Vishnu reduced to dust the famous fortress of the Virâta king with the tramp of his peerless army, made Vanavâsa dwell in forest, and shook the great Vallûr. Moreover, king Vishnu made the water of the Malaprahârini muddy with the dust from the feet of his army, and sharpened the sword in his hand with the water the blood of Kalapâla. Moreover, though a Parasu-Râma to the Sahasrabhuja (the thousand-armed Kârtavîryârjuna) tree (in the shape of) king Narasimhavarma[1], it is a wonder that king Vishnu destroyed hostile Kshatriyas in battle even a hundred times[2]. A Râhu to the sun the great valour of Adiyama[3], a thunderbolt in splitting the great mountain Chengiri, that king Vishnu obtained again, just like victory over the enemy, the goddess of fortune of Talavanapura (or Talkâd). Moreover, Vishnu, powerful like Yama, striking with his hand, drank up all at once the rolling ocean the army of the Mâlava king, Jagaddêva and others sent by the emperor; and, reducing with his staff-like arm the loftiest mountains to powder, siezed with his sword the earth from the east to the west as far as the Krishnavênnâ. Moreover, a matchless lion to the antelope king Irungôla, an axe in cutting down the group of trees the Kadamba king, displayer of pre-eminent prowess by his acts, was king Vishnu whose qualities it is impossible to describe with words. The lady named Lakshmî-Dêvi, who was Lakshmi herself in removing the distress of all the world and whose limbs were fashioned out of ambrosia, became the abode of affection of that Vishnu, who

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[1] A Chôla feudatory, see No. 240.
[2] Paraśu-Râma destroyed the Kshatriyas only twenty-one times.
[3] Another Chôla feudatory, see No. 240.

was a Vishṇu in destroying the host of demons the arrogant hostile kings and who anointed the walls of the circle of the regions with his pure fame.

To them was born, as Dharmarâja to king Pâṇḍu and Pṛithâ and as Cupid to Vishṇu and Lakshmi, a son Nârasimha, lord of the lady spotless fame which filled the pot in the shape of the mundane egg. Moreover: Barbara, give up your pride; Chôḷa, pile up soon your heap of gold; Chêra, beg for protection; Gauḍa, announce yourself from a distance covering your mouth with a cloth;—thus do irresistible shouts louder than thunder issue incessantly from the heralds at the court of the great king Nṛisimha. Moreover, this king Nârasimha will not at all tolerate prowess in any one other than the lion, majestic lustre in any one other than the sun, liberality (*otherwise* the possession of rut) in any one other than the elephant, fame (*otherwise* an ornament for the elephant's tusk) in any one other than the tusk of elephants, royalty (*otherwise* the possession of the name *râja*) in any one other than the moon, and skill in the use of fearful weapons (*otherwise* the possession of an odd number of arrows) in any one other than Cupid. Moreover: while he, also named *Bhujabaḷa-Vîra-Ganga-pratâpa-Hoysaḷa*, the consort of Châgala-Dêvi, a bright sun to the lotus the Yâdava family, was protecting with great affection the four creeds as the ocean preserves its bounds,—having during an expedition for the conquest of the regions cut down the bambu forest the race of arrogant enemies, he ascended the mountain (Vindhyagiri) as the sun the eastern mountain, bowed in the manner of the flame of the wick of a lamp to the treasure[1] the pair of feet of the southern Kukkuṭêśvara-Jina (Gommaṭêśvara), and saw the Chaturvimśati-Jina temple, a Malaya mountain in producing the sandal tree pure *dharma*, erected, for the prosperity of his kingdom, by his treasurer the *sarvâdhikâri* Huḷḷapa, son of Lôkâmbikâ and Jakkirâja, ? elder brother of even the world-protecting? Lakshmaṇa and Amara, a sun in the sky of the Vâji family, a ruby crown of ministers praised by the world, cleverer than Yôgandharâyaṇa in management of affairs, superior even to Bṛihaspati in knowledge of politics, rejoicing in (bowing to) the feet of Maladhâri-svâmi, a moon in causing to swell the ocean of gifts to all the Jina temples in the Ganga country, who with the abundant water of his pure conduct kept at a distance the stain of men woven by Kali, who rendered the regions white with his fame, and who destroyed proud enemies by the strength of the three constituents of regal power.

After seeing the temple the king lovingly bestowed upon it a second name Bhavya-chûḍâmaṇi after Huḷḷapa's title Samyaktva-chûḍâmaṇi. To provide for gifts and the enjoyment of the good sages residing in the Bhavya-chûḍâmaṇi Jinavasati, for repairs, and for the eight modes of worship? by the saints of Pârśvasvâmi and of lord Kukkuṭêśa, the lord of the three worlds, as if offering his signet-ring

[1] The reference is to the belief that the flame of the wick of a lamp bends towards the spot where there is treasure.

for the rite of marriage with the maiden merit, (on the date specified), affiliating the basti to the Pustaka-gachchha of the Dêśiya-gaṇa of the Mûla-sangha, the Himâlaya mountain Narasimha caused to flow from the deep pool the uplifted water-vessel through the spout Huḷḷa's hand a Ganges stream to the middle of the pond the feet of Chaturvimśati-Jinêśas. King Narasimha, possessed of wealth greater than that of Kubêra, endowed with valour treble that of the lion, who (by his liberality) made Bali, Karṇa, king Śibi and the lord of the Khacharas (Jîmûta-vâhana) look worthless, granted Savaṇêru. (Then follow boundaries of the village, and three usual final verses). Victorious for a long time is the illustrious chief Huḷḷapa whose fame is a copious sandal paste on the body of the lady autumnal moonlight, a splendid silk garment to the wives of the regents of the directions, and a bright whitewash on the mansion of the three worlds. O Huḷḷa, may prosperity be for a long time to you, crest-jewel of the Jainas, a sun to the cluster of lotuses the assemblage of the blessed, an ocean in profundity, a Brahma in all eminent sciences, a moon in causing to swell the milk ocean the Jaina religion, in the interior of the white lotus of whose rising fame the ocean forms a glittering drop of water. (The rest of the inscription is mostly defaced). The minister, *sarvâdhikâri*, senior treasurer, Huḷḷayya, Heggaḍe Lakkayya and others, having made petition to Hoysaḷa-Nârasimha-Dêva, granted during their administration of the tolls certain taxes (named) of Gommaṭapura and certain dues (specified) on various articles of merchandise to provide for the worship of the Chaturvimśati-Tîrthakaras . . . . As the sky shines by the moon, a clear pond by the lotus, the face by the eyes, a garden by the fine mango tree, heaven by Indra, ... so does the Jaina religion shine by the emperor of *saiddhântas* the sage . . . . kîrtidêva: when this is said, what more can a panegyrist say about him? The general Huḷḷa gladly granted Savaṇêru with pouring of water . . . . A sun to the lotuses the blessed, ... a moon in causing to swell the ocean of philosophy, a thunderbolt to the mountain Cupid, the renowned Bhânukîrti-muni (shines) on earth.

350.

Date? A. D. 1317.

This inscription is mostly defaced. It seems to record that the wife of some one who was a lay disciple of Chârukîrti-paṇḍitâchârya of the Koṇḍakunda line of the Pustaka-gachchha of the Dêsiya-gaṇa, and . . . . mi-seṭṭi came to Beḷguḷa and . . . .

351. (139.)

Date A. D. 1119.

Praise of the Jina-śâsana. Be it well In the growing doctrine of Vardhamâna

arose one Koṇḍakunda by name, who moved in the air four inches (above the earth.)[1] In his famous line was born in the celebrated Dêśika-gaṇa the virtuous Dêvêndra-siddhânta-dêva, adored by Dêvêndra. In his line,—a sharp thunderbolt to the mountains hostile disputants, a bee at the lotus the Mûla-sangha, an ornament of the renowned lords of ascetics of the Pustaka-gachchha and Dêśiga-gaṇa, destroyer of Cupid, a moon to the milk ocean the Jinâgama, the lord of ascetics Divâkaraṇandi obtained great celebrity in the world. To say that he was so and so I do not know, I know only this much that he had the greatness of being adored by the three worlds; further, when it is said that Divâkaraṇandidêva-siddhântiga's self-control, character and penance were extraordinary, how can I describe it with one tongue? His disciple: he never once scratched the body when itching was caused by the dirt which covered the whole of it like an armour; he never lay on the side when overcome by sleep; he never said "shut or open the door"; he never spat; he never reposed;—is even the lord of serpents able to describe the assemblage of good qualities of Maḷadhâridêva? His disciple: breaker of the pride of Cupid, an ocean of the doctrine of the Jaina path tender to all living creatures, an enemy of the pleasures of sense, destroyer of wicked *karma*, ever a sun to the lotuses the blessed, Śubhachandradêva-siddhânta-munîndra is extolled by the wide sea-girt earth.

On receiving *dikshe* from the guru to these the illustrious sage Divâkaraṇandi-siddhânta-dêva, Śrîmati-ganti, becoming a treasure of all penance, a celestial jewel of liberality, the chief of the possessors of numerous virtues, the beauty of the face of the ladies compassion, self-restraint and forbearance, (and) a moonlight to the ocean modesty, was ever celebrated in the world, being lovingly praised by the earth. The subduer of the *kashâyas*[2] Śrîmati-ganti, having by severe penance thus obtained name and fame on the earth and having lovingly fixed her mind on the pair of the lotus feet of the great Jinêndra, the lord of the world, attained, by *samâdhi*, a high rank in the abode of gods. (On the date specified), Śrîmati-ganti, ending her life by the rite of *sanyasana*, went to the world of gods. Her good penance being immense, the meritorious Mânkabbe-ganti, adorned with the ornaments good qualities, caused to be set up this epitaph to her great guru. Tenderness to the assemblage of living creatures, great cleverness in (Jaina) philosophy, delight in worthy blessed people, absence of envy towards eminent sages, firmness in severe powerful penance, being in an excessive degree in him, how great was Divâkaraṇandi-vrati among the groups of eminent ascetics!

352 (140).

Date A. D. 1634.

Be it well. (On the date specified), the mahârâjâdhirâja, râja-paramêśvara, a

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[1] See page 110.

[2] These are the four passions—anger, pride, deception and greed.

spear to the heads of hostile kings, an adamantine cage to refugees, a brother to others' wives, remarkable for truth, liberality and prowess, lord of the earth, establisher of the golden *kalaśa* (or pinnacle), emperor of the six *dharmas*, lord of the excellent city of Maiyisûr, Châma-Râju-Voḍeraiya—the *sthânikas*, owing to their troubles, having mortgaged the endowments made for the worship of Gummaṭanâtha-svâmi of Dêvara-Beḷuguḷa to? merchant-householders, and the latter, as mortgage-holders, having enjoyed possession of the same for a long time—holding an enquiry, sent for the merchant-householders who held the mortgages and were in enjoyment of the property, and said "We will discharge the debt granted by you to the *sthânikas*." Thereupon the merchant-householders spoke as follows: "We have, for the spiritual welfare of our parents, made a gift, with pouring of water, of the debt granted by us to the *sthânikas*." All having spoken thus, the king caused this grant to be made, with pouring of water, in the presence of Gummaṭanâtha-svâmi, the god and the guru being witnesses, by the merchant-householders to the *sthânikas*, saying "The *sthânikas* shall as long as the moon and sun endure perform the worship of the god and live happily."

In future any of the *sthânikas* of Beḷuguḷa who mortgages the endowments, or any one who grants a mortgage thereon, shall be an outcaste, and has no claim to the *sthâna* or the property. Should any, in violation of this, either give or receive in mortgage, the kings who happen to rule over this kingdom (shall deal with them properly) and carry on the charity of this god as before. The kings who are indifferent to thus carrying on (the charity) shall incur the sin of having slaughtered one thousand tawny cows and Brâhmans in Vâraṇâsi. Such was the *dharma-śâsana* which was caused to be written and granted. Good fortune.

353[1].

Date A. D. 1810.

(On the date specified), Pûrṇaiya issued an order to Gavuḍaiya, Âmila of Kikkêri, as follows:—

Komâra-heggaḍi of Dharmasthaḷa below the Ghâts, who had been on a visit to Śravaṇa-Baḷaguḷa for paying homage to the god, came to *hajûr* and produced a *sanad* formerly issued by Krishṇa-Râja-Vaḍayar to the effect that the village Kabâḷu in the Kikkêri Tâlûka had been granted for the charities of Dâna-śâle (alms-house), situated near Chikkadêvarâya-kalyâṇi at Śravaṇa-Baḷaguḷa. It is accordingly ordered that this village Kabâḷu, of the present revenue value of 80 *varahas*, should be made over to the party concerned from the year Pramôdûta (1810) in order to provide for the charities of the above-mentioned Dâna-śâle, the worship of Gômaṭêśvara and the expenses of the *maṭha* at Śravaṇa-Baḷaguḷa

[1] This and the succeeding one are *sanads* or grants written on paper.

presided over by the ascetic Chârukîrti-paṇḍitâchârya. Carry out this order without any trouble. Should there be an increase in the income of the village as a result of bringing waste lands under cultivation, of building tanks and ponds, and of introducing ? *râjapattu* into the village, such increase should be utilised only for the purposes noted above, and the *sarkâr* ought not to interfere. Carry out the order without any obstruction. Dated the 28th March 1810.

Carry out the order as noted above. Śrî. Postscript: have this *sanad* entered in the *daftar* and return the original (to the party concerned). Signed *Śrî*[1].

Endorsement: entered in the local register on Friday the tenth lunar day of the dark fortnight of Phâlguṇa.

354[2].

Date A. D. 1830.

I meditate on the goddess Châmuṇḍikâ born from the mass of light issuing from the mouths of Śiva, Vishṇu, Brahma and other gods, whose eight arms glow with dreadful weapons, who pierces with her great trident the roaring Buffalo demon, and who has taken a vow to rid the three worlds of fear. May the cause of all success, the root of all worlds, the faultless authority of all people, the favourite resort of the Vêdas, the glorious perfect supreme Reality, full of the essence of the greatest mercy, grant us joy, and also to you. May the bar-like tusk of the sportive Boar form of Hari, resting on which the Earth, with Mêru as the pinnacle, bore the charm of a parasol, protect us. Obeisance to you, Varâha, lifting the earth in sport, lying in the middle of whose hoof, Mêru looks like a minute grain of dust. May the god with the sportive Boar form, lifting the earth from the ocean, in the shoot of whose single tusk the tortoise looks like a bulbous root, the serpent like a stalk, the elephants of the regions like leaves, Mêru like a bud, the earth like a lotus, and the sky too like a bee,—ever protect the three worlds.

Be it well. (On the date specified), the râjâdhirâja râja-paramêśvara prauḍha-pratâpa apratima-vîra-narapati, *birud-ent-embara-gaṇḍa*, sole hero of the world, a moon to the milk ocean the Yadu race, possessor of the insignia of among others the conch, the discus, the elephant-goad, the axe, the *makara*, the fish, the *śarabha*, he *sâḷva*, the *gaṇḍabhêruṇḍa*, the boar, Hanûmân, Garuḍa and the lion, Krishṇa-Râja-Vaḍayar of Mahîśûr, son of Châma-Râja-Vaḍayar and grandson of Immaḍi Krishṇa-Râja-Vaḍayar of the Âtrêya-sagôtra Âśvalâyana-sûtra and Rik-śâkhâ, seated on the resplendent jewel throne on which Râja-kshitipâla and other paramount kings descended from the lunar race had successively sat in the great Mahîśûra-samsthâna, the abode of the wealth of the Karṇâṭaka country, which was an ornament of all the countries that adorned the whole circle of the earth,—gave

[1] This was the signature of Dewan Pûrṇaiya.

[2] This is the original of the fanciful Sanskrit version printed as No. 141 in the previous edition.

a *śâsana* as follows to the *maṭha* of Chârukîrti-paṇḍitâchârya at Śravaṇa-Beḷagula granting some villages to provide for offerings of rice, lamps and repairs of the temples at Śravaṇa-Beḷagula :—

According to the petition of Lakshmî-paṇḍita of the palace made at *hajûr* to the effect that the present cash grant of 120 *varahas* together with the village Kabbâḷu in the enjoyment of Chârukîrti-paṇḍitâchârya's *maṭha* being insufficient to meet the expenses of offerings of rice and lamps in the 32 temples at Śravaṇa-Beḷagula in Kikkêri Taluk, namely, 8 (on the larger hill) consisting of the Big god and 7 minor temples, 16 on the smaller hill and 8 in the village, and in the *maṭha*, the grant of the village Kabbâḷu to the *maṭha* may be confirmed and that in lieu of the cash grant the three villages—Śravaṇa-Beḷagula, Uttainahaḷḷi and Hosahaḷḷi —may be granted, with exemption from all taxes, for meeting the above-mentioned expenses, it has been ordered that the cash grant should cease and that the three villages named above should be made over to Chârukîrti-paṇḍitâchârya's *maṭha* for meeting the expenses noted above. (Then follow minute details of the items of income of each of the three villages for five years, submitted by the Âmîla of the Taluk with his seal and signature according to orders issued to him). We have issued a *sanad* to the Âmîla of the Taluk intimating that the villages, as described above, together with their hamlets, tanks and ponds, have been granted, exempt from all taxes, in order to provide for offerings of rice, lamps, car festival and annual repairs of the 33 temples, namely, 32 at Śravaṇa-Beḷagula and 1 on the hill at Maleyûr, and directing him to make over the villages to the *maṭha* from the year Vikṛiti (1830) and to treat them as *sarvamânya*. Accordingly you are entitled to all the rights and taxes (many named)[1] within the four boundaries of these three villages except the right to sandal among trees. You are also authorised to receive tolls at the fair held at Śravaṇa-Beḷagula and to use the amount for the service of God. Should there be any additional income by reason of the construction of any new tanks, ponds, channels, dams, etc., or in any other item such as *bâjê-bâbu* (miscellaneous income), you may utilise it, as stated above, for the service of God, etc. (Then follow five usual final verses). Dated the 9th August 1830. The grant was written by the *hajûr* Munshi Aramane Subarâya.

Postscript: in accordance with the above order take possession of these villages comprising 3 principal villages, 2 hamlets, 1 tank and 8 ponds, and producing a revenue of 966⅛ *varahas*, exclusive of former grants, provide for lamps, offerings of rice, festivals, etc., of the temples and enjoy the villages as tax-free property[2]. Signed *Śṛî-Krishṇa.*

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[1] Wet land, dry land, house-tax, red thread, pile of salt-earth, the wild date tree, *pura-varga*, plough-tax, *nâma-kâṇike*, *guru-kâṇike*, *kâṇike*, *bêḍike*, taxes on iron, sugarcane-mill and cotton, *mârga-karagapaḍi*, tolls, *pommu*, *jâtikûṭa*, *samayâchâra*, grass-tax, *charâdâya*, *horâdâya*, *ûge-maḍḍi*, *patanga*, *poppaḷi*, *giḍa-gâvalu*, *Brâhmaṇa-nivêśana*, *Śûdra-nivêśana* *soppina-tôṭa*, *tippe-haḷḷa* *maravaḷi* except sandal, fruit trees and *maddika*.

[2] This portion appears to be in the hand-writing of the donor

355.

Date A.D. 1857.

Obeisance to Anantanâtha. (On the date specified)[1], in the excellent city of Beḷguḷa renowned as the Southern Kâśi, for the *śrivihâra* festival in Bhaṇḍâra-basti, and as a means of destroying succession of births and obtaining his true state (*i.e.*, final emancipation), was this image of Anantanâtha set up and consecrated by Dharaṇêndra-śâstri, a resident of lovely Kumbhakôṇa, in fulfilment of the desire of Sanmatisâgara-varṇi, disciple of the king of gurus Chârukirti. Obeisance to the Five Gurus.

356.

Date A.D. 1858.

Obesiance to Gômaṭêśa. (On the date specified)[2], in Beḷguḷa *alias* the Southern Kâśi, for daily worship and the *śrivihâra* great festival in Bhaṇḍâra-basti, was this image of Gômaṭêśvara-svâmi set up after consecration by the *śrâvakas* or laymen Gôpâla and Âdinâtha, residents of Tañjapuri (Tanjore), for the fulfilment of the desire of Sanmatisâgara-varṇi, chief disciple of the great *âchârya* Chârukirti-paṇḍita. May there be prosperity.

357.

Date A. D. 1858.

Tamil.—(On the date specified), for daily worship in the *maṭha* at Beḷguḷa, this image of the Pañcha-Paramêshṭhis[3] was presented by Perumâḷ-śrâvaka of Tañja-nagaram. May uninterrupted prosperity increase.

358.

Date about A. D. 1850.

Tamil.—The Gaṇadhara Vṛishabhasêna and the emperor Bharatêśvara; the Gaṇadhara Gautama and the mahâmaṇḍalêśvara Śrêṇika. (In Kannaḍa) The gift of Padumaiya, a resident of Kaḷasa.

359.

Date about A. D. 1850.

Tamil.—This was presented to the *maṭha* at Beḷiguḷa by Padmâvatiyammâḷ, wife of Śinnu-mudaliyâr of Mannârkôvil. Good fortune.

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[1] The inscription is dated in both the Mahâvira and Śaka eras, the former dating from the *nirvâṇa* or death of Mahâvira. 2519 of the Mahâvira era is said to correspond to 1778 of the Śaka era.

[2] See note 1 above.

[3] See page 44, note 1.

360.

Date about A. D. 1850.

Be it well. This is the gift of Ajjikâ of Tachchûru to the *matha* at Beḷguḷa.

361.

Date A. D. 1858.

Tamil.—(On the date specified)[1], on account of the completion of the Ananta vow in Bhaṇḍâra-basti in the city of Beḷguḷa, the images of the fourteen Jinas beginning with Vṛishabha and ending with Ananta-tîrthakara were presented by Śattiram Appâvu-śrâvakar of Tañja-nagaram. May uninterrupted prosperity increase.

362 (142).

Date A. D. 1643.

(On the date specified), the wise emperor of *Traividyas*[2], the ascetic Chârukîrti-paṇḍita went to the city of *svarga*.

363.

Date about A. D. 1300.

The boundary of (the land belonging to) Châmuṇḍarâya-basti.

364.

Date about A. D. 1300.

The tank of Nagara-Jinâlaya.

365.

Date about A. D. 1680.

The *kalyâṇi* or pond of Chikkadêva-Râjêndra-mahâsvâmi.

366.

Date about A. D. 1117.

This inscription is fragmentary: it merely gives the name and titles of the Hoysaḷa king Vishṇuvardhana.

367.

Date about A. D. 1120.

Praise of the Jina-śâsana. Jakkamavve, lay disciple of Śubhachandra-siddhânta-dêva of the Pustaka-gachchha of the Dêśiya-gaṇa of the Mûla-sangha, wife

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[1] See page 159, note 1.
[2] See page 28, note 9.

of the elder brother of the general Ganga-Râja and mother of the general Boppadêva, having observed the vow (known as) *môksha-tiḷaka*, caused? the god to be carved on the boulder Nômbare (*Nômbare-nayaṇada-dêvaru*) and had it consecrated. Good fortune.

368.

Date about A. D. 1120.

Be it well. Jakkimavve, lay disciple of Śubhachandra-dêva and wife of the elder brother of the great puissant general Gangapayya, lay disciple of Śubhachandra-siddhânta-dêva, having caused a tank to be built, had? the god carved on the boulder (*nayaṇada-dêvaru*). Good fortune.

369.

Date about A. D. 1673.

The way to Puṭṭasâmi's (son) Chennaṇa's pond.

370.

Date about A. D. 1673.

The way to Chennaṇa's pond.

371.

Date about A. D. 1673.

The milk pond of Chennaṇa, son of Puṭṭasâmi-seṭṭi.

372.

Date about A. D. 1673.

The nectar pond of Chennaṇa.

373.

Date about A. D. 1673.

The Gangâ-Bhavâni pond of Chennaṇa.

374.

Date about A. D. 1673.

The Âdi-tîrtha pond of Chennaṇa, son of Puṭṭasâmi-seṭṭi and younger brother of Chikaṇa. Victory!

375 (123).

Date about A. D. 1673.

The *maṇṭapa* or hall and the Âdi-tîrtha pond of Chennaṇa, son of Puṭṭasâmi-seṭṭi and Dêvîramma. Is this a milk pond or a nectar pond? Is this the river

Ganges, the Tungabhadrâ or Mangalagauri? Is this Vṛindâvana or a pleasure garden? Ah! ah! Excellent *tîrtha*, excellent *tîrtha*. Victory! Victory!

376.

Date ? A.D. 1146.

The *mahâ-maṇḍalâchârya* Hiriya (Senior) Nayakîrtidêva and Chikka (Junior) Nayakîrtidêva will maintain, for as long as the moon sun and stars endure, the grant made by . . . . . . for the eight kinds of worship of Gommaṭadêva. Good fortune. (On the date specified), a grant of land . . . (was made) by . . . . . . for the Twenty-four Tîrthakaras of the enclosure of Chandradêva, disciple of the *mahâ-maṇḍalâchârya* Hiriya Nayakîrtidêva.

377 (143).

Date about A.D. 1120.

Be it well. While the kingdom of the capturer of Taḷakâḍu, Bhujabaḷa-Vîra-Ganga-Poysaḷa-Dêva, and of the senior general (*hiriya daṇḍanâyaka*)[1] was increasing in prosperity, Chaladankarâva Heḍe-jîya, Machi-seṭṭi, son of Râvabe (wife) of Beṭṭi-seṭṭi who was the son of Gavare-seṭṭi. Jakki-seṭṭi's sons Madi-seṭṭi and Machi-seṭṭi, and others, having observed the ? pit to the right of Gômaṭêśvaradêva, ... with pleasure . . . . . for a load carried on the head from the month Chaitra of the year . . . . .

480[2].

Date A.D. 1858.

Tamil.—Obeisance to Vardhamâna. (On the date specified)[3], for daily worship in the *maṭha* at Beḷguḷa and in fulfilment of the desire of Sanmatisâgara-varṇi, was this image of Vîra-Vardhamâna-svâmi presented by Appâsâmi of Śeṇṇiyambâkkam in the Kañchi country. May uninterrupted prosperity increase.

481.

Date A.D. 1857.

Obeisance to Chandranâtha. (On the date specified)[3], in the *maṭha* in the city of Beḷguḷa renowned as the Southern Kâśi, for daily worship, and for burning up the forest of the five *samsâras* or cycles of existence and obtaining her true state and bliss, was this fine image of Chandranâtha-Jina set up after consecration by the

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[1] The reference is evidently to Ganga-Râja

[2] The inscriptions that were latterly found at the same village are also taken up for translation here.

[3] See page 159, note 1.

fortunate *śrâvaki* or laywoman Nekkâ, a resident of Kumbhakôṇa, in fulfilment of the desire of Sanmatisâgara-varṇi, disciple of the king of gurus Chârukîrti. May there be prosperity.

482.

Date A.D. 1857.

Obeisance to Nêminâtha. (On the date specified)[1], in the excellent city of Beḷguḷa renowned as the Southern Kâśi, for the *śrîvihâra* festival in Bhaṇḍâra-basti, and as a means of putting out the forest fire of endless births and obtaining bliss, was this image of Nêminâtha set up and consecrated by Śâttaṇṇa-śrêshṭhi, a resident of lovely Kumbhakôṇa, in fulfilment of the desire of Sanmatisâgara-varṇi, disciple of the king of gurus Chârukîrti.

483.

Date A. D. 1519.

(On the date specified)[2], for the welfare of Sônîsthâ, his wife Dharmâyî and their son Singhârî, was this image of Śîtalanâtha caused to be made by Vilasâ-muskari.

484.

Date about A. D. 1080.

Mâḷabbe, lay disciple of Dêvaṇandi-bhaṭṭâraka, presented (this image) to the Tîrthada-basadi at Kaḍasatavâdi.

485.

Date about A. D. 1080.

Kaṇṇabe-kanti presented (this image) to the Tîrthada-basadi at Kaḷasatavâdi.

486.

Date about A. D. 1200.

Mallishêṇa (name of a vistor).

487.

Date about A. D. 1300.

Vîraṇṇa (name of a visitor).

488.

Date about A. D. 1673.

The pond of Chennaṇa, younger brother of Chikaṇa.

489.

Date about A. D. 1673.

The *manṭapa* or hall, pond and garden of Puṭasâmi's (son) Chennaṇa.

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[1] See page 159, Note 1.

[2] The inscription is dated in both the Vikrama and Śaka eras.

490.

Date about A. D. 1673.

Same as No. 488.

493[1].

Date about A. D. 1200.

The milk spring.

494.

Date about A. D. 1300.

The boundary of Jinanâthapura.

500[1].

Date A. D. 1881.

(On the date specified), (this car) was presented by *Jinnama, wife of the elder* brother of Râyaṇṇa-śeṭṭi, a resident of Vîrarâjêndrapyâṭe.

INSCRIPTIONS IN ADJACENT VILLAGES.

378.

Date about A. D. 1015.

This inscription is very much worn. The first part refers to a fierce battle between the Chôḷas under Chôḷa-Permaḍi and the Gangas, while the latter portion records that some one, worshipping Jina, expired by the rite of *sanyasana*.

379.

Date A. D. 1632.

May there be prosperity. Be it well. (On the date specified), Pâḷeḍa-Padumaṇṇa, son of Narla-Mali-seṭṭi of the Kammamenya-Lôhita-gôtra, renovated this *basti* and consecrated it. Good fortune.

380.

Date about A. D. 1200.

Be it well. The general Vasudhaika-bândhava Śrîkaraṇada Rêchimayya, having set up the god Śantinâtha, made over (the *basti*), with pouring of water, to Sâgaraṇandi-siddhânta-dêva, disciple of Śubhachandra-traividya-dêva who was the disciple of Mâghanandi-siddhânta-dêva connected with the Sâvanta-basadi of Kollâpura which belonged to the Koṇḍakunda line of the Pustaka-gachchha of the Dêśiya-gaṇa of the Mûla-sangha.

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[1] See page 162, note 2.

381.

Date about A. D. 1500.

The *kodagi* house of Sangamadêva.

382.

Date about A. D. 1150.

Trikâla-yôgi was at the foot of the tree. Abhayadêva of the Mûla-sangha. . . . . . .

383.

Date A. D. 1889.

Be it well. (On the date specified), this image was caused to be set up for the increase of spiritual welfare of Bhujabalaiya of the Mêrugiri-gôtra, who was a resident of Belgula.

384 (144).

Date about A. D. 1135.

Praise of the Jina-sâsana. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. Be it well. When the refuge of the whole world, favorite of earth and fortune, mahârâjâdhirâja, paramêsvara, parama-bhattâraka, glory of the Satyâsraya family, ornament of the Châlukyas, Tribhuvanamalla-Dêva's sovereignty was continually increasing, to last as long as the moon, sun and stars:—

King Vinayâditya, praised by people, sun in the sky of the Yâdava family, obtained renown in the whole sea-girt earth as a walker in the path of Manu. His son: Ereyanga-Poysala, having chased hostile kings in battle and conquered them with determination and having (thus) become an abode of valour, ruled the kingdom in peace. That famous king Eraga's son, destroyer of powerful enemies, lord of the whole earth, a Karna to the assemblage of suppliants, was the world-renowned king Ballâla. His younger brother: king Vishnuvardhana, a lion among men, having brought into complete subjection the Kongu Seven and the Male Seven, captured countries as far as Lokkigundi. Be it well. When the mahâ-mandalêsvara who has acquired the band of five great instruments, lord of the excellent city of Dvâravati, sun in the sky of the Yâdava family, crest-jewel of rectitude, champion over the Malapas, a sun among kings, having captured Talakâdu Kongu Nangali Koyatûr Tereyûr Uchchangi Taleyûr Pombuchcha and other hill fortresses, was protecting the Gangavâdi Ninety-six Thousand and ruling the kingdom in peace—his servants: Mâramayya, son of Nâgavarma, was a prominent follower of the Jinadharma; his son, praised by the world, was the stainless Êchi-Râja of the pure Kaundinya-gôtra; his dear wife was Pôchikabbe; to them were gladly born

Bamma-chamûpa and the valiant Ganga-daṇḍâdhipa. Possessing the assemblage of qualities, namely, heroism, daring, greatness, truth, manliness, firmness of character,? propriety, purity, liberality and valour, which seemed to abide in him alone, gratifying the groups of bards of the (whole) world by making gifts, saying "Who wants which "?, Ganga-Râja shone on earth by the greatness of his munificence. Seizing Taḷakâḍu, taking possession similarly of Kongu, chasing away Jam...., pulling out Chengiri by the strength of his arm, making the abode of Yama a home for Narasinga, the general Ganga, a lion to the deer the assemblage of enemies, took Ganga-maṇḍala and made it subject to the orders of king Vishṇu. His elder brother: the blameless general Bamma, a bee at the lotus feet of Jinapati. was known as the lord of the lady fame pervading the circle of the regions, as the lord of those that take delight in making gifts, as the lord of wealth and as the lord of learning. His wife: her refúge being the supreme Jina, her guru Bhânukîrti-dêva, her husband the causer of prosperity Bammadêva, Bâgaṇabbe obtained renown. From the womb of that fortunate lady was born the mine of beauty, worthy to be honoured by all the blessed, the general Êcha of a fame brilliant like the moon. The general Êcha lovingly caused to be erected, amidst the plaudits of the earth and the sportive spread of his fame, Jina temples in Kopaṇa and other holy places and in Beḷguḷa of great celebrity, which, people said, captivated with their richly sculptured walls the hearts of the spectators. After living for a long time in happiness, delighting in bestowing gifts and rejoicing in the advancement of the Jina-dharma, he quitted the body by the right of *sanyâsana* and became a dweller in the world of gods.

Meanwhile, chasing and putting to flight arrogant adversaries who were thorns to the country, driving out the Kongas by the strength of his arm, putting to flight and routing hostile kings, and bringing other countries into subjection to his lord, the general Boppa, the eldest son of the valiant Ganga, thus became an abode of valour in the world. Be it well. The *mahâ-sâmantâdhipati* who has acquired the band of five great instruments, *mahâ-prachaṇḍa-daṇḍanâyaka*, causer of terror to enemies, a millstone to traitors, a Jattalaṭṭa in war, a Vatsarâja (in managing) horses, a Cupid to women, purifier of his family, a friend to learned men, the general Boppadêva, as an act of reverence, set up an epitaph to his elder brother[1] the general Êchi-Râja, and, for the repairs of the *basadi* which he had caused to be made and for gifts of food in it, granted, with pouring of water, in Gangasamudra ten *khaṇḍugas* of wet land, a flower garden and the small tank to the east of the *basadi*, and the dry lands of the Bekka tank to Mâdhavachandra-dêva, disciple of his own guru Śubhachandra-siddhânta-dêva of the Pustaka-gachcha of the Dêsigagaṇa of the Mûla-sangha. (Usual final verse). To be brief, Êchikabbe, wife of Êchi-Râja of wide-spread fame, was a match and equal to Site and Rukmiṇi; are there

[1] Properly first cousin.

any others on earth who can be a match and equal to her in beauty? Êchabbe bestowed gifts like Attimabbarasi,[1] saying "Who wants which"?, so that people said that there were no women who could equal her in liberality and self-respect. . . . . . The *daṇḍanayakiti* Êchikabbe, lay disciple of Śubhachandra-siddhânta-dêva, and her mother-in-law Bhâgaṇabbe set up this inscription, performed great worship and gifts and granted a cocoanut garden. Good fortune.

385.

Date? A. D. 1190.

(On the day specified), Nayakîrtidêva, disciple of the *mahâ-maṇḍalâchârya râja-guru* Hiriya (Senior) Nayakîrtidêva, granted, with pouring of water, 2 *salages* of wet land in the garden behind Hiriya Jakkiyavve's tank to provide for the eight kinds of worship of Chenna-Pârśvadêva of the *basadi* caused to be built by his guru at Bekka. Good fortune.

386.

Date about A.D. 1200.

(This inscription is fragmentary).

. . . . the *nâḍu* and the group of *prabhus* having thus assembled made a grant to continue for as long as the ocean, the Mêru mountain, the moon, the sun and the earth endure. Those who destroy this charity shall incur the great sin[2] of having slaughtered on the banks of the Ganges seven crores of sages, tawny cows and Brâhmans.

387.

Date about A. D. 1300.

By order of Singyapa-nâyaka's son, the *prabhus* including Guruvapa and Sôvapa of Bekka granted this land for Châmuṇḍarâya-basti.

388.

Date about A. D. 1117.

Vishṇuvardhana-Dêva's senior general *svâmidrôha-gharaṭṭa* (a millstone to traitors to his lord) Gangapayya made Jinanâthapura at the holy place Beḷguḷa . . . . the *koḷaga* called Drôhagharaṭṭa . . . . the exemption granted by Vishṇuvardhana-Dêva. The arrow shot by Drôhagharaṭṭa.

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[1] See page 40, note 2.

[2] The word used is *Brahma-hati i.e.*, Brâhmanicide.

389.

Date A. D. 1213.

Obeisance to the Siddhas. Be it well. To describe the *mahâ-mandalâchârya râja-guru* Nêmichandra-pandita-dêva of Belikumba: The world honors the moon to the oceàn of learned men, the sage Nêmichandra, as one skilled in the investigation of the *âgamas* of the supreme Jinêśvara, as one full of the assemblage of spiritual qualities, as a moon to the lilies his followers desirous of the highest bliss, and as one illuminating the world by his matchless undecaying fame. To describe the character of his dear disciple Bâlachandra-dêva's son: . . . . eloquence, liberality and pure conduct . . . . . . in the world . . . . was endowed with beauty and youth . . . . the ornament of the world Bâlachandra . . . . . . had an attack of severe fever . . . . at dawn on the date specified, uttering the five salutations, died by (the rite of) *sanyasana* and became the beloved of the celestial nymphs . . . . On the spot where Bâlachandradêva's son's body was cremated, Bairôja was directed to build this *śilâkûṭa* or stone-house as an act of reverence . . . . the virtuous woman Kâlabbe, an equal of Sîte, Rukmiṇi and Rati, at dawn on the day specified in the year Bhâva (1214), attained *svarga* after obtaining *samâdhi* by the rite of *sellêkhana*. (Obeisance) to Śântinâtha.

390.

Date A. D. 1673.

(On the date specified), Chennaṇa, son of Puṭasâmi-seṭṭi, granted the village Jinneyanahaḷḷi to provide for the daily worship and festivals of Samudrâdhîśvarasvâmi and for the maintenance of the pond, garden and *maṇṭapa*[1]. Good fortune.

391.

Date about A. D. 1300.

Same as No. 363.

392.

Date about A. D. 1650.

This inscription is mostly defaced. It seems to record the grant of a garden as a *koḍagi* to Sankaṇṇa and Chikka Sankaṇṇa.

393.

Date about A. D. 1500.

This Nandi (pillar) was caused to be made by Mâdeya-nâyaka, son of . . . . ya-nâyaka.

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[1] See No. 489, on page 163.

394.

Date? A. D. 884.

Be it well. In the 15th year of the coronation of Satyavâkya Permanaḍi, Bidiyâyta, son of Maḻtiyara-Bûvayya, rescuing cattle, fought, fell and ascended to heaven. The husband of the daughter of Seṭṭhitti (? wife of a *seṭṭi* or merchant) . . . .

395.

Date about A. D. 1500.

Nâga-gonḍa, son of Chennaṇa-gaunḍa of Beḷuguḷa-nâḍu, and the *gavuḍugaḷ* including Kalla-gonḍa and Baira-gonḍa of Muttaga Honna . . ḷi, who were lay disciples of Panḍitadêva, granted to the basti caused to be built by Mangâyi these wet and dry lands of Voḍḍarakaṭṭe. Those who violate this charity shall incur the sin of having slaughtered a thousand tawny cows at Vâraṇâsi. Good fortune.

396.

Date about A. D. 1300.

Same as Nos. 363 and 391.

397.

Date? A. D. 1179[1].

Praise of the Jina-śâsana. Obeisance to the Siddhas. Obeisance to Vîtarâga. Obeisance to the Arhats. Be it well. The Ganga kingdom was brought into existence by the lord of sages Simhaṇandi of the celebrated Dêśika-gaṇa named (after) Konḍakunda.

(Lines 5-40 of this inscription, giving an account of Ganga-Râja, are identical with lines 5-36 of No. 240.)

Having thus received (Gôvindavâḍi), he (Ganga-Râja) granted it for the worship of the god Pârśva and for the god Kukkuṭêśvara. (On the date specified), the grant was made after washing the feet of Subhachandra-siddhânti-dêva. (Then follow details of boundaries of the village Gôvindavâḍi) . . . . Malli-seṭṭi, the *paṭṭanasvâmi* of Gommaṭapura, Ganḍanârâyaṇa-seṭṭi and the group of chief merchants, having assembled, made this agreement. Those who protect this charity will obtain great merit. This stone inscription always proclaims thus:—May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kuru-kshêtra and in Vâraṇâsi seven

[1] This date is too late for Ganga-Râja; also for the engraver Gangâchâri, whose date, as given in No. 67 of which also he was the engraver, is 1129.

crores of eminent sages, tawny cows and men learned in the Vêdas. The engraver was Gangâchâri, an ornament to the face of titled sculptors.

398.

Date about A. D. 1120.

The wet land granted for . . risidêva . . . . Kavi-seṭi also granted 1 *salage* and 1 *koḷaga* of wet land.

399.

Date about A. D. 1120.

Śrî-Vṛishabhasvâmi (label on the pedestal of the image).

400.

Date about A. D. 1120.

Jakkiyavve-daṇḍanâyakiti, lay disciple of Śubhachandra-siddhânta-dêva of the Pustaka-gachchha of the Dêsi-gaṇa of the Mûla-sangha, having set up the god . . . . . . ṭa at Sâhaḷi, ... granted 1 *salage* and 5 *koḷagas* of dry land at . . . . and 1 *koḷaga* (of wet land) and 1 *khaṇḍuga* of dry land at Gôvindavâḍi.

401.

Date A. D. 1672.

May there be prosperity. Praise of Śambhu. (On the date specified), Dêva-Râjaya of Maisûru . . . granted the village Râgibommenahaḷi for (the maintenance of) a feeding-house for Brâhmaṇas . . . .

402.

Date A. D. 1138.

Praise of Śambhu. Be it well. When . . . . Tribhuvanamalla, capturer of Taḷakâḍu Kongu . . . and Banavâse, Bhujabaḷa-Vîra-Ganga-Hoysaḷa-Deva's victorious sovereignty was continually increasing, to last as long as the moon, sun and stars:— . . . . at Bimmayanahaḷḷi . . . . Hoysaḷa-seṭṭi's son . . . . kâra-seṭṭi, Mâdi-gavuṇḍa's son Malla-gavuṇḍa and . . . . gavuṇḍa . . . . Kiriya Basavâchâri, fearful of mundane existence, caused a tank to be built and a temple to be erected, and becoming an ascetic, was protecting the charity. His younger brother was Chauḍâchâri whose sons were Hoysaḷâchâri, Kunnâchâri, Adaḷâchâri, Bibbâchâri and Mâdâchâri. (On the date specified), to provide for the bath and offerings of that god, Malla-gavuṇḍa., his maternal uncle (or father-in-law) Bichagavuṇḍa and others granted below that tank 4 *khaṇḍugas* of wet land and 1 *khaṇḍuga* of dry land. Those who carry on this charity will obtain the merit of

having bestowed at Kuru-kshêtra and Vâraṇâsi a thousand tawny cows on men who have mastered the Vêdas. (Usual final verse). Maulâchâri and his son-in-law Katâchâri made this god.

403.

Date about A. D. 1500.

Those who seize this dry field shall incur the sin of having killed their mothers at Varaṇasi.

404.

Date ? A. D. 1287.

Be it well. (On the day specified), ... ? Pemmaṇṇa fought and fell during a cattle-raid . . . . making him a resident of *svarga*, caused to be set up this *bîragalu* as an act of reverence. Good fortune.

405.

Date ? A. D. 1333.

Be it well. (On the day specified), the possessor of all titles Kêta-gavuḍa, son of Chêcha-gavuḍa of Voḍarahaḷi, having fought in a battle with the Turakas and attained *svarga*, his sons Âlappa and Bayireya caused this *bîragalu* to be set up.

406.

Date ? A. D. 1600.

(On the day specified), Tirumalarâja-nâyaka, son of Dâsapa-nâyaka of Nuguhaḷi, granted, for the spiritual merit of Dâsapa-nâyaka, Dâsapura to . . . . Gangapadêva . . . . of Kikêri. Signature of Hiri Tirumalarâjaya. He who violates this shall incur the sin of having killed his father and mother at Kâśi.

407.

Date about A. D. 1250.

(On the day specified), the *mahâ-maṇḍaḷâchârya* Nêmichandra-paṇḍita-dêva, ... the *paṭṭaṇasvâmi* Nâgadêva-heggaḍe and Kencha-gauḍa granted this deed (*paṭaḷe*) to Mâra-gauḍa to the effect that for having built a tank he was to enjoy to posterity Muttêri-sîme to the west of the dry land for which he was paying an assessment of 5 *haṇas* . . . . He who destroys this (shall incur the sin of having) killed a tawny cow.

W D 2697—GPB—300—24-11-21.

INSCRIPTIONS AT ŚRAVAṆA BEḶGOḶA.

ಶ್ರವಣಬೆಳ್ಗೊಳದ ಶಾಸನಗಳು.

ಚಿಕ್ಕಬೆಟ್ಟ.

ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯಮೇಲೆ.

1

1 * ಸಿದ್ಧಮ್ * ಸ್ವಸ್ತಿ || ಜಿತಮ್ಭಗವತಾಶ್ರೀಮದ್ಧರ್ಮ್ಮತೀರ್ತ್ಥವಿಧಾಯಿನಾ
ವರ್ದ್ಧಮಾನೇನಸಮ್ಪ್ರಾಪ್ತಸಿದ್ಧಿಸೌಖ್ಯಾಮೃತಾತ್ಮನಾ
ಲೋಕಾಲೋಕದ್ವಯಾಧಾರಮ್ವಸ್ತುಸ್ಥಾಸ್ನುಚರಿಷ್ಣುವಾ
ಸಂವಿದಾಲೋಕಶಕ್ತಿಸ್ಸ್ವಾವ್ಯಶ್ನುತೇಯಸ್ಯಕೇವಲಾ ||

2 ಜಗತ್ಯಚಿನ್ತ್ಯಮಾಹಾತ್ಮ್ಯಪೂಜಾತಿಶಯಮೀಯುಷಃ
ತೀರ್ತ್ಥಕೃನ್ನಾಮಪುಣ್ಯೌಘಮಹಾರ್ಹನ್ತ್ಯಮುಪೇಯುಷಃ
ತದನುಶ್ರೀವಿಶಾಲಯಮ್ಜಯತ್ಯದ್ಯಜಗದ್ಧಿತಮ್
ತಸ್ಯಶಾಸನಮವ್ಯಾಜಮ್ಪ್ರವಾದಿಮತಶಾಸನಮ್ ||

3 ಅಥಖಲುಸಕಲಜಗದುದಯಕರಣೋದಿತನಿರತಿಶಯಗುಣಾಸ್ಪದೀಭೂತಪರಮಜಿನಶಾಸನಸರಸ್ಸಮಭಿವರ್ದ್ಧಿತಭವ್ಯಜನ
ಕಮಲವಿಕಸನವಿತಿಮಿರಗುಣಕಿರಣಸಹಸ್ರಮಹೋತಿಮಹಾವೀರಸವಿತರಿಪರಿನಿರ್ವೃತೇ ||

4 ಭಗವತ್ಪರಮರ್ಷಿಗೌತಮಗಣಧರಸಾಕ್ಷಾಚ್ಛಿಷ್ಯಲೋಹಾರ್ಯ್ಯಜಮ್ಬುವಿಷ್ಣುದೇವಾಪರಾಜಿತಗೋವರ್ದ್ಧನಭದ್ರಬಾಹುವಿಶಾ
ಖಪ್ರೋಷ್ಠಿಲಕೃತ್ತಿಕಾರ್ಯ್ಯಜಯನಾಮಸಿದ್ಧಾರ್ತ್ಥಧೃತಿಷೇಣಬುದ್ಧಿಲಾದಿಗುರುಪರಮ್ಪರೀಣಕ್ಕ್ರಮಾಭ್ಯಾಗತ ||

5 ಮಹಾಪುರುಷಸನ್ತತಿಸಮವದ್ಯೋತಿತಾನ್ವಯಭದ್ರಬಾಹುಸ್ವಾಮಿನಾಉಜ್ಜಯನ್ಯಾಮಷ್ಟಾಙ್ಗಮಹಾನಿಮಿತ್ತತತ್ವಜ್ಞೇನ
ತ್ರೈಕಾಲ್ಯದರ್ಶಿನಾನಿಮಿತ್ತೇನದ್ವಾದಶಸಂವತ್ಸರಕಾಲವೈಷಮ್ಯಮುಪಲಭ್ಯಕಥಿತೇಸರ್ವ್ವಸ್ಸಙ್ಘಉತ್ತರಾಪಥಾ
ದ್ದಕ್ಷಿಣಾ ||

6 ಪಥಮ್ಪ್ರಸ್ಥಿತಃಕ್ರಮೇಣೈವಜನಪದಮನೇಕಗ್ರಾಮಶತಸಂಖ್ಯಮ್ಮುದಿತಜನಧನಕನಕಸಸ್ಯಗೋಮಹಿಷಾಜಾವಿಕುಲಸ
ಮಾಕೀರ್ಣ್ಣಮ್ಪ್ರಾಪ್ತವಾನತಃಆಚಾರ್ಯ್ಯಃಪ್ರಭಾಚನ್ದ್ರೋನಾಮಾವನಿತಲಲಲಾಮಭೂತೇಥಾಸ್ಮಿನ್ಕಟವಪ್ರನಾಮ||

7 ಕೋಪಲಕ್ಷಿತೇವಿವಿಧತರುವರಕುಸುಮದಲಾವಲಿವಿರಚನಾಶಬಲವಿಪುಲಸಜಲಜಲದನಿವಹನೀಲೋಪಲತಲೇವರಾಹದ್ವೀಪಿ
ವ್ಯಾಘ್ರರ್ಕ್ಷತರಕ್ಷುವ್ಯಾಳಮೃಗಕುಲೋಪಚಿತೋಪತ್ಯಕಕನ್ದರದರೀಮಹಾಗುಹಾ ||

8 ಗಹನಾಭೋಗವತಿಸಮುತ್ತುಙ್ಗಶೃಙ್ಗೇಶಿಖರಿಣಿಜೀವಿತಶೇಷಮಲ್ಪತರಕಾಲಮವಬುದ್ಧ್ಯ[ತ್ರ]ನಃಸುಚ[ರಿ]ತತಪಸ್ಸಮಾ
ಧಿಮಾರಾಧಯಿತುಮಾಪೃಚ್ಛ್ಯನಿರವಶೇಷೇಣಸಙ್ಘಂವಿಸೃಜ್ಯಶಿಷ್ಯೇಣೈಕೇನಪೃಥುಲತರಾಸ್ತೀರ್ಣ್ಣ ||

9 ತಲಾಸುಶಿಲಾಸುಶೀತಲಾಸುಸ್ವದೇಹಂ ಸನ್ನ್ಯಸ್ಯಾರಾಧಿತವಾನ್ಕ್ರಮೇಣ ಸಪ್ತಶತಮೃಷೀಣಾಮಾರಾಧಿತಮಿತಿಜಯತುಜಿನ
ಶಾಸನಮಿತಿ ||

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* ಈ ಗುರುತುಗಳ ಮಧ್ಯೇ ಇರುವ ಅಕ್ಷರಗಳು 6 ನೆಯ ಪಙ್ಕ್ತಿಯ ನೇರದಲ್ಲಿವೆ.

2 (15)*

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1 ನೆಯ ನಂಬರು ಶಾಸನದ ಕೆಳಗೆ.

1 ಶ್ರೀ | ಉದ್ಯಾನೈರ್ಜ್ಜಿತನನ್ದನಧ್ವನವಳಿವ್ಯಾಸಕ್ತರಕ್ತೋತ್ಪಲ
2 ವ್ಯಾಮಿಶ್ರೀಕೃತಶಾಲಿಪಿಞ್ಜರದಿಶಂ ಕೃತ್ವಾತುಲಾಂ ಹ್ಯಾಚಲಂ ಸರ್ವ್ವಪ್ರಾಣಿ
3 ದಯೋತ್ಥ್ರವಾಬ್ಧಿಭಗವಾನ್ನಾನೇನಸಮ್ಬೋಧಯನ್ನಾರಧ್ಯಾಚಲಮಸ್ತಕೇಶನಕ
4 ಸತ್ಸನ್ನೋತ್ಥ್ರವತ್ಸ್ವಸ್ತಿ || ಅಹೋಬಲಿಗ್ಗಿರಿಸ್ತ್ಯಕ್ತ್ವಾ ಬಲದೇವಮುನಿಶ್ರೀಮಾನ್
5 ಆರಾಧನಮ್ಪ್ರಗೃಹೀತ್ವಾಸಿದ್ಧಲೋಕಂಗತಪ್ಪುನಃ

3

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1 ನೆಯ ನಂಬರಿಗೆ ಆಗ್ನೇಯದಲ್ಲಿರುವ ಪಾದಗಳ ಕೆಳಗೆ.

ಶ್ರೀ ದೇವಪದ || ಪಮುನಿ . .

4

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1 ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ.

1 ವಲ್ಲಿಸೇನಭಟಾರರಗೆ ಸ್ಥಚಿಜ್ಜ
2 ಯ್ಯ ತೀರ್ತ್ಥವಂ ಬನ್ದಿಸಿದಂ

5 (12)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

ಶ್ರೀ ತೀರ್ತ್ಥದ ಗೊರವಿಗಳ್ಶ್ರೀ . . . . . .

6 (11)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 5 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

ಶ್ರೀಉಳ್ಳಿಕ್ಕಲ್ಲೊಗೆರವಿಗಳ್ಶ್ರೀನ್ನು . . . . . ದಾರ್

7 (10)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 6 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

1 ಶ್ರೀ ಪೆರುಮಾಳುಗುರವಡಿಗಳ ಶಿಷ್ಯಧಣ್ಣ
2 ಕುತ್ತ್ರವಿಗುರವಿ . . . . ಡಿಪ್ಪಿದಾರ್

8 (9)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 7 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

1 ಶ್ರೀಅಗಟಿಯಮೋಸಿ
2 ಗುರವರಶಿಷ್ಯಕೊಟ್ಟರೆದಗು
3 ಣಸೇನಗುರವನಿಶ್ನಗೆನ್ನು ಮುಡಿಪ್ಪಿದಾರ್

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* ಹೀಗೆ ಆವರಣ ಚಿಹ್ನೆಗಳಲ್ಲಿ ಕೊಟ್ಟಿರುವುವು ಪ್ರಥಮ ಮುದ್ರಣದಲ್ಲಿಯ ಶಾಸನ ಸಂಖ್ಯೆಗಳು.

15

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 14 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮಹಾವೀರ . ಅಜ್ಜಿದಿತಮ್ಮಡಿಗಳ

2 ಸನ್ಯಸನದಿನಿತಮ್ಮಜ್ಜಯಾನಿಸಿಧಿಗೆ

16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ಗೋಡೆ ಬತ್ತಿನಲ್ಲಿ 15 ನೆಯ ನಂಬರಿಗೆ ವಾಯುವ್ಯ.

. . . ಪಾದಪಮನೂನ . . . ಸಪ್ರವ . . .

17 (4)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 16 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

. . . . ಗಳನೋನ್ತುಮುಡಿಪ್ಪಿದರ

18 (5)

ಅದೇ ಸ್ಥಳವಲ್ಲಿ 17 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ

ಸ್ವಸ್ತಿಶ್ರೀಜಮ್ಮನಾಯ್ಗಿರತೀರ್ಥದೊಳ್ನೋನ್ತುಮುಡಿಪ್ಪಿದರ್

19

ಅದೇ ಸ್ಥಳವಲ್ಲಿ 18 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

1 ಸ್ವಸ್ತಿಶ್ರೀಭಟ್ಟಾರಕಧಿಟ್ಟಗಮಾನದಾತಮ್ಮಡಿಗಳಶಿಷ್ಯರ್

2 ಕಿತ್ತೂಱ . ಯರಾನಿಸಿಧಿಗ

20 (2)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 19 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

1 ಆದಿಯಜಿನಾಥಚಿತ್ರಾರವೋನಿಗುರವಡಿಗಳಶಿಷ್ಯಿತ್ತಿಯರ್

2 ನಾಗಮತಿಗನ್ತಿಯರ್ಮೂಱುತಿಙ್ಗಳ್ನೋನ್ತುಮುಡಿಪ್ಪಿದರ್

21

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 20 ನೆಯ ನಂಬರಿಗೆ ಆಗ್ನೇಯ.

1 ದಕ್ಷಿಣಭಾಗದಾಪುದುರಲ . ಯ್ತಿತ್ತಾಪ . ರಾಜದಿವಾವ್ರುಮುಟ್ಟದೊನ್

2 ಲಕ್ಷಣವಸ್ತ್ರರನ್ತ್ರನಲೂ ಉರಗ . ಗೀರ್ಮಹಾಪರ್ವತದುಳ್

3 ಅಕ್ಷಯಕೀರ್ತ್ತಿಗತುನ್ತ್ರಕವಪಾಷ್ಠಣ ಮೇಲದುನೋನ್ತುಭಕ್ತಿಯಿಮ್

4 ಅಕ್ಷಿಮಣಕ್ಕೆರಮ್ಯಸುರಲೋಕಸುಕಕ್ಕೆಭಾಗಿಳ . . .

5 ಪಲ್ಲವಾಚಾರಿಲಿಕಿತಂ

22

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 21 ನೆಯ ನಂಬರಿಗೆ ನೈರುತ್ಯ.

1 ಶ್ರೀ ಬಾಳಾಪೇೞ್ದಿ ಬಿಪೇೞೆಸರ್ಪ್ಪದಮಹಾದನ್ತ್ರಾಗ್ರದುಳ್ಸ್ವಪೊಲ್
2 ಸಾಲಾಪಷ್ಟ್ರಾಲತಪೋಗ್ರದಿನ್ಸ್ತು ನಡದೋಂನೂಱೆಣ್ಟು ಸಂವತ್ಸರಂ
3 ಕೇಳೊಯ್ದಿನ್ಕಟುಪಪ್ರಸ್ಥಲಮಡಱ್ದಿನವ್ರಾ ಕಳನ್ತ್ರಾರನಂ
4 ಬಾಲೇಶಗ್ಗೋರವಂಸಮಾಧಿನೆಱೆದೋನ್ನೋನ್ತ್ರಾಯ್ದಿ ದೊಸ್ಸಿಗ್ದ್ಧಿಯರ್ ॥

23

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 22 ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.

*ನಮ
†ಸ್ವಸ್ತಿ
1 . ದೇಶಾಸ್ತ್ರಾಪಿವೋಯೇವಗುಣವೇವಾಖ್ಯಸೂಲಕೇ
2 ಕಪ್ಪ್ವಾಪ್ಪರ್ವ್ವತಶಿಖ್ರ್ಯತೇ . . . . ನಮ . . . ತಿಪಾಗ . .
3 . ದ್ವಾದಶತಪೋನುಷ್ಠಾ . . . . . .
4 ಸಮ್ಯಗಾರಾಧನಾಂಕೃತ್ವಾಸ್ವರ್ಗ್ಗಲಯ . . . .

24

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 23 ನೆಯ ನಂಬರಿಗೆ ಆಗ್ನೇಯ.

1 ಶ್ರೀಕಿತ್ತೂರಾವೆಳ್ಮಾದರಾಥಪ್ಮ್ಮಸೇನಗುರವಡಿಗಳಾಶಿಷ್ಯರ್
2 ಬಾಲದೇವಗುರವಡಿಗಳ್ಸನ್ಯಾಸನಂನೋನ್ತುಮುಡಿಪ್ಪಿದಾರ್

25 (8)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 24 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ; 4 ನೆಯ ನಂಬರಿಗೆ ಪಶ್ಚಿಮ.

1 ಶ್ರೀಮಲನೂರಪಟ್ಟನಿಗುರವಡಿಗಳಶಿಷ್ಯರ್ಉಗ್ರಸೇನ
2 ಗುರ ‡ವಡಿಗಳ್‡ ಒನ್ದು ತಿಙ್ಗಳ್ಸನ್ಯಾಸನಂನೋನ್ತುಮುಡಿಪ್ಪಿದಾರ್

26 (20)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 25 ನೆಯ ನಂಬರಿಗೆ ನೈರುತ್ಯ.

1 . . . . ಯರುಳ್ಗರಿಪೇಶಲಱ್ದೊನಾನ್
2 . . . . ತಾರಿಕುಮಾರರಿನಚ್ಛಿಕ್ಕೆಯ್ತಾಂ
3 ಸ್ಥಿರದರಳಿನ್ತುಪೆಗುರಮುಸುರಲೋಕವಿಭೂತಿಎಯ್ದಿದಾರ್

27

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 26 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

1 ಶ್ರೀ ಮಾಸೇನಪ್ಪರಮಪ್ರಭಾವಟಿಷಿಯಕ್ಕಱ್ವಿಪ್ಪಿಸಾಪೆಟ್ಟದುೞ್ದ್ರೀಸಂಗಂಗಳಪೇೞ್ದಿಸಿದ್ಧಸಮಯನ್ತ್ರಾಪ್ಪಾದೆನೋನ್ತಿ ವಿಬ್ಬನಿನ್
2 ಪ್ರಾಸಾದಾನ್ತರವಾನ್ವಿಚಿತ್ರಕನಕಪ್ರಜ್ವಲ್ಯದಿನ್ಮಿಕ್ಕುದಾನ್ಸಾಸಿರ್ವ್ವರ್ವ್ವರಪೂಜಿದನ್ದು ಯೆಆವರ್ಸ್ವರ್ಗ್ಗಗ್ರಮಾನೇಱಿದಾರ್

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* 1ನೆಯ ಪಙ್ಕ್ತಿಯ ನೇರದಲ್ಲಿದೆ. † 2ನೆಯ ಪಙ್ಕ್ತಿಯ ನೇರದಲ್ಲಿದೆ. ‡ ಈ ಗುರುತು ಹಾಕಿರುವ ಕಡೆ ಈಗ ಕಂಬ ಹೂತಿದೆ.

28 (23)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 27 ರ ಕೆಳಗೆ; 1 ಕ್ಕೆ ಪಶ್ಚಿಮ.

1 ಸ್ವಸ್ತಿಶ್ರೀಇನುಙ್ಗೂರಾವೇಳಗವಾಸಗುರವರ್

2 ಕಳ್ಬಪ್ಪುಬೆಟ್ಟದ್ಮೇಲ್ಕಾಲಂಕೆಯ್ದಾರ್

29 (21)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 28 ರ ಕೆಳಗೆ.

1 ಸ್ವಸ್ತಿಶ್ರೀಗುಣಭೂಷಿತಪ್ರಾಜ್ಞಬಳಂಡಗ್ದಿಉಸಿದಾನಿಸಿರಿಗೆ

2 ಸದ್ಧರ್ಮ್ಮಗುರುಸಂತಾನಾಸ್ಸಂಬ್ಯಗಗಣತಾಸಪ್ರಾನ್

3 ಗಿರಿತಲದಾವ್ರೀಲತಿ . . . . ಸ್ಥಲಪ್ರಾನ್ತೀದಾಣಪ್ರಾಕಳೆಗೆನೆಲದಿವಾನದಾ

4 ಸದ್ಧರ್ಮ್ಮದಾಗೇಉಸಸಾನುಪತಾಸ

30 (16)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 29 ರ ಕೆಳಗೆ.

ಶ್ರೀ . ಪ್ಪುಷಿಗಳ್ನೋನ್ತುಕಾಲಂಕೆಯ್ದಾರ್

31 (17–18)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 30 ರ ಕೆಳಗೆ.

1 ಶ್ರೀಭದ್ರಬಾಹುಸಚನ್ದ್ರಗುಪ್ತಮುನೀನ್ದ್ರಯುಗ್ಮದಿನೊಪ್ಪೆವಲ್

2 ಭದ್ರಮಾಗದಧರ್ಮ್ಮಮನ್ದುವಲಿಕ್ಕವನ್ದಿಸಿಸಳ್ಕಲೋ

3 ವಿದ್ಯಮಾಧರಶಾನ್ತಿಸೇನಮುನೀಶನಾಕ್ಕಿಎವೆಳ್ಗೊಳ

4 ಅದ್ರಿಮೇಲಶನಾದಿಬಿಟ್ಟುಪುನರ್ಭವಕ್ಕೆರೆಆಗ .

32 (19)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 31 ರ ಕೆಳಗೆ.

ಶ್ರೀವೆಟ್ಟೆಡೆಗೂರವಡಿಗಳ್ಮಾಣಾಕ್ಕಸ್ಸ್ವರ್ಗಸ್ಥಗುರುವಡಿಗಳ್ನೋನ್ತುಕಾಲಂಕೆಯ್ದಾರ್

33 (13)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 32 ಕ್ಕೆ ವಾಯುವ್ಯ.

1 ಶ್ರೀಕಾಲಾವಿಗ್ರಾರವಡಿಗಳ

2 ಶಿಷ್ಯರ್ತಚಿಕಾಡಪೆಟ್ಟಡಿಯು

3 ಮೊದೆಮುಕಲಾಪಕದಗುರ

4 ವಡಿಗಳ್ಪೃತ್ತೊನ್ದುದಿವಸಂ

5 ಸನ್ನ್ಯಸನಂನೋನ್ತುಮುಡಿಪ್ಪಿದಾರ್

39 .

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 38 ಕ್ಕೆ ಈಶಾನ್ಯ.

ಶ್ರೀಚಾವುಣ್ಡಯ್ಯ

40

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 39 ಕ್ಕೆ ಈಶಾನ್ಯ.

ಶ್ರೀಕವಿರತ್ನ

41

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 40 ಕ್ಕೆ ಈಶಾನ್ಯ.

ಶ್ರೀಮುದಂಕಬೋಯ

42

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 41 ರ ಕೆಳಗೆ.

ಶ್ರೀವಿದ್ದಪಯ್ಯ

43

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 42 ರ ಕೆಳಗೆ

ಶ್ರೀಮದಕಳಂಕಪಣ್ಡಿತರ್

44

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 43 ಕ್ಕೆ ಆಗ್ನೇಯ.

ಶ್ರೀಸುಬ

45

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 44 ರ ಕೆಳಗೆ.

1 . . ಅಂಬಕುಲಾನ್ತಕಬೀದರಬಣ್ಡಪ

2 ರಿಕಜಿನಕಿಂಗ

46

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 45 ಕ್ಕೆ ಪಶ್ಚಿಮ.

ಸ್ವಸ್ತಿಶ್ರೀಅಣ್ಣನಕಾಳಯಪಣ್ಡಿಗಕಟ್ಟ್ವಿಪ್ಪತೀರ್ಥವಬಸ್ದಿ . .

47

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 46 ಕ್ಕೆ ಆಗ್ನೇಯ.

1 ಕಾ . ಯುಭಿಷ್ಟರಗರಾಯನಕಾದೆಗ

2 ಳ್ಳಬಸ್ತಿಲಿದೇವರಬಸ್ತಿಸಿದ

48 (೨೨)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 47 ರ ಕೆಳಗೆ.

ಶ್ರೀಅಭಯಣನ್ದಿಪಣ್ಡಿತರಗುಡ್ಡಕೊತ್ತಯ್ಯಬನ್ದಿಲ್ಲಿದೇವರಬನ್ದಿಸಿದ |

49

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 48 ಕ್ಕೆ ವಾಯುವ್ಯ.

ಶ್ರೀದವಣಂದಬಳರರಗುಡ್ಡಆಸು . ಬನ್ದುತೀರ್ತ್ಥವಬನ್ದಿಸಿದ |

50

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 49 ಕ್ಕೆ ವಾಯುವ್ಯ.

ಅಲಸಕುಮಾರೋಮಹಾಮುನಿ

51

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 50 ಕ್ಕೆ ದಕ್ಷಿಣ.

ಶ್ರೀಕಣ್ಣಯ್ಯ

52

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮಾನಸ್ತಂಭಕ್ಕೆ ವಾಯುವ್ಯ ಪಕ್ತಿಗಳು ಬರೆದಿರುವದಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ 51 ರ ಕೆಳಗೆ.

ಶ್ರೀನಮ್ಮರ್ಚನನ್ದ್ರಗೀತಯ್ಯದೇವರಬನ್ದಿಸಿದ

53

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 52 ರ ಕೆಳಗೆ.

ಶ್ರೀಜಸಕಯ್ಯ

54

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 53 ರ ಕೆಳಗೆ.

ಶ್ರೀಬಿಧಿಯ್ಯಮ್ಮ

55

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 54 ಕ್ಕೆ ಆಗ್ನೇಯ.

ಶ್ರೀನಾಗನನ್ದಿಕಿತ್ತಯ್ಯದೇವರಬನ್ದಿಸಿದರ್ ||

56

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 55 ರ ಕೆಳಗೆ.

1 ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದ ಮಹಾಸಾಮಂತ

2 ಅಗ್ರಗಣ್ಯ

57

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮಾನಸ್ತಂಭಕ್ಕೆ ಪಶ್ಚಿಮ 56 ನೆಯ ನಂಬರಿಗೆ ದಕ್ಷಿಣ.

1 ಮಾರಸಂದ್ರಕೆಯಕೊಟು .
2 ಗಳವೆಯುಬೀರಕೊಟು

58

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮಾನಸ್ತಂಭಕ್ಕೆ ಉತ್ತರ 57 ಕ್ಕೆ ಈಶಾನ್ಯ.

ಮಾಳವಅವಸರ್

59 (38)

ಕೂಗೆ ಬ್ರಹ್ಮದೇವರ ಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣಮುಖ)

1 ಸ್ವಸ್ತಿಮ . . . . ಮುಪಧೀಕೃತ್ಯವಧೀಮೇಟಸೀ .
2 . ಚಕ್ರ . . . . ಧರ್ಮ್ಮೋಭುಂಜನ್‌ಭುಜಾಸೇರ್ಬ್ಬಳಾತ್ | . .
3 ನೃಶ್ರೀಜಗ . . . . . . ಪತೇರ್ಗ್ಗಂಗಾನ್ವಯಕ್ಷ್ಮಾಭುಜಾಂ | ಭೂಷಾ
4 ರತ್ನಮಭೂ . . . . . ವನಿತಾವಕ್ತ್ರೇನ್ದುಮೇಘೋದಯಃ ||
5 || ಗದ್ಯಂ | ತಸ್ಯಸಕಳಜಗತೀತಳೋತ್ತುಂಗಗಂಗಕುಳಕುಮುದ
6 ಕೌಮುದೀಮಹಾತೇಜಾಯಮಾನಸ್ಯ | ಸತ್ಯವಾಕ್ಯಕೊಂಗುಣಿವ
7 ರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಸ್ಯ | ಕೃಷ್ಣರಾಜೋತ್ತರದಿಗ್ವಿಜಯ
8 ವಿದಿತಗೂರ್ಜ್ಜರಾಧಿರಾಜಸ್ಯ | ವನಗಜಮಲ್ಲಪ್ರತಿಮಲ್ಲಬಳವ
9 ದ್ಬಲದರ್ಪ್ಪದಳನಪ್ರಕಟೀಕೃತವಿಕ್ರಮಸ್ಯ | ಗಣ್ಡಮಾರ್ತ್ತಣ್ಡಪ್ರತಾ
10 ಪಪರಿರಕ್ಷಿತಸಿಂಹಾಸನಾದಿಸಕಳರಾಜ್ಯಚಿಹ್ನಸ್ಯ | ವಿಂಧ್ಯಾಟ
11 ವೀನಿಕಟವರ್ತ್ತಿ . . . . ಣ್ಡಕಕಿರಾತಪ್ರಕರಭಂಗಕರಸ್ಯ |
12 ಭುಜಬಳಪರಿ . . . . ಮಾನ್ಯಖೇಟಪ್ರವೇಶಿತಚಕ್ರವರ್ತ್ತಿಕಟ
13 . . . . ವಿಕ್ರಮ . . . . ಶ್ರೀಮದಿನ್ದ್ರರಾಜಪಟ್ಟಬನ್ಧೋತ್ಸವಸ್ಯ |
14 . . . . ಸಮುತ್ಸಾಹಿತಸಮರಸಜ್ಜವಜ್ಜಳಃ
15 . . . . ಭೌ . . . . ನಸ್ಯ | ಭಯೋಪನತವನವಾಸಿದೇಶಾಧೀ
16 . . . . ಮಣಿಕುಣ್ಡಳಮದದ್ವಿಪಾದಿಸಮಸ್ತವಸ್ತುಗ್ರ
17 . . ಸಮುಪಲಬ್ಧಸಂಕೀರ್ತ್ತನಸ್ಯ | ಪ್ರಣತಮಾತೂರವಂಶಜಸ್ಯ
18 . ಜನಿತಸತತಭುಜಬಳಾವಳೇಪಗಜಘಟಾಟೋಪಗರ್ವ್ವದುರ್ವ್ವ
19 ತ್ತಸಕಳನೊಳಂಬಾಧಿರಾಜಸಮರವಿಧ್ವಂಸಕಸ್ಯ | ಸಮುನ್ನ
20 ಮಿತರಾಜ್ಯಕಣ್ಟಕಸ್ಯ | ಸಂಚೂರ್ಣ್ಣಿತೋಚ್ಚಂಗಿಗಿರಿದುರ್ಗ್ಗಸ್ಯ | ಸಂಹೃ
21 ತನರಗಾಭಿಧಾನಶಬರಪ್ರಧಾನಸ್ಯ | ಪ್ರತಾಪಾವನತಚೇ
22 ರಚೋಳಪಾಣ್ಡ್ಯಪಲ್ಲವಸ್ಯ | ಪ್ರತಿಪಾಳಿತಜಿನಶಾಸನಸ್ಯ |
23 . . ತಮಹಾಧ್ವಜಸ್ಯ | ಬಳವದರನೃಪದ್ರವಿಣಾಪಹರಣ
24 . . . . ಕೃತಮಹಾದಾನಸ್ಯ | ಪರಿಪಾಳಿತಸೇತುಬನ್ಧಿ
25 . . . ಂಧುಸಂಬನ್ಧವಸುಂಧರಾತಳಸ್ಯ | ಶ್ರೀನೊಳಂಬಕು
26 . . ಳದೇವಸ್ಯ | ಶೌರ್ಯ್ಯಶಾಸನಂಧರ್ಮ್ಮಶಾಸನಂಚಸಂಚ
27 ತುರ್ದಿಗ್ಮಣ್ಡಳಾನ್ತರಮಾಕಳ್ಪಾನ್ತರಮಾಚನ್ದ್ರತಾರಂ ||

72 . . . . ವಷ್ಟಭ್ಯದುಷ್ಟಾವನಿಪಕುಳಪಿಳಾವಿನ್ದ್ರರಾಜ . .
73 . ಶಾ . . . ಕುಮ್ಬುದಳ . ಯಕ್ಷತ್ರ . .
74 . . . . ಶ್ರೀಗಂಗಚೂಡಾಮಣಿರಿತಿಧರಣೀಸ್ತುತಿಯಃ .
75 . ಕೀರ್ತ್ತಿಃ || . ಸ್ವಂಪ್ರತಿಮಾರಸಿಂಹನೃಪತಿರ್ವ್ವಿಕ್ರಾನ್ತಕ . .
76 ಸಾಯತ್ರ . ಸ್ಥಿತಿಸಾಹಸೋನ್ನದವಹಾಸೌಮನ್ತಮತ್ತದ್ವಿ
77 ಪಂ | . . ಸ್ವಾಪಿ ಸಿಪಟ್ಟಬನ್ಧಮಹಿಮಾನಿರ್ವ್ವಿ . ಪಿತ್ರ್ಯವ್ಯರಾಜಕ್ಯಂ
78 ಯಸ್ಯಪರಾಕ್ರಮಸ್ತುತಿಪರೈರ್ವ್ಯಾವರ್ಣ್ಯತ್ಯಂಗಕೈಃ ||
79 ಯೇನೇನ್ದ್ರಕ್ಷಿತಿವಲ್ಲಭಸ್ಯಜಗತೀರಾಜ್ಯಾಭಿಷೇಕಃಕೃತಃ |
80 ಯೇನಾ ದವದ . ಪೇನವಿಜಿತಜ್ವಾತಾಳವಲ್ಲನುಜಃ |
81 ನ್ಗ್ರೋ . ರಣಾಂಗಣೇರನಾಪಟ ಸ್ತಸ್ಯಾತ್ರ ಜೀಯೇಱ . .
82 . . . . ರಭೂ . . . . . ವ .

(ಪೂರ್ವಮುಖ)

83 ಬಗೆಯಲಳುಂಬಪುಷ್ಪಬಲದಲ್ಲಿನ . ಒಸಿಗೆಲ್ದರ್ಪ್ಪಿಯ್ಯವ
84 ಪೊಗೞ್ವೆನೊಧಾತ್ರಿಯೊಳ್ನೆಗೞ್ದವಜ್ಜಳಸಂಬಿಡಿಯಟ್ಟಿದೇಱಿಗ್ಗಯಂ
85 ಪೊಗೞ್ವೆನೊಪಲ್ಲವಾಧಿಪ . . . . ಮಂತಪಕ್ಕೆನ್ದವೀರಮಂಪೊ
86 ಗೞ್ವೆನೊಪೇೞಿಮೇಪೊಗೞ್ವ ನೆನ್ದುವಿಯಂಕಲಮತ್ತರಂಗನಂ ||
87 ಒಳಿಯೆಕೇವಪಲ್ಲವಂಪನ್ದಲೆಯಲ್ಲಮನೆಯ್ದವಟ್ಟಿಕಾ
88 ಮಾಳಿಕರ್ಪುಖಿದಾಖಿಪರಮಣ್ಡಳಿಕಕ್ಕರ್ಳನಮ್ಮನೀಪ್ರಕಾಯೋ
89 ಳಿಗೆಸಿಮ್ಮಪನ್ದಲೆಗಳಂಬರಲೀಯದೆಕಣ್ಡಬಾಱ್ವ . ಳೋಳಿಯ
90 ಳಂಪಿನಂನೆಗೞ್ದದೊಟ್ಟಿಜಿಮಣ್ಡಳಿಕತ್ರಿಣೇತ್ರನಾ || ತುಂಗಪ
91 ರಾಕ್ರಮಂಪಲವುಕಾಲಮಗುರ್ವ್ವಿಸೆಸುತ್ತಿಮುತ್ತಿಬಿಟ್ಟಂಗಡಕಾ
92 ಮವಟ್ಟಕೋಳಲಾಖಿನಮುನ್ನಮೆನಿಪ್ಪಪೆಂಪಿನುಚ್ಚಂಗಿಯಕೋ
93 ಟೆಯಂಜನಮಸುಂಗೆಳಕೊಣ್ಡನಗೞ್ತೆಮೂಜಲೋಕಂಗಳೊಳಂ
94 ಪೊಗೞ್ತೆಗೆಡೆಯಾಪದುಗುತ್ತಿಯಗಂಗಭೂಪನಾ || ಕಾನ್ದ ||
95 ಕಾಳನೊರಾಪಣನೋಳಿಕೆಪಾಳನ್ತೆತಾನೆಸಿಸಿನೆಗೞ್ದನೆಗನತಲ
96 ತನ್ನಾಳಾಳಕಯ್ಗವನ್ದುಮಹೇಳಾಸಾಧ್ಯದೊಳೆಗಂಗಚೂಡಾಮಣಿಯಾ |
97 ನುಡಿವನೆಕಾಪುದನೇಱಿದ್ದಿಗಿಡಿದಿರುಜವಸಿಟ್ಟಿರಕ್ಕೆಸಿನಗೀಪುದನೇಂನು
98 ಡಿದನವಱಿದಕಯ್ಯದುನುಡಿದುದಂತಪ್ಪುಗುಮಗಂಗಚೂಡಾಮಣಿಯಾ ||
99 ಇನ್ತುವಿಂಧ್ಯಾಟವೀಸಿಕಟತಾಪೀತಟವುಂ | ಮಾನ್ಯಖೇಟಪುರವರ
100 ವುಂ | ಗೋನೂರು | ಮುಚ್ಚಂಗಿಯುಂ | ಬನವಾಸಿದೇಶವುಂ | ಪಾಭ
101 ಸೆಯಕೋಟೆಯುಂಮೊದಲಾಗೆಪಲವೆಡೆಯೊಳಮರಿ
102 ಯುರ್ಪಿರಿಯಮವಕಾದಿಗೆಲ್ದಪಲವೆಡೆಗಳೊಳಂಮಹಾಧ್ವ
103 ಜಮನೆತ್ತಿಸಿಮಹಾದಾನಂಗೆಯ್ದುನೆಗೞ್ದಗಂಗವಿದ್ಯಾಧರಂ || ಗಂಗ
104 ರೊಳ್ಗಣ್ಡಂ | ಗಂಗರಸಿಂಗಂ | ಗಂಗಚೂಡಾಮಣಿ | ಗಂಗಕನ್ದರ್ಪ್ಪಂ | ಗಂಗ
105 ವಜ್ರಂ | ಚಲದುತ್ತರಂಗಂ | ಗುತ್ತಿಯಗಂಗಂ | ಧರ್ಮ್ಮಾವತಾರಂ | ಜಗ
106 ದೇಕವೀರಂ | ನುಡಿದನ್ತೆಗಣ್ಡಂ | ಅಹಿತಮಾರ್ತ್ತಣ್ಡಂ | ಕದನಕರ್ಕ್ಕಶಂ |
107 ಮಣ್ಡಳಿಕತ್ರಿಣೇತ್ರಂಶ್ರೀಮನ್ನೊಳಂಬಕುಳಾನ್ತಕದೇವಂಪಲವೆ
108 ಡೆಗಳೊಳಂಬಸದಿಗಳುಮಂಮಾನಸ್ತಂಭಂಗಳುಮಂಮಾಡಿಸಿದಂ | ಮಂಗಳಂ |
109 ಧರ್ಮ್ಮಂಗಳಂನಮ್ಮಸ್ಯನಡಪಿಸಿ ಬೞಿಯಮೊನ್ದುವರ್ಷಂರಾಜ್ಯಮಂಪತ್ತುವಿಟ್ಟುಬಂಕಾ
110 ಪುರದೊಳಜಿತಸೇನಭಟ್ಟಾರಕರಶ್ರೀಪಾದಸನ್ನಿಧಿಯೊಳಾರಾಧನಾವಿಧಿಯಿಂ ವ . ಜಂದೆ .

13

111 ಸಂನೋನ್ನತಿಸವಾಧಿಯುಂಸಾಧಿಸಿದಂ ‖ ವೃತ್ತ | ಎಲೆಕ್ಕೋಳಕ್ಷಿತಿಪಾಳಸನ್ತವೆಜ್ಜಯುಂನೀಂನೀವಿಳೋ
ಳ | ನಿ

112 ನ್ನನುಗೊಲೆವಮಾಾದ್ದತ್ತಿದುವಾಣ್ಣ್ಯ್ಯಪಲ್ಲವಭಯುಂಗೊಹ್ಕ್ಕೋಪದಿರ್ | ನ್ನಿನ್ನವುಣ್ಣಲದಿಂ

113 ಬಂಗದನಿಲ್ಸದೀಗನಿವಸಿನ್ನತ . . ಂಗಂಗವುಣ್ಣಲಿಕಂಬೇವನಿವಾಸದತ್ತವಿಜಯುಂಗೆಯ್ದಂನೋಃಬಾ
ನ್ತಕಂ ‖

60

ಶಾಂತೀಶ್ವರ ದೇವಸ್ಥಾನದ ಬಲಿಪೀಠಕ್ಕೆ ನೈರುತ್ಯದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀವಜೆಕಬವಾ
2 ರುಗಬಲರ
3 ಚಟ್ಟಸುಜಿ
4 ಬಣ್ಣರಸುಲ

61 (25)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಅಡಿಗೆಯ ಮನೆಗೆ ಈಶಾನ್ಯ.

1 ಶ್ರೀನುತಿ . . . . ವು . . .
2 ಸಿಷ್ಯರ್ ಅರಿಷ್ಟನೇಮಿ
3 ವರಾಡಿಸಿದರ್‌ಸಿದ್ದಂ

62

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಅಡಿಗೆಯ ಮನೆಗೆ ಉತ್ತರ, 61 ಕ್ಕೆ ಪಶ್ಚಿಮ.

1 ಸ್ವಸ್ತಿಶ್ರೀತೆಯಬ್ರಾಹ್ಮಿ . . . .
2 ಸ್ದಿಭಟಾರರ ಸಿಷ್ಯ . . . .
3 ಗರಭಟಾರರಸಿಷ್ಯಕ . ರ . .
4 ಮಿಭಟಾರಅವರಸಿಷ್ಯರ್‌ಪಟ್ಟದೇವಾ . .
5 ಸಿಭಟಾರಕವಾ . . . ಳಸಿಷ್ಯನ . .
6 ಸಲೆವ್ಮನಿರ್ವ್ವಾನವಾಸ್ದಿ . . . .
7 ಪವುಂಮವ್ಮಸಿಸಿದಿಗೆ

63 (39)

ದಕ್ಷಿಣ ಮಹನೌಜಾಮಿ ಮಂಟಪದ ಕಂಭದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ
2 ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ ‖
3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಸ್ತುತ್ಯನಿತ್ಯನಿರವದ್ಯವಿದ್ಯಾಪಿಭವಪ್ರ
4 ಭಾವಪ್ರಸ್ವರುಪ್ರರಿಪಾಳಮಾಳಿವಃಣಿಮಯುಃಖಕೇ
5 ಖರೀಭೂತಪೂತಪದನಖಪ್ರಕರರಂ | ಜಿತಪ್ರಜಿನಜಿನಪತಿ
6 ಮತಪಯಃಪ್ರಯೋಧಿಲೀಲಾಸುಧಾಕರರುಂ | ಚಾವ್ವಾಕಾಖರ್ವ್ವ
7 ಗರ್ವ್ವದುರ್ವ್ವಾರರೋರ್ವ್ವೀಧರರೋತ್ಪಾಟನಪಟಿಷ್ಠನಿಷ್ಠುರರೋಟಾಲಂಛದಂಭೋಳಿ

8 ದಂಡರು | ಮಕುಂಕಳಂಕಕಂಠೀರವಗಭೀರಭೂರಿಭೀಮಧ್ಯಾನನಿರ್ದ್ಧಳಿತ
9 ದುರ್ದ್ಧರ್ಮ್ಮದ ಬೌದ್ಧ ಮದವೇದಂಡರು | ಮಪ್ರತಿಹತಪ್ರಸರದಸಮ
10 ಲಸದುಪನ್ಯಸನನಿತ್ಯನೈಸಿತ್ಯಪಾತ್ರದಾತ್ರದಳಿತನೈಯಾಯಿ
11 ಕನಯನಿಕರನಳದುಂ | ಚಪಳಕಪಿಳಪಿಶುಳವಿಟನದ
12 ಹನದಾವಾನಳರುಂ | ಶುಂಭದಂಭೋದನಾದನೋದಿತವಿತ
13 ತವೈಶೇಷಿಕಪ್ರಕರವಾವವರಾಳರುಂ | ಶರದಮಳಶಶ
14 ಧರಕರನಿಕರನೀಹಾರಹಾರಾಕಾರಾನುವರ್ತ್ತಿಕೀರ್ತ್ತಿವಲ್ಲೀವೇ
15 ಲ್ಲಿತದಿಗಂತರಾಳರುಮಪ್ಪ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳಾ
16 ಚಾರ್ಯ್ಯರುಶ್ರೀಮದ್ದೇವಕೀರ್ತ್ತಿಪಣ್ಡಿತದೇವರು || ಕಾವ್ಯೇ
17 ನಮಃಕುಟಿಳವಾದಿವನೋಗ್ರಪಕ್ಷ್ಮ ಯೇ ಚಾರ್ವ್ವಾಕವಾದಿನಃ
18 ಕರಾಕರಬಾಡವಾಗ್ನಯೇ ಬೌದ್ಧೋಗ್ರವಾದಿತಿಮಿ
19 ಪ್ರವಿಭೇದಭಾನವೇಶ್ರೀದೇವಕೀರ್ತ್ತಿಮುನಯೇಕವಿ
20 ವಾದಿವಾಗ್ಮಿನೇ || ಸಂಕಳ್ಪಂಜಲ್ಪವಲ್ಲೀಂಪಿಬಲಮಮುಪನ
21 ಯಂಚಂಡವೈತಂಡಿಕೋಕ್ತಿಶ್ರೀಖಂಡಂಮೂಲಖಂಡಂ ಝಟಿತಿವಿ
22 ಘಟಯನ್ಸ್ವಾದವೇಕಾನ್ತಭೇದಂಸಿಚ್ಛಿಂಡಂಗಂಡಶೈಳಂಸಪದಿ
23 ವಿದಳಯನ್ಸೂಕ್ತಿಕೃತಿಪ್ರಾಥಗರ್ಜ್ಜತ್ಸ್ನಿಗ್ಧಗರ್ಜ್ಜಸ್ಮೇವಾಮದೋರ್ಜ್ಜ
24 ಜಯತುವಿಜಯತೇದೇವಕೀರ್ತ್ತಿರ್ದ್ದ್ವಿಪೇದ್ರಃ ||
25 ಚತುರ್ಮ್ಮುಖಚತುರ್ವ್ವಕ್ತ್ರನಿರ್ಗ್ಗಮಾಗಮದುಸ್ಸಹಾ ದೇ
26 ವಕೀರ್ತ್ತಿಮುಖಾಂಭೋಜೇನೃತ್ಯತೀತಿಸರಸ್ವತೀ || ಚತುರತ
27 ಸತ್ಕವಿತ್ವದೊಳಭಿಷ್ಟುತಸದ್ಧಕಳಾಪದೊಳುಪ್ರಸಂನತಮ
28 ತಿಮೊಳುಪ್ರಮೀತನಯಾಗಮತರ್ಕ್ಕವಿಚಾರದೊಳು
29 ಸುಪೂಜ್ಯತತಪದೊಳಂಪವಿತ್ರತೆಚರಿತ್ರದೊಳೊಂದಿ
30 ರಾಜಿಸಲುಪ್ರಸಿದ್ಧತಪನಿದೇವಕೀರ್ತ್ತಿವಿಬುಧಗ್ರಣಿಗೊಪ್ಪು
31 ವುದೀಧರಿತ್ರಿಯೊಳ್ || ಶಕವರ್ಷಸಾಸಿರದವೆಂಭತ್ತೈದ್ದ
32 ನೆಯ || ವರ್ತ್ತಿಸುವ್ಯತಸುಭಾನುಸಾಮಾಸಿಸಿತೇಪಕ್ಷೇತದಾಷಾ
33 ಢಕೇವಸತೆನ್ನ ಪಡಿವ ತಿಥೌಬುಧಯುತೇವಾರೇಬನೇಮೋದ
34 ಯೇ ಶ್ರೀಮತ್ತಾರ್ಕ್ಕಿಕಚಕ್ರವರ್ತ್ತಿದಶದಿಗ್ವರ್ತ್ತಿದ್ಧಕೀರ್ತ್ತಿಪ್ರಿಯೋಜಾ
35 ತಃಸ್ವರ್ಗ್ಗವಧೂಮನಃಪ್ರಿಯತಮಃಶ್ರೀದೇವಕೀರ್ತ್ತಿರ್ಬ್ರತೀ || ಜಾತೇ
36 ಕೀರ್ತ್ಯವಶೇಷಕೇಯತಿಪತೌಶ್ರೀದೇವಕೀರ್ತ್ತಿಪ್ರಭೌವಾದೀಭೇಭ
37 ರಾಜಿನೇಶ್ವರಪತಕ್ಷೀರಾಬ್ಧಿತಾರಾಪತೌ ಶ್ವಸ್ಥಾನವರವಾಗ್ವಧೂ
38 ಜ್ಜನಮುನಿಬ್ರಾತಂಮಮೇತಿಸ್ಫುಟಂಚಾಕ್ರೋಶಂಕುರುತೇಸಮಸ್ತ
39 ಧರಣೌದಾಕ್ಷಿಣ್ಯಲಕ್ಷ್ಮೀರಪಿ || ತಚ್ಛಿಷ್ಯೋನುತಲಕ್ಷ್ಣಾಂದ
40 ಮುನಿಪಃಶ್ರೀಮಾಧವೇನ್ದುವ್ರತೀಭವ್ಯಾಂಭೋರುಹಭಾಸ್ಕರಸ್ತ್ರಿಭುವನಾಖ್ಯ
41 ಸ್ಥಯೋಗೀಶ್ವರಃ | ಏತೇತೇಗುರುಭಕ್ತಿತೋಗುರುನಿಷದ್ಯಾಯಾಃಪ್ರತಿಷ್ಠಾ
42 ವಿಮಹಾಂಭೂತ್ಯಾಕಾಮುಮುಕಾರಯನ್ನಿಜಯಶಸ್ಸಂಪೂರ್ಣ್ಣಗಿದ್ಗ್ಮಂಡಳಾಃ ||

64 (40)

ಅದೇ ಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣ ಮುಖ.)

1 ಭದ್ರಂಭೂಯಾಜ್ಜಿನೇಂದ್ರಾಣಾಂಶಾಸನಾಯಾಘನಾ
2 ಶಿನೇ | ಕುತೀರ್ತ್ಥಧ್ವಾನ್ತಸಂಘಾತಪ್ರಭಿನ್ನಘನಭಾ

42 ಬಗ್ನಾತನುತ್ರಂ | ಯಸ್ಯಾಭೂದ್ವೃಷ್ಟಿಧಾರಾನಿಶಿತಶರಗ
43 ಣಾಗ್ರೀಷ್ಮಮಾರ್ತ್ತಣ್ಡಬಿಂಬಂ ಚಕ್ರಂಸದ್ವೃತ್ತಚಾಪಾಕಲಿತ
44 ಯತಿವರಸ್ಯಾಕೌತಂತ್ರಾನ್ವಿತೋತುಂಗೊಲ್ಲಾಚಾರ್ಯ್ಯಸ್ಸ
45 ಶಿಷ್ಯಸ್ಸಜಯತುಭುವನೇಭವ್ಯಸತ್ಕೈರವೇಂದುಃ || ತಚ್ಛಿಷ್ಯ
46 ಸ್ಯ || ಅವಿದ್ಧಕರ್ಣ್ಣಾದಿಕಪದ್ಮನನ್ದಿಸೈದ್ಧಾನ್ತಿಕಾಖ್ಯೋಜನಿ
47 ಯಸ್ಯಲೋಕೇ | ಕೌಮಾರದೇವವ್ರತಿತಾಪ್ರಸಿದ್ಧಿರ್ಜ್ಜೀಯಾ
48 ತ್ತುಸೋಜ್ಞಾನನಿಧಿಸ್ಸಧೀರಃ || ತಚ್ಛಿಷ್ಯಃಕುಳ
49 ಭೂಷಣಾಖ್ಯಯತಿಪಶ್ಚಾರಿತ್ರವಾರಾಂನಿಧಿಸ್ಸಿದ್ಧಾ
50 ನ್ತಾಂಬುಧಿಪಾರಗೋನತವಿನೇಯಸ್ತತ್ಸಧರ್ಮ್ಮೋಮ
51 ಹಾನ್ ಶಬ್ದಾಂಭೋರುಹಭಾಸ್ಕರಃ | ಪ್ರಥಿತತರ್ಕ್ಕಗ್ರ
52 ನ್ಥಕಾರಃಪ್ರಭಾಚಂದ್ರಾಖ್ಯೋಮುನಿರಾಜಪಂಡಿತ
53 ವರಶ್ಶ್ರೀಕುಂಡಕುಂದಾನ್ವಯಃ || ತಸ್ಯಶ್ರೀಕುಳ
54 ಭೂಷಣಾಖ್ಯಸುಮುನೇಶ್ಶಿಷ್ಯೋವಿನೇಯಸ್ತುತಸ್ಸ
55 ದ್ವೃತ್ತಃಕುಳಚಂದ್ರದೇವಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತವಿದ್ಯಾನಿ
56 ಧಿಃತಚ್ಛಿಷ್ಯೋಜನಿಮಾಘನನ್ದಿಮುನಿಪಃಕೊಲ್ಲಾ
57 ಪುರೇತೀರ್ತ್ಥಕೃದ್ರಾದ್ಧಾನ್ತಾರ್ಣ್ಣವಪಾರಗೋಚ
58 ಳಧೃತಿಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಃ || ಎಳೆಮಾಲಿನಿ
59 ನವಜ್ಜಬಿಂತಿಟಿಗೊಳೆಂಪಮಾಣಿಕ್ಯಬಿಂಮಂದನಾವ
60 ತಿತಾರಾಧಪಸಿಂಹಭಾಂಶುಭವವಾಗಪ್ಪೆರ್ಸ್ತುಬದ್ದರ್ತ್ತು
61 ಸಿವರ್ತ್ರಳವೀಗಳ್ಕುಳಚಂದ್ರದೇವಚರಣಾಂಭೋಜಾತಸೇ
62 ವಾವಿನಿಶ್ಚಳಸೈದ್ಧಾಂತಿಕ ಮಾಘನಂದಿಮುನಿಪಂಶ್ರೀ
63 ಕೊಂಡಕುಂದಾನ್ವಯಂ || ಹಿಮವತ್ಕುತ್ತೀಳಮುಕ್ತಾಫಳತ
64 ರಳತಾರತಾರಹಾರೇಂದುಕುಂದೋಪಮಕೀರ್ತ್ತಿರ್ವ್ಯಾಪ್ತದಿಗ್ಮಂ
65 ಡಳನವನತಭೂಮಂಡಳಂಭವ್ಯಪದ್ಮೋಗ್ರಮರೀಚೀಮಂ
66 ಡಳಂಪಂಡಿತತತಿವಿನತಂಮಾಘನಂದ್ಯಾಖ್ಯವಾಚಂಯಮಿ
67 ಬಾಂಪಂವಾಗ್ವಧೂಟೀಸಿಟಿಳತಟಕಟನ್ಯೂತ್ನಸದ್ರತ್ನಪ
68 . . . . ತಮುದಂದೆಸೆಕ್ಕಳಮಂಭಾರಂಸಿಟ್ಟರ್ರದಿಸಲ್ಕೆ
69 . . . . ಸಂಯಮಿಪಂಮಾಗಸಂಯಮಾದ್ಧಿಬಾಂಧ್ರಂಧರಮುಳ್
70 . . ಮಾಘನನ್ದಿಸೈದ್ಧಾನ್ತೀಶ || ತಚ್ಛಿಷ್ಯಸ್ಯ ||
71 ಅವರೆಗುಡ್ಡುಗಳುಸಾಮನ್ತಕೇದಾರನಾಕರಸಧಾನಶ್ರೀಯಾಂಸಪಾ
72 ಮನ್ತನಿಂಬದೇವಜಗದಾಬ್ಬೆಗಂಡಸಾಮನ್ತಕಾಮದೇವ ||

(ಉತ್ತರಮುಖ)

73 ಗುರುಸ್ಸೈದ್ಧಾನ್ತಿಕಮಾಘನನ್ದಿಮುನಿಪಶ್ರೀಮಚ್ಛಮೂ
74 ಪಭೂಭರತಂಭಾತ್ರನಪಾರಶಾಸ್ತ್ರನಿಧಿಗಳ್ಶ್ರೀಭಾ
75 ನುಕೀರ್ತ್ತಿಪ್ರಭಾಸ್ಫುರಿತಾಳಂಕೃತದೇವಕೀರ್ತ್ತಿಮುನಿಪ
76 ಶ್ರೀಷ್ಯಜ್ಜಗನ್ಮಂಡನದ್ದರೆಯೊಳ್ಗಂಡವಿಮುಕ್ತದೇವನಿಪಗಿಂ
77 ನೀನಾಮಸೈದ್ಧಾನ್ತಿಕರ್ || ಕ್ಷೀರೋದಾದಿವಚಂದ್ರಮಾಮ
78 ಣಿರಿವಪ್ರಖ್ಯಾತರತ್ನಾಕರಾತ್ಸಿದ್ಧಾನ್ತೇಶ್ವರಮಾಘನ
79 ನ್ದಿಯಮಿನೋಜಾತೋಜಗನ್ಮಂಡನಃ ಚಾರಿತ್ರೈಕನಿಧಿ
80 ನಧಾಮಸವಿನಮ್ರೋದೀಪವರ್ತ್ತೀಸ್ಸ್ವಯಂಶ್ರೀಮದ್ಗಂ

81 ಶವಿಮುಕ್ತದೇವಯತಿಪಸ್ಸೈದ್ಧಾನ್ತಚಕ್ರಾಧಿಪಃ ॥ ಅವ
82 ರಸಧರ್ಮ್ಮರ್ ॥ ಅಪ್ರೋವಾದಿಕಥಾತ್ರಯಪ್ರವಂದೋ
83 ಳವಿದ್ವಜ್ಜನಾಮೆಚ್ಚೆ ವಿದ್ಯಾವಷ್ಟಂಭಮನಪ್ಪುಕೆಯ್ಯ ಪರವಾ
84 ದಿಕ್ಷೋಣಿಭೃತ್ಪಕ್ಷಮಂದೇವೇಂದ್ರಂ ಕಡಿವಂದದಂಕಡಿದೆಲೆ
85 ಸ್ಯಾದ್ವಾದವಿದ್ಯಾಸ್ತ್ರದಿಂ ತ್ರೈವಿದ್ಯಶ್ರುತಕೀರ್ತ್ತಿದಿವ್ಯಮುನಿಪೋ
86 ಲುವಿಖ್ಯಾತಿಯಂತಾಳ್ದಿದೋಂ ॥ ಶ್ರುತಕೀರ್ತ್ತಿತ್ರೈವಿದ್ಯವ್ರತಿರಾಘವ
87 ಪಾಣ್ಡವೀಯಮುಂ ವಿಬುಧಜನಚಮತ್ಕೃತಿಯೆನಿಸಿಗತಪ್ರತ್ಯಾಗತದಿಂಪೇ
88 ಳ್ದಮಳಕೀರ್ತ್ತಿಯಂ ಪ್ರಕಟಿಸಿದಂ ॥ ಅವರಗ್ರಜರು ॥
89 ಯೋಬೌದ್ಧಕ್ಷಿತಿಭೃತ್ಕರಾಳಕುಳಿಶಶ್ಚಾರ್ವ್ವಾಕಮೇಘಾನಿಳೋಮೀಮಾ
90 ಮಾಂಸಕಮತವರ್ತ್ತಿವಾದಿಮದವನ್ಮಾತಂಗಕಣ್ಠೀರವಃ । ಸ್ಯಾದ್ವಾದಾಬ್ಧಿ
91 ಶರತ್ಸಮುದ್ಗತಸುಧಾಶೋಚಿಸ್ಸಮಸ್ತೈಸ್ಸ್ತುತಸ್ಸಶ್ರೀಮಾನ್ಮುನಿಭಾ
92 ಸತೀಕನಕನನ್ದಿ ಖ್ಯಾತಯೋಗೀಶ್ವರಃ ॥ ವೇತಾಳೀಮುಕುಳೀಕೃತಾಂಜ
93 ಳಿಪುಟಾಸಂಸೇವತೇಯತ್ಪದೇಯೋಷಿತ್ಸಂಗಃಪ್ರತಿಹಾರಕೋನಿವಸತಿದ್ವಾ
94 ರೇಚಯಸ್ಯಾಸ್ತಿಕೇ ಯೇನಕ್ರೀಡತಿಸಂತತಂನುತತಪೋಲಕ್ಷ್ಮೀ ತ್ರೈಯ್ಯ
95 ಕಶ್ರೀಪ್ರಿಯಸ್ಸೋಯಂಶುಂಭತಿದೇವಚಂದ್ರಮುನಿಪೋಭಟ್ಟಾರಕೌ
96 ಘಾಗ್ರಣೀಃ ॥ ಅವರಸಧರ್ಮ್ಮರ್ಪದ್ಮನನ್ದಿತ್ರೈವಿದ್ಯದೇವರುವಿದ್ಯಾ
97 ಚಕ್ರವರ್ತ್ತಿಶ್ರೀಮದ್ದೇವಕೀರ್ತ್ತಿಪಂಡಿತದೇವರಶಿಷ್ಯರುಶ್ರೀಶುಭಚಂ
98 ದ್ರತ್ರೈವಿದ್ಯದೇವರುಂಗಂಡವಿಮುಕ್ತವಾದಿಚತುರ್ಮ್ಮುಖರಾಮಚಂ
99 ದ್ರತ್ರೈವಿದ್ಯದೇವರುಂ ವಾದಿವಜ್ರಾಂಕುಶಶ್ರೀಮದಕಳಂಕತ್ರೈವಿದ್ಯ
100 ದೇವರುಂಮಹಾಪರಮೇಶ್ವರನಗುಡ್ಡಗಳುಮಾಣಿಕ್ಯಭಂಡಾರಮುಖಿ
101 ಯಮಾನದಂಡನಾಯಕರುಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವ್ವಾಧಿಕಾರಿಬಿರು
102 ದಂಡನಾಯಕಂ ಭರತಿಮಯ್ಯಂಗಳುಂ ಶ್ರೀಕರಣದಹೆಗ್ಗಡೆಬೂ
103 ಚಿಮಯ್ಯಂಗಳುಂಜಗದೇಕದಾನಿಹೆಗ್ಗಡೆಕೋರಯ್ಯನುಂ ॥ ಅಕಳಂಕಂಪಿತ್ರ
104 ವಾಜಿವಂಶತಿಳಕಶ್ರೀಯಕ್ಷರಾಜಂಸಿಜಾಂಬಿಕೆಲೋಕಾಂಬಿಕೆಲೋಕವಂ
105 ದಿತಸುಶೀಲಾಚಾರದೈವಂವಿಭೀಶಕದಂಬಸ್ತುತಪಾದಪದ್ಮನರುಹಂ
106 ನಾಥಂಯದುಕ್ಷೋಣಿಪಾಳಕಚೂಡಾಮಣಿನಾರಸಿಂಗನೆನಲೀಂನ್ನೋಂ
107 ಪುಳ್ಳನೋಪುಳ್ಳಪಂ ॥ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವ್ವಾಧಿಕಾರಿಹಿರಿಯಭಂ
108 ಡಾರಿಅಭಿನವಗಂಗದಂಡನಾಯಕ ಶ್ರೀಹುಳ್ಳರಾಜಂತಮ್ಮ ಗುರುಗಳಪ್ಪ
109 ಶ್ರೀಕೊಂಡಕುಂದಾನ್ವಯದಶ್ರೀಮೂಲಸಂಘದದೇಶಿಯಗಣದಪುಸ್ತಕಗ
110 ಚ್ಛದಶ್ರೀಕೊಲ್ಲಾಪುರದಶ್ರೀರೂಪನಾರಾಯಣನಬಸದಿಯಪ್ರತಿಬ
111 ದ್ಧದಶ್ರೀಮತ್ಕೆಲ್ಲಂಗೆರೆಯಪ್ರತಾಪಪುರವಂಪುನರ್ಭ್ಭರಣಂಮಾಡಿಸಿ
112 ಜಿನನಾಥಪುರದಲುಕಲ್ಲದಾನಶಾಲೆಯಂಮಾಡಿಸಿದಶ್ರೀಮನ್ಮಹಾಮಂಡ
113 ಳಾಚಾರ್ಯ್ಯರ್ದ್ದೇವಕೀರ್ತ್ತಿಪಂಡಿತದೇವರ್ಗ್ಗೆಪರೋಕ್ಷವಿನಯವಾಗಿನಿಶಿದಿಯಂಮಾ
114 ಡಿಸಿದಅವರಶಿಷ್ಯರ್ಲ್ಲಕ್ಖಣಂದಿಮಾಧವತ್ರಿಭುವನದೇವರ್ಮ್ಮಹಾದಾನಪೂಜಾ
115 ಭಿಷೇಕಮಾಡಿಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿದರುಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

65 (41)

ಅದೇ ಮಂಟಪದಲ್ಲಿಯ ಶಾಸನದ ಕಲ್ಲು.

1 ಶ್ರೀಮತ್ಸ್ಯಾದ್ವಾದಮುದ್ರಾಂಕಿತಮಮಳಮಹೀನೇಂದ್ರಚಕ್ರೇಶ್ವರೇಡ್ಯಂ ಜೈನೀ
2 ಯಂಶಾಸನಂವಿಶ್ರುತಮಖಿಳಹಿತಂದೋಷದೂರಂಗಭೀರಂ
3 ಜೀಯಾತ್ಕಾರುಣ್ಯಜನ್ಮಾವನಿರಮಿತಗುಣೈರ್ವ್ವರ್ಣ್ಯನೇಕಪ್ರವೇಕೈಃ

4 ಸಂಸೇವ್ಯಂಮುಕ್ತಿಕನ್ಯಾಪರಿಚಯಕರಣಪ್ರಾಪ್ತಮೇತತ್ತ್ರಿಲೋಕ್ಯಾಂ ||
5 ಶ್ರೀಮೂಲಸಂಘದೇಶೀಗಣಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಯೇ ಗುರುಕುಲ
6 ಮಿಹಕಥಮಿತಿಚೇದ್ಬ್ರವೀಮಿಸಂಕ್ಷೇಪತೋಭುವನೇ || ಯಸ್ಸೇವ್ಯಸ್ಸರ್ವಲೋ
7 ಕೈಃಪರಹಿತಚರಿತಂಯಂಸಮಾರಾಧಯಂತೇಭವ್ಯಾಯೇನಪ್ರಬುದ್ಧಂ
8 ಸ್ವಪರಮತಮಹಾಶಾಸ್ತ್ರತತ್ವಂಸಿತಾಂತಂ ಯಸ್ಮೈಮುಕ್ತ್ಯಂಗನಾಸಂಸ್ಪೃಹಯತಿದುರಿತಂಘೋರ
9 ತಾಂಯಾತಿಯಸ್ಮಾದ್ವ್ಯಸ್ಯಾಶಾನಾಸ್ತಿಯಸ್ಮಿಂಸ್ತ್ರಿಭುವನಮಹಿತೋವಿದ್ಯತೇಶೀಲರಾಶಿಃ || ತಸ್ಮೈ
10 ಶುಭಚಂದ್ರತ್ರೈವಿದ್ಯಶಿಷ್ಯೋರಾದ್ಧಾಂತವೇದಿಲೋಕಪ್ರಸಿದ್ಧಃಶ್ರೀಪಿರಿಣಂದಿಮೋ
11 ಕ್ಷುಸ್ತದಂತೇವಾಸೀಗುಣಾಬ್ಧಿಃಪ್ರಾಸ್ತಾಂಗಜನ್ಮಾ || ಯಸ್ಸ್ಯಾದ್ವಾದರಹ
12 ಸ್ಯವಾದಸಿಪುಣೋಗಣ್ಯಪ್ರಭಾವೋಜನಾನಂದಃಶ್ರೀಮದನಂತಕೀರ್ತಿಮುನಿ
13 ಪಶ್ಚಾಚ್ಚರಿತ್ರಭಾಸ್ವತ್ತನುಃ ಕಾಮೋಗ್ರಾಹಿಗರುದ್ವಿಚಾಪಹರಣೋರೂಢೋನರೇಂದ್ರೋ
14 ಭವತ್ತಚ್ಛಿಷ್ಯೋಗುರುಪಂಚಕಸ್ಮೃತಿಪಥಸ್ವಚ್ಛಂದಸನ್ಮಾನಸಃ || ಮಲ
15 ಧಾರಿರಾಮಚಂದ್ರೋಯವಿಖ್ಯಾತಮೀಮಪ್ರಶಸ್ಯಶಿಷ್ಯೋಸಾ ಯಚ್ಚರ
16 ಣಯುಗಳಸೇವಾಪರಗತಜನತೃತಿ | ಚಂದ್ರತಾಂಜಗತಿ || ಪರಪರಿಣತಿಮುಕ್ತೋ
17 ಧ್ಯಾತ್ಮಸತತ್ವಾರಧೀರೋವಿಷಯವಿರತಿಭಾವೋಜ್ಜೈನಮಾರ್ಗಪ್ರಭಾವಃ | ಕುಮತ
18 ಘನಸಮೀರೋಧ್ವಸ್ತಮಾಯಾಂಧಕಾರೋನಿಖಿಳಮುನಿವಿನೂತೋರಾಗಕೋ
19 ಪಾದಿಘಾತಃ || ಚಿತ್ತೇಶುಭಾವನಾಂಜೈನೀಂವಾಕ್ಯೇಪಂಚನಮಸ್ಕ್ರಿಯಾಂ | ಕಾಯೇ
20 ಬ್ರತಸಮಾರೋಪಂಕುರ್ವನ್ನಧ್ಯಾತ್ಮವಿನ್ಮುನಿಃ || ಪಂಚತ್ರಿಂಶತ್ಸಂಯುತಶ
21 ತದ್ವಯಾಧಿಕಸಹಸ್ರನುತವರ್ಷೇಷು ವೃತ್ತೇಷುಶಕನೃಪಸ್ಯತುಕಾಲೇಪಿಸ್ತೀರ್ಣ್ಣವಿ
22 ಳಸದನ್ನವನೇಮಾ || ಪ್ರಮಾಥಿಸಂವತ್ಸರೇಮಾಸೇ | ಶ್ರಾವಣೇತನುಮು
23 ತ್ಸೃಜತ್ | ವಕ್ರೇಕೃಷ್ಣಚತುರ್ದ್ದಶ್ಯಾಂಶುಭಚಂದ್ರೋಮಹಾಮತಿಃ || ಅಮರಪು
24 ರಮುಮರಮಾಸಾತದ್ಗತಚಿನಚೈತ್ಯಚೈತ್ಯಭವನಾನಾಂ | ದರ್ಶನಕೃತ್ಯೂಹ
25 ಳೀನತುಯಾತೋಯಾತಾತ್ತ್ರರಾಜ್ಯಪಟಿಣಾಮಃ || ತಚ್ಛಿಷ್ಯರು || ದುರಿತಾಂ
26 ಧಕಾರಪರಿಹಿಮಕರರೊಗೆದಪ್ಪರ್ಪದ್ಮಣಂದಿಪಂಡಿತದೇವರ್ವರಮಾಧವೇಂದುಸ
27 ಮಯಾಭರಣರ್ಶ್ರೀಮೂಲಸಂಘದೇಶೀಗಣದೊಳ್ || ಗುರುರಾಮಚಂದ್ರ
28 ಯತಿಪನವರಶಿಷ್ಯರ್ಶುಭೇಂದುಮುನಿಯಸಿಸ್ತಿಗೆಯಂಪಿಸ್ತರದಿಂಮಾಡಿಸಿಮಂಬೆಳು
29 ಕರೆಯಧಿಪಂರಾಯರಾಜಗುರುಗುಂಮಟ್ಟಂ || ಶ್ರೀವಿಜಯಪಾರ್ಶ್ವಜಿನಮಂಚರ
30 ಣಾರುಣಕಮಳಯುಗಳಯಜನರತಃ ಬೊಗ್ಗಾಚರಾಜನಾಮಾತದ್ವೈಯಾ
31 ಪೃತ್ಯತೋಹಿಶುಭಚಂದ್ರಃ || ಹೇಯಾದೇಯವಿವೇಕತಾಜನತಯಾ
32 ಯಸ್ಮಾತ್ತ್ವದಾಪೀಯತೇತಸ್ಯಶ್ರೀಕ್ಷುಲಭೂಷಣಸ್ಯಮರಶಿಷ್ಯೋಪಾ
33 ಘನಂದಿಬ್ರತೀ ಸಿದ್ಧಾಂತಾಂಬುಧಿತೀರಗೋವಿಶದಕೀರ್ತಿಸ್ತಸ್ಯಶಿ
34 ಷ್ಯೋಭವತ್ತ್ರೈವಿದ್ಯಃಶುಭಚಂದ್ರಯೋಗಿತಿಳಕಃಸ್ಯಾದ್ವಾದವಿ
35 ದ್ಯಾಂಚಿತಃ || ತಚ್ಛಿಷ್ಯಶ್ಚಾರುಕೀರ್ತಿಪ್ರಥಿತಗುಣಗಣಃಪಂಡಿ
36 ತಸ್ತಸ್ಯಶಿಷ್ಯಃಖ್ಯಾತಃಶ್ರೀಮಾಘನಂದಿಬ್ರತಿಪತಿನುತಭಟ್ಟಾರಕಸ್ತಸ್ಯಶಿಷ್ಯಃ |
37 ಸಿದ್ಧಾಂತಾಂಭೋಧಿಶೀತದ್ಯುತಿರಭಯಶಶೀತಸ್ಯಶಿಷ್ಯೋಮಹೀಯಾನ್ಬಾಳೇಂದುಃ
38 ಪಂಡಿತಸ್ತತ್ಪದನುತಿರಮಳೋರಾಮಚಂದ್ರೋಮಳಾಂಗಃ || ಚಿತ್ರಂಸಂಪ್ರತಿಪದ್ಮನಂ
39 ದಿನಿಹಕೃತ್ತಾಂತಾವಕೀನಂತಪಃಪದ್ಮಾನಂದ್ಯಪಿವಿಶ್ರುತಾಪ್ರಮದಕೃತ್ಸ್ಯಾಸೀಃಸತಾಂಸ
40 ಮ್ರುತಾಂ | ಕಾಮಂಪೂರಯಸೇಶುಭೇಂದುಪದಭಕ್ತ್ಯಾಸಕ್ತಚೇತಃಸದಾಕಾಮಂದೂರ
41 ಯಸೇನಿರಾಕೃತಮಹಾಮೋಹಾಂಧಕಾರಾಗಮ || ಕಾಮವಿದಾರೋದಾರಕ್ಷ
42 ಮಾವೃತೋಪ್ಯಕ್ಷಮೋಜಗತಿಭಾಸಿಶ್ರೀಪದ್ಮನಂದಿಪಂಡಿತಪಂಡಿತಜನಹೃದಯ
43 ಕಮುದಶೀತಕರ || ಪಂಡಿತಸಮುದಯಪತಿಶುಭಚಂದ್ರಪ್ರಿಯಶಿಷ್ಯಭವತಿ

44 ಸುರಯಾಸ್ತಿ ಶ್ರೀಪದ್ಮನಂದಿಪಂಡಿತಯಮಿ ಸಭವದಿತರಮುನಿಭಿನಾಲೋಕೇ ॥
45 ಶ್ರೀಮದಧ್ಯಾತ್ಮಿ ಶುಭಚಂದ್ರದೇವಸ್ಯ ಸ್ವಕೀಯಾಂತೇವಾಸಿನಾ ಪದ್ಮನಂದಿಪಂಡಿತದೇವೇನ ಮಾ
46 ಧವಚಂದ್ರದೇವೇನ ಚ ಪರೋಕ್ಷವಿನಯನಿಮಿತ್ತಂ ನಿಷದ್ಯಕಾ ಕಾರಯಿತಾ ॥ ಭದ್ರಂಭವತು
47 ಜಿನಶಾಸನಾಯ ॥

66 (42)

ಉತ್ತರದ ಮಹಾನವಮಿ ಮಂಟಪದಲ್ಲಿರುವ ಕಂಭ.

(ಪೂರ್ವ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ
2 ಲಾಂಛನಂಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ
3 ಜಿನಶಾಸನಂ ॥ ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಳಜಿನ
4 ವರಾನೀಕಸಾಧೋರುವಾರ್ದ್ಧಿಃ । ಪ್ರಧ್ವಸ್ತಾಘಪ್ರಮೇಯಪ್ರಚಯ
5 ವಿಷಯಕೈವಲ್ಯಬೋಧೋರುವೇದಿಃ । ಶಸ್ತಸ್ಯಾತ್ಕಾರಮುದ್ರಾಶಬ
6 ಳಿತಜನತಾನನ್ದನಾದೋರುಘೋಷಃ । ಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಪ
7 ರಮಸುಖಮಹಾವೀರ್ಯ್ಯವೀಚೀನಿಕಾಯಃ ॥ ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋ
8 ತ್ತಮರತ್ನವರ್ಗ್ಗಶ್ರೀಗೌತಮಾದ್ಯಾಪ್ರಭವಿಷ್ಣವಸ್ತೇತತ್ರಾಂಬುಧೌ
9 ಸಪ್ತಮಹರ್ದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತತೌನಂದಿಗಣೇಬಭೂವ ॥ ಶ್ರೀ
10 ಪದ್ಮನಂದೀತ್ಯನವದ್ಯನಾಮಾ ಹ್ಯಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರಕೊಂಡಕುಂದಃ
11 ದ್ವಿತೀಯಮಾಸೀದಭಿಧಾನಮುದ್ಯಚ್ಚರಿತ್ರಸಂಜಾತಸುಚಾರಣ
12 ರ್ದ್ಧಿಃ ॥ ಅಭೂದುಮಾಸ್ವಾತಿಮುನೀಶ್ವರೋಸಾವಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತ
13 ರಗೃಧ್ರಪಿಂಛಃ ತದನ್ವಯೇತತ್ಸದೃಶೋಸ್ತಿನಾನ್ಯಸ್ತಾತ್ಕಾಲಿಕಾಶೇ
14 ಷಪದಾರ್ತ್ಥವೇದೀ ॥ ಶ್ರೀಗೃಧ್ರಪಿಂಛಮುನಿಪಸ್ಯಬಳಾಕಪಿಂ
15 ಛಶ್ಶಿಷ್ಯೋಜನಿಷ್ಟಭುವನತ್ರಯವರ್ತ್ತಿಕೀರ್ತ್ತಿಃ । ಚಾರಿತ್ರಚುಂಚು
16 ರಖಿಳಾವನಿಪಾಳಮೌಳಿಮಾಳಾಶಿಳೀಮುಖವಿರಾಜಿತಪಾ
17 ದಪದ್ಮಃ ॥ ತಚ್ಛಿಷ್ಯೋಗುಣನನ್ದಿಪಂಡಿತಯತಿಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಸ್ತ
18 ರ್ಕ್ಕವ್ಯಾಕರಣಾದಿಶಾಸ್ತ್ರನಿಪುಣಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾ
19 ಪತಿಃಮಿಥ್ಯಾವಾದಿಮದಾನ್ಧಸಿನ್ಧುರಘಟಾಸಂಘಟ್ಟಕ
20 ಣ್ಠೀರವೋಭವ್ಯಾಂಭೋಜದಿವಾಕರೋವಿಜಯತಾಂಕಂದರ್ಪ್ಪ
21 ದರ್ಪ್ಪಾಪಹಃ ॥ ತಚ್ಛಿಷ್ಯಾಸ್ತ್ರಿಶತಾವಿವೇಕನಿಧಯಶ್ಶಾಸ್ತ್ರಾ
22 ಬ್ಧಿಪಾರಂಗತಾಸ್ತೇಷೂತ್ಕೃಷ್ಟತಮಾದ್ವಿಸಪ್ತತಿಮಿತಾಸ್ಸಿದ್ಧಾನ್ತ
23 ಶಾಸ್ತ್ರಾರ್ತ್ಥಕವ್ಯಾಖ್ಯಾನೇಪಟವೋವಿಚಿತ್ರಚರಿತಾಸ್ತೇಷು
24 ಪ್ರಸಿದ್ಧೋಮುನಿರ್ನ್ನಾನಾನೂನನಯಪ್ರಮಾಣನಿಪುಣೋದೇ
25 ವೇಂದ್ರಸೈದ್ಧಾನ್ತಿಕಃ ॥ ಅಜನಿಮಹಿಪಚೂಡಾರತ್ನರಾರಾಜಿತಾಂಘ್ರಿ
26 ರ್ವ್ವಿಜಿತಮಕರಕೇತೂದ್ದಂಡದೋರ್ದ್ದಂಡಗರ್ಬ್ಬಃಕುನಯನಿಕರಭೂ
27 ಧ್ರಾನೀಕದಮ್ಭೋಳಿದಂಡಸ್ಸಜಯತುವಿಬುಧೇಂದ್ರೋಭಾರತೀಭಾಳಪ
28 ಟ್ಟಃ ॥ ತಚ್ಛಿಷ್ಯಃಕಳಧೌತನನ್ದಿಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃಪಾ
29 ರಾವಾರಪರೀತಧಾರಿಣಿಕುಳವ್ಯಾಪ್ತೋರುಕೀರ್ತ್ತೀಶ್ವರಃಪಂ
30 ಚಾಕ್ಷೋನ್ಮದಕುಮ್ಭಿಕುಮ್ಭದಳನಪ್ರೋನ್ಮುಕ್ತಮುಕ್ತಾಫಳಪ್ರಾಂಶುಪ್ರಾಂ
31 ಚಿತಕೇಸರೀಬುಧನುತೋವಾಕ್ಕಾಮಿನೀವಲ್ಲಭಃ ॥ ಅವರ್ಗ್ಗರವಿಚಂದ್ರಸಿದ್ಧ

32 ನ್ತವಿದಸ್ಸಂಪೂರ್ಣ್ಣಚಂದ್ರಸಿದ್ಧಾನ್ತಮುನಿಪ್ರವರರವರವರ್ಗ್ಗಶಿಷ್ಯಪ್ರವ
33 ರಕೀರ್ತ್ತಿದಾಮನನ್ದಿಸನ್ಮುನಿಪತಿಗಳ್ ‖ ಬೋಧಿತಭವ್ಯಸ್ತಮದನಮರ್ದ್ದ
34 ದವರ್ಜ್ಜಿತಶುದ್ಧಮಾನಸಶ್ರೀಧರದೇವರೆಂಬವರ್ಗ್ಗಗ್ರತನೂಭ
35 ವರಾದರಾಯುಶಶ್ರೀಧರಾಗ್ರದಶಿಷ್ಯರವರೊಳ್ನೆಗಳ್ದಮರ್ಲಧಾರಿ
36 ದೇವರುಂಶ್ರೀಧರದೇವರುಂನತನರೇಂದ್ರತಿರೀಟತಟಾರ್ಚ್ಚಿತಕ್ರಮ
37 ರ್ ‖ ಆನಮ್ರಾವನಿಪಾಳಜಾಳಕಶಿರೋರತ್ನಪ್ರಭಾಭಾಸುರ
38 ಶ್ರೀಪಾದಾಮ್ಬುರುಹದ್ವಯೋವಂತಪೋಲಕ್ಷ್ಮೀಮನೋ
39 ರಂಜನಃಮೋಹವ್ಯೂಹಮಹೀಧ್ರದುರ್ದ್ಧರಪವಿಃಸ್ವ
40 ಚ್ಛೀಳಶಾಳಿಜ್ಜಗತ್ಖ್ಯಾತಶ್ರೀಧರದೇವವಿಷಮುನಿಪೋಭಾ
41 ಭಾತಿಭೂಮಣ್ಡಳೇ ‖ ತಚ್ಛಿಷ್ಯರ್ ‖ ಭವ್ಯಾಮ್ಭೋರುಹ
42 ಷಣ್ಡಚಣ್ಡಕಿರಣಃಕರ್ಪ್ಪೂರಹಾರಸ್ಫುರತ್ಕೀರ್ತ್ತಿಶ್ರೀ
43 ಧವಳೀಕೃತಾಖಿಳದಿಶಾಚಕ್ರಶ್ಚರಿತ್ರೋನ್ನತಃ |

(ದಕ್ಷಿಣಮುಖ.)

44 ಭಾತಿಶ್ರೀಜಿನಪುಂಗವಪ್ರವಚನಾಮ್ಭೋರಾಶಿರಾಕಾಶಶೀ
45 ಭೂಮೌವಿಶ್ರುತಮಾಘನಂದಿಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇ
46 ಶ್ವರಃ ‖ ತಚ್ಛಿಷ್ಯರ್ ‖ ಸಚ್ಛೀಳಶ್ಶರದಿನ್ದುಕುಂದವಿಶದಪ್ರೋದ್ಯದ್ಯ
47 ಶಶ್ರೀಪತಿದೃಪ್ಯದ್ದರ್ಪ್ಪಕದರ್ಪ್ಪದಾವದಹನಜ್ವಾಳಾ
48 ಳಿಕಾಳಾಮ್ಬುದಃಶ್ರೀಜೈನೇಂದ್ರವಚಃಪಯೋನಿಧಿಶಿರತ್ನಂ
49 ಪೂರ್ಣ್ಣಚಂದ್ರಃಕ್ಷಿತೌಭಾತಿಶ್ರೀಗುಣಚಂದ್ರದೇವಮುನಿ
50 ಪೋರಾದ್ಧಾನ್ತಚಕ್ರಾಧಿಪಃ ‖ ತತ್ಸಧರ್ಮ್ಮರ್ ‖ ಉದ್ಭೂತೇನುತಮೋ
51 ಘಚಂದ್ರಶಶಿಸಿಪ್ರೋದ್ಯದ್ಯಶಶ್ಚಂದ್ರಿಕೇಸಂವರ್ದ್ಧಿತತದಸ್ತನಾ
52 ಮನಿತರಾಂರಾದ್ಧಾನ್ತರತ್ನಾಕರಃಚಿತ್ರಂತಾಮದಿದಂಪಯೋಧಿಪ
53 ರಧಿಕ್ಷೋಣೌಸಮುದ್ವೀಕ್ಷ್ಯತೇಪಾಯೇಣಾತ್ರವಿಜೃಂಭತೇ
54 ಭರತಶಾಸ್ತ್ರಾಂಭೋಜಿನೀಸನ್ತತಂ ‖ ತತ್ಸಧರ್ಮ್ಮರ್ ‖ ಚಂದ್ರಯಿವಧ
55 ವಳಕೀರ್ತ್ತಿರ್ದ್ಧವಳೀಕುರುತೇಸಮಸ್ತಭುವನಂಯಸ್ಯತಚ್ಚಂದ್ರಕೀರ್ತ್ತಿರ್ಸ್ಯ
56 ಜ್ಞಾಭಟ್ಟಾರಕಚಕ್ರವರ್ತ್ತಿನೋಸ್ಯವಿಭಾತಿ ‖ ತತ್ಸಧರ್ಮ್ಮರ್ ‖ ನೈಯಾ
57 ಯಿಕೇಭಸಿಂಹೋಮೀಮಾಂಸಕತಿಮಿರನಿಕರನಿರಸನತಪನಃ
58 ಬೌದ್ಧವನದಾವದಹನೋಜಯತಿಮಹಾನುದಯಚಂದ್ರಪಂ
59 ಡಿತದೇವಃ ‖ ಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಶ್ರೀಗುಣಚಂದ್ರಬ್ರತೀಶ್ವರಸ್ಯ
60 ಬಭೂವಶ್ರೀನಯಕೀರ್ತ್ತಿಮುನೀಂದ್ರೋಜಿನಪತಿಗದಿತಾ
61 ಖಿಳಾರ್ತ್ಥವೇದೀಶಿಷ್ಯಃ ‖ ಸ್ವಸ್ತ್ಯನವರತವಿನತಮಹಿಪಮುಕು
62 ಟಮೌಕ್ತಿಕಮಯೂಖಮಾಳಾಸರೋಮಂಡನೀಭೂತಚಾರು
63 ಚರಣಾರವಿಂದರುಂಭವ್ಯಜನಹೃದಯಾನಂದರುಂ | ಕೊಂಡಕುಂದಾ
64 ನ್ವಯಗಗನಮಾರ್ತ್ತಂಡರುಂ | ಲೀಲಾಮಾತ್ರವಿಜಿತೋಚ್ಚಂಡಕುಸುಮ
65 ಕಾಣ್ಡರುಂ | ದೇಶೀಯಗಣಗಜೇಂದ್ರಸಾಂದ್ರಮದಧಾರಾವಭಾಸರುಂ
66 ವಿತರಣವಿಳಾಸರುಂ | ಪುಸ್ತಕಗಚ್ಛಸ್ವಚ್ಛಸರಸೀಸರೋಜರುಂ | ವಂ
67 ದಿಜನಸುರಭೂಜರುಂ | ಶ್ರೀಮದ್ಗುಣಚಂದ್ರಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿ
68 ಚಾರುತರಚರಣಸರಸೀರುಹಷಟ್ಚರಣರುಂ | ಅಶೇಷದೋಷ
69 ದೂರೀಕರಣಕರಾನ್ತಃಕರಣರುಮಪ್ಪಶ್ರೀಮನ್ನಯಕೀರ್ತ್ತಿಸಿ

70 ದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗಳೆನ್ತಪ್ಪರೆಂದಡೆ ॥ ಸಾಹಿತ್ಯಪ್ರಮದಾಮುಖಾ
71 ಬ್ಜಮುಕುರಶ್ಛಾತ್ರಚಕೋರಾಮೃತಶ್ರೀಜೈನಾಗಮವಾರ್ದ್ಧಿ
72 ವರ್ದ್ಧನಸುಧಾಶೋಚಿಸ್ಸಮುದ್ಭಾಸತೇ ಯಶ್ಶಲ್ಯತ್ರಯಗೌರವ
73 ತ್ರಯಬಲಸದ್ದಂಡತ್ರಯಧ್ವಂಸಕಸ್ಸಶ್ರೀಮಾನ್ನಯಕೀರ್ತ್ತಿದೇವಮು
74 ನಿಪಸ್ಸೈದ್ಧಾನ್ತಿಕಾಗ್ರೇಸರಃ ॥ ಮಾಣಿಕ್ಯನಂದಿಮುನಿಪಶ್ರೀನ
75 ಯಕೀರ್ತ್ತಿವ್ರತೀಶ್ವರಸ್ಯಸಧರ್ಮ್ಮಃ । ಗುಣಚಂದ್ರದೇವತನಯೋ
76 ರಾದ್ಧಾನ್ತಪಯೋಧಿಪಾರಗೋಭುವಿಭಾತಿ ॥ ಹಾರಕ್ಷೀರಪರಾ
77 ಟ್ಟಹಾಸಹಳಭೃತ್ಕುಂದೇಂದುಮಂದಾಕಿನೀಕರ್ಪ್ಪೂರಸ್ಫಟಿಕಸ್ಫುರ
78 ದ್ವರಯಶೋಧೌತತ್ರಿಲೋಕೋದರಃ ಉಚ್ಚಂಡಸ್ಮರಭೂಭೃ
79 ಧರಪವಿಃಖ್ಯಾತೋಬಭೂವಕ್ಷಿತೌಸಶ್ರೀಮಾನ್ನಯಕೀರ್ತ್ತಿ
80 ದೇವಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ ॥ ಶಾಕೇರಂಧ್ರನವದ್ಯುಚಂ
81 ದ್ರಮಿತೇದುರ್ಮ್ಮುಖ್ಯಾಖ್ಯಸಂವತ್ಸರೇವೈಶಾಖೇಧವಳೇಚ
82 ತುರ್ದ್ದಶದಿನೇವಾರೇಚಸೂರ್ಯ್ಯಾತ್ಮಜೇಪೂರ್ವ್ವಾಹ್ಣೇಪ್ರಹ
83 ರೇಗತೇರ್ದ್ಧಸಹಿತೇಸ್ವರ್ಗ್ಗಂಜಗಾಮಾತ್ಮವಾನ್ವಿಖ್ಯಾತೋನ
84 ಯಕೀರ್ತ್ತಿದೇವಮುನಿಪೋರಾದ್ಧಾನ್ತಚಕ್ರಾಧಿಪಃ ॥ ಶ್ರೀಮ
85 ಜ್ಜೈನವಚೋಬ್ಧಿವರ್ದ್ಧನವಿಧುಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾನಿಧಿಸ್ಸರ್ಪ್

(ಪಶ್ಚಿಮಮುಖ.)

86 ದ್ದರ್ಪ್ಪಕಹಸ್ತಿಮಸ್ತಕಲುಠತ್ಪ್ರೋತ್ಕಂಠಕಣ್ಠೀರವಃ ಸಶ್ರೀಮಾನ್ಗು
87 ಣಚಂದ್ರದೇವತನಯಸ್ಸಂಜನ್ಯಜನ್ಯಾವನಿಸ್ಥೇಯಾತ್ಶ್ರೀನ
88 ಯಕೀರ್ತ್ತಿದೇವಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ ॥ ಗುರುವಾದಂಬ
89 ಚರಾಧಿಪಂಗೆಬಲಿಗಂದಾನಕ್ಕೆ ಚಿಣ್ಪಂಗೆತಾಂಗುರುವಾದಂಸುರಭೂಧ
90 ರಕ್ಕೆನೆಗಳ್ದಕೈಳಾಸಕ್ಕೆಳಕ್ಕೆತಾಂಗುರುವಾದಂಪಿನುತಂಗೆರಾಜಿಸುವಿರಂ
91 ಗೋಳಂಗೆಲೋಕಕ್ಕೆಸದ್ಗುರುವಾದಂನಯಕೀರ್ತ್ತಿದೇವಮುನಿಪಂರಾದ್ಧಾನ್ತ
92 ಚಕ್ರಾಧಿಪಂ ॥ ತಚ್ಛಿಷ್ಯರ್ ॥ ಹಿಮಕರಶರದಭ್ರಕ್ಷೀರಕಲ್ಲೋಲಜಾಲ
93 ಸ್ಫಟಿಕಸಿತಯಶಶ್ರೀಶುಭ್ರದಿಕ್ಚಕ್ರವಾಳಃಮದನಮದತಿಮಿಸ್ರ
94 ಪ್ರೇಣಿತೀವ್ರಾಂಶುಮಾಲೀಜಯತಿಸಕಳಮಾಂದ್ಯೋಮೇಘಚಂದ್ರವ್ರತೀಂ
95 ದ್ರಃ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ಕಂದರ್ಪ್ಪದವಕಲ್ಪಿತೋದ್ಧತತನುತ್ರಾಣೋ
96 ಪಮೋರಸ್ಥಳೀಚಂಚದ್ಭೂರಮಳಾವಿನೇಯಜನತಾಸೀರೇಜಿನೀಭಾನವಃತ್ಯ
97 ಕ್ತಾಶೇಷಬಹಿರ್ವ್ವಿಕಲ್ಪನಿಚಯಾಶ್ಛಾರತ್ರಚಕ್ರೇಶ್ವರಾಃಪುಂಭಾತ್ಯ
98 ಣ್ಣಿತಟಾಕವಾಸಿಮಲಧಾರಸ್ವಾಮಿನೋಭೂತಳೇ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥
99 ಷಟ್ಕರ್ಮ್ಮವಿಷಯಮಂತ್ರೇನಾನಾವಿಧರೋಗಹಾರಿವೈದ್ಯೇಚಜಗ
100 ದೇಕಸೂರಿರೇಷಶ್ರೀಧರದೇವೋಬಭೂವಜಗತಿಪ್ರವಣಃ ॥ ತತ್ಸ
101 ಧರ್ಮ್ಮರ್ ॥ ತರ್ಕ್ಕವ್ಯಾಕರಣಾಗಮಸಾಹಿತ್ಯಪ್ರಭೃತಿಸಕಳಶಾ
102 ಸ್ತ್ರಾರ್ತ್ಥಜ್ಞಃವಿಖ್ಯಾತದಾಮನಂದಿತ್ರೈವಿದ್ಯಮುನೀಶ್ವರೋಧರಾ
103 ಗ್ರೇಜಯತಿ ॥ ಶ್ರೀಮಜ್ಜೈನಮತಾಬ್ಜಿನೀದಿನಕರೋನೈಯ್ಯಾಯಿ
104 ಕಾಭ್ರಾನಿಳಶ್ಚಾರ್ವ್ವಾಕಾವನಿಭೃತ್ಕರಾಳಕುಳಿಶೋ ಬೌದ್ಧಾಬ್ಧಿಕುಂ
105 ಭೋದ್ಭವಃ ಯೋಪಿಮಾಮಾಂಸಕಗನ್ಧಸಿನ್ಧುರ ಶಿರೋನಿರ್ಭ್ಭೇದಕಂ
106 ಣ್ಠೀರವಸ್ತ್ರೈವಿದ್ಯೋತ್ತಮದಾಮನನ್ದಿಮುನಿಪಸ್ಸೋಯಂಭುವಿ
107 ಭ್ರಾಜತೇ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ದುಗ್ಧಾಬ್ಧಿಸ್ಫಟಿಕೇಂದುಕುನ್ದಕುಮುದ
108 ವ್ಯಾಭಾಸಿಕೀರ್ತ್ತಿಪ್ರಿಯಸ್ಸಿದ್ಧಾಂತೋದಧಿವರ್ದ್ಧನಾಮೃತಕರಃ

109 ಪಾರಾರ್ತ್ಥ್ಯರತ್ನಾಕರಃ ಖ್ಯಾತಶ್ರೀನಯಕೀರ್ತ್ತಿದೇವಮುನಿಪಶ್ರೀ
110 ಪಾದಪದ್ಮಪ್ರಿಯೋಭಾತ್ಯಸ್ಯಾಂಭುವಿಭಾನುಕೀರ್ತ್ತಿಮುನಿಪ
111 ಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರಾಧಿಪಃ ॥ ಉರಗೇಂದ್ರಕ್ಷೀರನೀರಾಕರರಜತಗಿರಿ
112 ಶ್ರೀಸಿತಚ್ಛತ್ರಗಂಗಾಹರಹಾಸ್ಯೈರಾವತೇಭಸ್ಫಟಿಕವೃಷ
113 ಭಶುಭ್ರಾಭ್ರನೀಹಾರಹಾರಾಮರರಾಜಶ್ವೇತಪಂಕೇರುಹ
114 ಹಳಧರ ವಾಕ್ಶಂಖಹಂಸೇನ್ದುಕುನ್ದೋತ್ಕರಚಂಚತ್ಕೀರ್ತ್ತಿಕಾನ್ತಂಧರ
115 ಯೊಳೆಸವನೀಭಾನುಕೀರ್ತ್ತಿವ್ರತೀಂದ್ರಂ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ಸದ್ವೃ
116 ತ್ತಾಕೃತಿಶೋಭಿತಾಖಿಳಕಳಾಪೂರ್ಣ್ನಸ್ಮರಧ್ವಂಸಕಃಶಶ್ವದ್ವಿ
117 ಶ್ವವಿಯೋಗಿಹೃತ್ಸುಖಕರಶ್ರೀಬಾಳಚಂದ್ರೋಮು
118 ನೀಶಕ್ರೀಶೋನಕಳೇನಕಾಮಸುಹೃದಾಚಂಚದ್ವಿಯೋಗಿ
119 ದ್ವಿಷಾಲೋಕೇಸ್ಮಿನ್ನುಪವಿಷಾಯುತೇಕಥಮಸಾತೇನಾಥಬಾಳೇನ್ದು
120 ನಾ ॥ ಉಚ್ಚಂಡಮದನಮದಗಜನಿರ್ಬ್ಭೇದನಪಟುತರಪ್ರತಾಪ
121 ಮೃಗೇಂದ್ರಃಭವ್ಯಕುಮುದೌಘವಿಕಸನಚಂದ್ರೋಭು
122 ವಿಭಾತಿಬಾಳಚಂದ್ರಮುನೀಂದ್ರಃ ॥ ತಾರಾದ್ರಿಕ್ಷೀರಪೂ
123 ರಸ್ಫಟಿಕಸುರಸರಿತ್ತಾರಹಾರೇಂದುಕುಂದಶ್ವೇತೋದ್ಯತ್ಕೀ
124 ರ್ತ್ತಿಲಕ್ಷ್ಮೀಪ್ರಸರಧವಳಿತಾಶೇಷದಿಕ್ಚಕ್ರವಾಳಃ ಶ್ರೀಮತ್ಸಿ
125 ದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರನುತನಯಕೀರ್ತ್ತಿಬ್ರತೀಶಾಂಘ್ರಿಭಕ್ತಃ

(ಉತ್ತರಮುಖ.)

126 ಶ್ರೀಮಾನ್ಭಟ್ಟಾರಕೇಶೋಜಗತಿವಿಜಯತೇಮೇಘಚಂದ್ರ
127 ಬ್ರತೀಂದ್ರಃ ॥ ಗಾಂಭೀರ್ಯ್ಯೇಮಕರಾಕರೋವಿತರಣೇ
128 ಕಲ್ಪದ್ರುಮಸ್ತೇಜಸಿಪ್ರೋಚ್ಚಂಡದ್ಯುಮಣಿಃಕಳಾಸ್ವಪಿ
129 ಶಶೀಧೈರ್ಯ್ಯೇಪುನರ್ಮ್ಮಂದರಃಸರ್ವ್ವೋರ್ವ್ವೀಪರಿಪೂರ್ಣ್ನಸ
130 ಮ್ಮರ್ಗಳಯಶೋಲಕ್ಷ್ಮೀಮನೋರಂಜನೋಭಾತ್ಯಸ್ಯಾಂಭುವಿಮಾಘ
131 ನನ್ದಿಮುನಿಪೋಭಟ್ಟಾರಕಾಗ್ರೇಸರಃ ॥ ವಸುಪೂರ್ಣ್ನಸಮಸ್ತಾಂಶಃ
132 ಕ್ಷಿತಿಚಕ್ರೇವಿರಾಜತೇಚಂಚತ್ಕುವಳಯಾನನ್ದಪ್ರಭಾಚಂದ್ರೋ
133 ಮುನೀಶ್ವರಃ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ಉಚ್ಚಂಡಗ್ರಹಕೋಟಿಯೋನಿಯ
134 ಮಿತಾಸ್ತಿಷ್ಠನ್ತಿಯೇನಕ್ಷಿತೌಯದ್ವಾಗ್ಜಾತಸುಧಾರಸೋಖಿಳ
135 ವಿಷವ್ಯುಚ್ಛೇದಕಶ್ಶೋಭತೇಯತ್ತಂತ್ರೋಪ್ಯವಿಧಿಃಸಮಸ್ತಜನ
136 ತಾರೋಗ್ಯಸಂವರ್ತ್ತಿತೇಸೋಯಂಶುಂಭತಿಪದ್ಮನಂದಿಮುನಿ
137 ನಾಥೋಮಂತ್ರವಾದೀಶ್ವರಃ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ಚಂಚಚ್ಚಂದ್ರಮರೀಚಿ
138 ಶಾರದಘನಕ್ಷೀರಾಬ್ಧಿತಾರಾಚಳಪ್ರೋದ್ಯತ್ಕೀರ್ತ್ತಿವಿಕಾಸಪಾಂಡುರತ
139 ರಬ್ರಹ್ಮಾಂಡಭಾಂಡೋದರಃ ವಾಕ್ಕಾನ್ತಾಕಠಿನಸ್ತನದ್ವಯತ
140 ಟೀಹಾರೋಗಭೀರಸ್ಥಿರಂಸೋಯಂಸಂನ್ನುತನೇಮಿಚಂದ್ರಮುನಿಪೋ
141 ವಿಭ್ರಾಜತೇಭೂತಳೇ ॥ ಭಂಡಾರಾಧಿಕೃತಃ ಸಮಸ್ತಸ
142 ಚಿವಾಧೀಶೋಜಗದ್ವಿಶ್ರುತಶ್ರೀಹುಳ್ಳೋನಯಕೀರ್ತ್ತಿದೇವಮು
143 ನಿಪಾದಾಂಭೋಜಯುಗ್ಮಪ್ರಿಯಃ । ಕೀರ್ತ್ತಿಶ್ರೀನಿಳಯಃಪ
144 ರಾರ್ತ್ಥಚರಿತೋನಿತ್ಯಂವಿಭಾತಿಕ್ಷಿತೌಸೋಯಂಶ್ರೀಜಿನಧರ್ಮ್ಮರ
145 ಕ್ಷಣಾಕರಃಸಮ್ಯಕ್ತ್ವರತ್ನಾಕರಃ ॥ ಶ್ರೀಮಚ್ಛ್ರೀಕರಣಾಧಿಪಸ್ಸ
146 ಚಿವನಾಥೋವಿಶ್ವವಿದ್ವನ್ನಿಧಿಶ್ಚಾತುರ್ವ್ವರ್ಣ್ಣಮಹಾನ್ನದಾನಕರ
147 ಣೋತ್ಸಾಹೀಕ್ಷಿತೌಶೋಭತೇ । ಶ್ರೀಸೀಲೋಜಿನಧರ್ಮ್ಮನಿರ್ಮ್ಮಳಮ

148 ನಾಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾಪ್ರಿಯಮಸ್ಸಾಜನ್ಯೈಕನಿಧಿಶ್ಶಶಾಂಕವಿಶದ
149 ಪ್ರೋದ್ಯದ್ಯಶಶ್ರೀಪತಿಃ ॥ ಆರಾಧ್ಯೋಜಿನಪೋಗುರು
150 ಶ್ಚ ನಯಕೀರ್ತ್ತಿಖ್ಯಾತಯೋಗೀಶ್ವರೋಜೋಗಾಂಬಾಜನನೀತುಯ
151 ಸ್ಯಜನಕಶ್ರೀಬಮ್ಮದೇವೋವಿಭುಃ ಶ್ರೀಮತ್ಕಾಮಲತಾಸು
152 ತಾಪುರಪತಿಶ್ರೀಮಲ್ಲಿನಾಥಸ್ಸುತೋಭ್ರಾತ್ಯಸ್ಯಾಂಭುವಿನಾಗ
153 ದೇವಸಚಿವಶ್ಚಂಡಾಂಬಿಕಾವಲ್ಲಭಃ ॥ ಸುರಗಜಶರದಿಂದುಪ್ರಸ್ಫು
154 ರತ್ಕೀರ್ತ್ತಿಶುಭ್ರೀಭವದಖಿಳ ದಿಗನ್ತೋವಾಗ್ವಧೂಚಿತ್ತಕಾನ್ತಃ ಬುಧನಿ
155 ಧಿನಯಕೀರ್ತ್ತಿಖ್ಯಾತಯೋಗೀನ್ದ್ರಪಾದಾಂಬುಜಯುಗಕೃತ
156 ಸೇವಃಶೋಭತೇನಾಗದೇವಃ ॥ ಖ್ಯಾತಶ್ರೀನಯಕೀರ್ತ್ತಿದೇವಮು
157 ನಿನಾಥಾನಾಂಪದಯುಃ ಪ್ರೋಲ್ಲಸತ್ಕೀರ್ತ್ತೀನಾಂಪರಮಂಪರೋಕ್ಷವಿನ
158 ಯಂಕರ್ತ್ತುನಿಷಿಧ್ಯಾಲಯಂಭಕ್ತ್ಯಾಕಾರಯದಾಶಶಾಂಕದಿನಕೃ
159 ತ್ತಾರಸ್ಥಿರಂಸ್ಥಾಯಿನಾಂಶ್ರೀನಾಗಸ್ಸಚಿವೋತ್ತಮೋನಿ
160 ಜಯಶಶ್ರೀಶುಭ್ರದಿಗ್ಮಂಡಳಃ ॥

67 (54)

ಪಾರ್ಶ್ವನಾಥಬಸ್ತಿಯೊಳಗಣ ಕಂಭ.

(ಉತ್ತರ ಮುಖ.)

1 ಶ್ರೀಮನ್ನಾಥಕುಲೇನ್ದುರಿನ್ದ್ರಪರಿಷದ್ವನ್ದ್ಯಶ್ಶ್ರುತಶ್ರೀಸು
2 ಧಾಧಾರಾಧೌತಜಗತ್ತಮೋಪಹಮಹಃಪಿಣ್ಡಪ್ರಕಾಣ್ಡಂ
3 ಮಹತ್ । ಯಸ್ಮಿನ್ಮರ್ಳಧರ್ಮ್ಮವಾರ್ದ್ಧಿವಿಪುಳ ಶ್ರೀವರ್ದ್ಧಮಾ
4 ನಾಸತಾಂಭರ್ತ್ತುರ್ಭವ್ಯಚಕೋರಚಕ್ರಮವತುಶ್ರೀವರ್ದ್ಧಮಾನೋಜಿನಃ ॥ ಜೀಯಾ
5 ದರ್ತ್ಥಯುತೇನ್ದ್ರಭೂತಿವಿದಿತಾಭಿಖ್ಯೋಗಣೀಗೌತಮಸ್ಸ್ವಾಮಿಸಪ್ತಮಹ
6 ರ್ದ್ಧಿಭಿಸ್ತ್ರಿಜಗತೀಮಾಪಾದಯನ್ಪಾದಯೋಃ । ಯದ್ಬೋಧಾಂಬುಧಿಮೇ
7 ತ್ಯವೀರಹಿಮವತ್ಕುಕ್ಷಿಳಕ್ಷಣಾದ್ಬುದ್ಧಾಂಭೋದಾತ್ತಾಭುವನಂಪುನಾತಿವಚ
8 ಸ್ಸ್ವಚ್ಛನ್ದಮನ್ದಾಕಿನೀ ॥ ತೀರ್ತ್ಥೇಶದರ್ಶನಭವನ್ನಯದೃಕ್ಸಹಸ್ರವಿಸ್ರಬ್ಧ
9 ಬೋಧವಪುಷಶ್ಶ್ರುತಕೇವಲೀನ್ದ್ರಾಃ । ಸಿಚ್ಛ್ರನ್ದತಾಂವಿಬುಧಬೃನ್ದಶಿರೋಭಿವಂ
10 ದ್ಯಾಸ್ಫೂರ್ಜ್ಜದ್ವಚಃಕುಳಿಶತಃಕುಮತಾದ್ರಿಮನ್ದ್ರಾಃ ॥ ವರ್ಣ್ಯಃಕಥನ್ನುಮ
11 ಹಿಮಾತ್ರಭದ್ರಬಾಹೋರ್ಮ್ಮೋಹೋರುಮಲ್ಲಮದಮರ್ದ್ದನವೃತ್ತಬಾಹೋಃ ।
12 ಯಚ್ಛಿಷ್ಯತಾಪ್ತಸುಕೃತೇನಸಚನ್ದ್ರಗುಪ್ತಶ್ಶುಶ್ರೂಷ್ಯತೇಸ್ಮಸುಚಿರಂ
13 ವನದೇವತಾಭಿಃ ॥ ವನ್ದ್ಯೋವಿಭುರ್ಭ್ಭುವಿನಕೈರಿಹಕೌಣ್ಡಕುನ್ದಃಕುನ್ದಪ್ರಭಾ
14 ಪ್ರಣಯಿಕೀರ್ತ್ತಿವಿಭೂಷಿತಾಶಃ । ಯಶ್ಚಾರುಚಾರಣಕರಾಂಬುಜಚಂಚರೀ
15 ಕಶ್ಚಕ್ರೇಶ್ರುತಸ್ಯಭರತೇಪ್ರಯತಃಪ್ರತಿಷ್ಠಾಮ್ ॥ ವನ್ದ್ಯೋಭಸ್ಮಕಭಸ್ಮಸಾತ್ಕೃ
16 ತಿಪಟುಃಪದ್ಮಾವತೀದೇವತಾದತ್ತೋದಾತ್ತಪದಸ್ವಮನ್ತ್ರವಚನವ್ಯಾಹೂತಚನ್ದ್ರ
17 ಪ್ರಭಃ । ಆಚಾರ್ಯ್ಯಸ್ಸಸಮನ್ತಭದ್ರಗಣಭೃದ್ಯೇನೇಹಕಾಲೇಕಲೌಜೈನಂವರ್ತ್ಮಸ
18 ಮನ್ತಭದ್ರಮಭವದ್ಭದ್ರಂಸಮನ್ತಾನ್ಮುಹುಃ ॥ ಚೂರ್ಣ್ಣಿ ॥ ಯಸ್ಯೈವಂವಿಧಾವಾ
19 ದಾರಂಭಸಂರಂಭವಿಜೃಂಭಿತಾಭಿವ್ಯಕ್ತಯಸ್ಸೂಕ್ತಯಃ ॥ ವೃತ್ತ ॥ ಪೂರ್ವ್ವಂ
20 ಪಾಟಲಿಪುತ್ರಮಧ್ಯನಗರೇಭೇರೀಮಯಾತಾಡಿತಾಪಶ್ಚಾನ್ಮಾಳವಸಿನ್ಧುಠ
21 ಕ್ಕವಿಷಯೇಕಾಂಚೀಪುರೇವೈದಿಶೇ ಪ್ರಾಪ್ತೋಹಂಕರಹಾಟಕಂಬಹುಭಟಂ
22 ವಿದ್ಯೋತ್ಕಟಂಸಂಕಟಂವಾದಾರ್ತ್ಥೀವಿಚರಾಮ್ಯಹನ್ನರಪತೇಶಾರ್ದ್ದೂಲವಿಕ್ರೀಡಿತಂ ॥
23 ಅವಟುತಟಮಟತಿಝಟಿತಿಸ್ಫುಟಪಟುವಾಚಾಟಧೂರ್ಜ್ಜಟೇರಪಿಜಿಹ್ವಾ ವಾದಿನಿಸ

24 ಮನ್ತ್ರಭದ್ರೇಸ್ಥಿತವತಿತವಸದಸಿಭ್ರೂಪಕಾಸ್ಥನ್ಯೇಷಾಂ ॥ ಯೋಽಸೌಘಾತಿಮಲ
25 ದ್ವಿಷದ್ಬಲಶಿಲಾಸ್ತಂಭಾವಲೀಖಣ್ಡನಧ್ಯಾನಾಸಿಃಪಟುರರ್ಹತೋಭಗವತಸ್ಸೋಽ
26 ಸ್ಯಪ್ರಸಾದೀಕೃತಃ । ಛಾತ್ರಸ್ಯಾಪಿಸಸಿಂಹನನ್ದಿಮುನಿನಾನೋಚೇತ್ಕಥಂವಾಶಿ
27 ಲಾಸ್ತಂಭೋರಾಜ್ಯರಮಾಗಮಾಧ್ವಪರಿಘಸ್ತೇನಾಸಿಖಣ್ಡೋಘನಃ ॥ ವಕ್ರಗ್ರೀವ
28 ಮಹಾಮುನೇರ್ದ್ದಶಶತಗ್ರೀವೋಪ್ಯಹೀನ್ದ್ರೋಯಥಾಜಾತಂಸ್ತೋತುಮಲಂವಚೋಬಲ
29 ಮಸೌಕಿಂಭಗ್ನವಾಗ್ಮಿವ್ರಜಂ । ಯೋಽಸೌಶಾಸನದೇವತಾಬಹುಮತೋಹ್ರೀವಕ್ರವಾದಿ
30 ಗ್ರಹಗ್ರೀವೋಽಸ್ಮಿನ್ನಥಶಬ್ದವಾಚ್ಯಮವದನ್ಮಾಸಾನ್ಸಮಾಸೇನಷಟ್ ॥ ನವಸ್ತೋ
31 ತ್ರಂತತ್ರಪ್ರಸರತಿಕವೀನ್ದ್ರಾಃಕಥಮಪಿಪ್ರಣಾಮಂವಜ್ರಾದೌರಚಯತಪ
32 ರಮನ್ದಿನಿಮುನೌ ನವಸ್ತೋತ್ರಂಯೇನವ್ಯರಚಿಸಕಲಾರ್ಹತ್ಪ್ರವಚನಪ್ರಪಂಚಾ
33 ನ್ತರ್ಭಾವಪ್ರವಣವರಸನ್ದರ್ಭಸುಭಗಂ ॥ ಮಹಿಮಾಸಪಾತ್ರಕೇಸರಿಗುರೋಃಪರಂ
34 ಭವತಿಯಸ್ಯಭಕ್ತ್ಯಾಸೀತ್ । ಪದ್ಮಾವತೀಸಹಾಯಾತ್ರಿಲಕ್ಷಣಕದರ್ತ್ಥನಂಕರ್ತ್ತುಂ ॥ ಸು
35 ಮತಿದೇವಮಮುಂಸ್ತುತಯೇನವಸ್ಸುಮತಿಸಪ್ತಕಮಾಪ್ತತಯಾಕೃತಂ । ಪರಿಹೃ
36 ತಾಪಥತತ್ವಪಥಾರ್ತ್ಥಿನಾಂ ಸುಮತಿಕೋಟಿವಿವರ್ತ್ತಿಭವಾರ್ತ್ತಿಹೃತ್ ॥ ಉದೇತ್ಯಸಮ್ಯಗ್ದಿಶಿ
37 ದಕ್ಷಿಣಸ್ಯಾಂಕುಮಾರಸೇನೋಮುನಿರಸ್ತಮಾಪತ್ ತತ್ರೈವಚಿತ್ರಂಜಗದೇಕಭಾನೋ
38 ಸ್ತಿಷ್ಠತ್ಯಸೌತಸ್ಯತಥಾಪ್ರಕಾಶಃ ॥ ಧರ್ಮ್ಮಾರ್ತ್ಥಕಾಮಪರಿನಿರ್ವೃತಿಚಾರುಚಿನ್ತಶ್ಚಿ
39 ನ್ತಾಮಣಿಃಪ್ರತಿನಿಕೇತಮಕಾರಿಯೇನ ಸಸ್ತೂಯತೇಸರಸಸೌಖ್ಯಭುಜಾಸು
40 ಜಾತಶ್ಚಿನ್ತಾಮಣಿರ್ಮ್ಮುನಿವೃಷಾನಕಥಂ ನೇನ ॥ ಚೂಳಾಮಣಿಃಕವೀನಾಂಚೂ
41 ಳಾಮಣಿನಾಮಸೇವ್ಯಕಾವ್ಯಕವಿಃಶ್ರೀವರ್ದ್ಧದೇವಏವಹಿಕೃತಪುಣ್ಯಃಕೀರ್ತ್ತಿ
42 ಮಾಹರ್ತ್ತುಂ ॥ ಚೂರ್ಣ್ಣಿ ॥ ಯಏವಮುಪಶ್ಲೋಕಿತೋದಣ್ಡಿನಾ ॥ ಜಹ್ನೋಃಕನ್ಯಾಂಜಟಾಗ್ರೇ
43 ಣಬಿಭ್ರತ್ಪರಮೇಶ್ವರಃ ಶ್ರೀವರ್ದ್ಧದೇವಸಂಧತ್ಸೇಜಿಹ್ವಾಗ್ರೇಣಸರಸ್ವತೀಂ ॥ ಪುಷ್ಪಾ
44 ಸ್ತ್ರಸ್ಯಜಯೋಗಣಸ್ಯಚಣ್ಡಮ್ಭೂಭೃಚ್ಛಿಖಾಘಟ್ಟನಮ್ಪದ್ಭ್ಯಾಮಸ್ತುಮಹೇಶ್ವ
45 ರಸ್ತದಪಿನಪ್ರಾಪ್ನೋತಿಲಾವಿನಾಸ್ವರಃಮಸ್ಯಾಖಣ್ಡಕಳಾವತೋಽಷ್ಟವಿಳಸದ್ದಿಕ್ಪಾ
46 ಲಮೌಳಿಸ್ಖಲತ್ಕೀರ್ತ್ತಿಸ್ವಸ್ಸರಿತೋಮಹೇಶ್ವರಇಹಸ್ತುತ್ಯಸ್ಸಕೈಸ್ಸನ್ಯನ್ಮನಿಃ ॥
47 ಯಸ್ಸಪ್ತತಿಮ್ಮಹಾವಾದಾನ್ಜಿಗಾಯಾನ್ಯಾನಥಾಮಿತಾನ್ ಬ್ರಹ್ಮರಕ್ಷೋರ್ಚ್ಚಿತಸ್ಸೋಽಪ್ಯ
48 ಮಹೇಶ್ವರಮುನೀಶ್ವರಃ ॥ ತಾರಾಯೇನವಿನಿರ್ಜ್ಜಿತಾಘಟಕುಟೀಗೂಢಾವತಾರಾಸಮಂ
49 ಬೌದ್ಧೈರ್ಯ್ಯೋಧೃತಪೀಠಪೀಡಿತಕುದೃಗ್ದೇವಾತ್ತಸೇವಾಂಜಲಿಃಪ್ರಾಯಶ್ಚಿತ್ತಮಿವಾಂಘ್ರಿ
50 ವಾರಿಜರಜಸ್ನಾನಂಚಯಸ್ಯಾಚರದ್ದೋಷಾಣಾಂಸುಗತಸ್ಸಕಸ್ಯವಿಷಯೋದೇವಾ
51 ಕಳಂಕಃಕೃತೀ ॥ ಚೂರ್ಣ್ಣಿ ॥ ಯಸ್ಯೇದಮಾತ್ಮನೋಽನನ್ಯಸಾಮಾನ್ಯನಿರವದ್ಯವಿದ್ಯಾವಿಭ
52 ವೋಪವರ್ಣ್ಣನಮಾಕರ್ಣ್ಯತೇ ॥ ರಾಜನ್ಸಾಹಸತುಂಗಸನ್ತಿಬಹವಶ್ಶ್ವೇತಾತಪತ್ರಾನೃ
53 ಪಾಃಕಿನ್ತುತ್ವತ್ಸದೃಶಾರಣೇವಿಜಯಿನಸ್ತ್ಯಾಗೋನ್ನತಾದುರ್ಲ್ಲಭಾಃ ತದ್ವತ್ಸನ್ತಿಬು
54 ಧಾನಸನ್ತಿಕವಯೋವಾಗೀಶ್ವರಾವಾಗ್ಮಿನೋನಾನಾಶಾಸ್ತ್ರವಿಚಾರಚಾತುರಧಿಯಃ
55 ಕಾಲೇಕಲೌಮದ್ವಿಧಾಃ ॥ ನಮೋಮಲ್ಲಿಷೇಣಮಲಧಾರಿದೇವಾಯ ॥

(ಪೂರ್ವ ಮುಖ.)

56 ರಾಜನ್ಸರ್ವಾರಿದರ್ಪಪ್ರವಿದಲನಪಟುಸ್ತ್ವಂಯಥಾತ್ರಪ್ರಸಿದ್ಧ
57 ಸ್ತದ್ವತ್ಖ್ಯಾತೋಽಹಮಸ್ಯಾಮ್ಭುವಿನಿಖಿಲಮದೋತ್ಪಾಟನಃಪಣ್ಡಿತಾನಾಂ
58 ನೋಚೇದೇಷೋಽಹಮೇತೇತವಸದಸಿಸದಾಸನ್ತಿಸನ್ತೋಮಹಾನ್ತೋವಕ್ತುಂಯ
59 ಸ್ಯಾಸ್ತಿಶಕ್ತಿಸ್ಸವದತುವಿದಿತಾಶೇಷಶಾಸ್ತ್ರೋಯದಿಸ್ಯಾತ್ ॥ ನಾಹಂಕಾರ
60 ವಶೀಕೃತೇನಮನಸಾನದ್ವೇಷಿಣಾಕೇವಲಂನೈರಾತ್ಮ್ಯಂಪ್ರತಿಪದ್ಯನಶ್ಯತಿಜನೇಕಾ
61 ರುಣ್ಯಬುದ್ಧ್ಯಾಮಯಾ ರಾಜ್ಞಃಶ್ರೀಹಿಮಶೀತಳಸ್ಯಸದಸಿ ಪ್ರಾಯೋ

62 ವಿದಗ್ಧಾತ್ಮನೋಬೌದ್ಧೌ ಘಾನ್ಸಕಲಾನ್ವಿಜಿತ್ಯಸುಗತಃಪಾದೇನವಿಸ್ಫೋ

63 ಟಿತಃ ॥ ಶ್ರೀಪುಷ್ಪಸೇನಮುನಿರೇವಪದಮ್ಮಹಿಮ್ನೋದೇವಸ್ಸಯಸ್ಯಸ

64 ಮಭೂತ್ಸಭವಾನ್ಸಧರ್ಮ್ಮಾ ಶ್ರೀವಿಭ್ರಮಸ್ಯಭವನನ್ನನುಪದ್ಮಮೇವಪು

65 ಷ್ಪೇಷುಮಿತ್ರಮಿಹಯಸ್ಯಸಹಸ್ರಧಾಮಾ ॥ ವಿಮಳಚಂದ್ರಮು

66 ನೀಂದ್ರಗುರೋರ್ಗ್ಗುರುಪ್ರಶಮಿತಾಖಿಳವಾದಿಮದಂಪದಂ | ಯದಿಯಥಾ

67 ವದವೈಷ್ಯತಪಣ್ಡಿತೈರ್ನ್ನನುತದಾನ್ವವದಿಷ್ಯತವಾಗ್ಮಿಭಿಃ ॥ ಚೂರ್ಣ್ಣಿ ॥

68 ತಥಾಹಿ | ಯಸ್ಯಾಯಮಾಪಾದಿತಪರವಾದಿಹೃದಯಶೋಕಃಪತ್ರಾಲಂ

69 ಬನಶ್ಲೋಕಃ ॥ ಪತ್ರಂಪತ್ರರಥಾಂಕರಶೋರಭವನದ್ವಾರೇಸದಾಸಂಚರನ್ನಾನಾರಾ

70 ಜಕರೀನ್ದ್ರವೃಂದತುರಗವ್ರಾತಾಕುಲೇಸ್ಥಾಪಿತಂ | ಶೈವಾನ್ಪಾಶುಪತಾಂ

71 ಸ್ತಥಾಗತಸುತಾನ್ ಕಾಪಾಲಿಕಾನ್ಕಾಪಿಲಾನುದ್ದಿಶ್ಯೋದ್ಧತಚೇತಸಾವಿಮ

72 ಳಚಂದ್ರಾಶಾಂಬರೇಣಾದರಾತ್ ॥ ದುರಿತಗ್ರಹನಿಗ್ರಹಾದ್ಭಯಂಯದಿಭೋ

73 ಭೂರಿನರೇಂದ್ರವಂದಿತಂನನುತೇನಹಿಭವ್ಯದೇಹಿನೋಭಜತಶ್ರೀಮು

74 ನಿಮಿಂದ್ರನನ್ದನಂ ॥ ಘಟವಾದಘಟಾಕೋಟಿಕೋವಿದಃಕೋವಿದಾಂಪ್ರವಾಕ್ | ಪರವಾ

75 ದಿಮಲ್ಲದೇವೋದೇವಏವನಸಂಶಯಃ ॥ ಚೂರ್ಣ್ಣಿ ॥ ಯೇನೇಯಮಾತ್ಮನಾ

76 ಮಧೇಯನಿರುಕ್ತಿರುಕ್ತಾನಾಮಪೃಷ್ಟವಂತಂಕೃಷ್ಣರಾಜಂಪ್ರತಿ ॥

77 ಗೃಹೀತಪಕ್ಷಾದಿತರಃಪರಸ್ಸ್ಯಾತ್ತದ್ವಾದಿನಸ್ತೇಪರವಾದಿನಸ್ಸ್ಯುಃ |

78 ತೇಷಾಂಹಿಮಲ್ಲಃಪರವಾದಿಮಲ್ಲಸ್ತನ್ನಾಮಮನ್ನಾಮವದಂತಿಸನ್ತಃ ॥ ಆ

79 ಚಾರ್ಯ್ಯವರ್ಯ್ಯೋಯತಿರಾರ್ಯ್ಯದೇವೋರಾದ್ಧಾನ್ತಕರ್ತ್ತಾಧ್ರಿಯತಾಂ

80 ಸಮೂರ್ದ್ಧ್ನಿ ಯಸ್ಸ್ವರ್ಗ್ಗಯಾನೋತ್ಸವಸೀಮ್ನಿಕಾಯೋತ್ಸರ್ಗ್ಗಸ್ಥಿತಃ

81 ಕಾಯಮುದುತ್ಸಸರ್ಜ್ಜ ॥ ಶ್ರವಣಾಕೃತತೃಣೋಸಾಸಂಯಮಃ

82 ಜ್ಞಾತಕಾಮ್ಯೈಃಶಯನವಿಹಿತವೇಲಾ ಸುಪ್ತಲುಪ್ತಾವಧಾನಃ ಶ್ರು

83 ತಿಮುಪಭಸವೃತ್ತ್ಯೋರ್ನ್ಮೃಜ್ಯಪಿಚ್ಛೇನಶಿಶ್ಯೇಕಿಲವ್ಯದುಪರು

84 ವೃತ್ತ್ಯಾದತ್ತತತ್ರಿಟುಪತ್ಮ್ರ ॥ ವಿಶ್ವಂಯಶ್ಶ್ರುತಬಿನ್ದುನಾವರುರುಧೇ

85 ಭಾವಂಕುಶಾಗ್ರೀಯಯಾಬುದ್ಧ್ಯೇವಾತಿಮಹೀಯಸಾಪ್ರವಚ

86 ನಾಬದ್ಧಂಗಣಾಧೀಶ್ವರೈಃ ಶಿಷ್ಯಾನ್ಪ್ರತ್ಯನುಕಂಪಯಾಕೃಶಮತೀನ್ನೈ

87 ದಂಯುಗೀನಾನ್ಸುಗೀಸ್ತಂವಾಚಾಚಖ್ಯತಚಂದ್ರಕೀರ್ತ್ತಿಗಣಿನಂಚಂದ್ರಾಭಕೀರ್ತ್ತಿಂಬು

88 ಧಾಃ ॥ ಸದ್ಧರ್ಮ್ಮಕರ್ಮ್ಮಪ್ರಕೃತಿಂಪ್ರಣಾಮಾದ್ಯಸ್ಸ್ಯೋಗ್ರಕರ್ಮ್ಮಪ್ರಕೃತಿ

89 ಪ್ರಮೋಕ್ಷಃ | ತನ್ನಾಮ್ನಿಕರ್ಮ್ಮಪ್ರಕೃತಿಂನ್ನಮಾಮೋಭಟ್ಟಾರಕಂದೃಷ್ಟಕೃ

90 ತಾನ್ತಪಾರಂ ॥ ಅಪಿಸ್ವವಾಗ್ವ್ಯಸ್ತಸಮಸ್ತ ವಿದ್ಯಸ್ತ್ರೈವಿದ್ಯಶಬ್ದೇಪ್ಯನು

91 ಮನ್ಯಮಾನಃ ಶ್ರೀಪಾಲದೇವಃಪ್ರತಿಪಾಲನೀಯಸ್ಸತಾಂಯತ

92 ಸ್ತತ್ತ್ವವಿವೇಚನೀಧೀಃ ॥ ತೀರ್ತ್ಥಂಶ್ರೀಮತಿಸಾಗರೋಗುರುರಿಳಾಚಕ್ರಂಚಕಾ

93 ರಸ್ಫುರಜ್ಜ್ಯೋತಿಃಪೀತತಮಪ್ಪಯಃಪ್ರವಿತತಿಃಪೂತಂಪ್ರ

94 ಭೂತಾಶಯಃ ಯಸ್ಮಾದುಚ್ಛಪರಾದ್ಧ್ಯಪಾವನಗುಣಶ್ರೀವರ್ದ್ಧಮಾ

95 ನೋಲ್ಲಸ ದ್ವೃತ್ತೋತ್ಪತ್ತಿರಳಂತಳಾಧಿಪಶಿರಶ್ಶೃಂಗಾರಕಾ

96 ರಿಣ್ಯಭೂತ್ | ಯತ್ರಾಭಿಯೋಕ್ತ್ರಿಲಘುಲ್ಲಘುಧಾಮಸೋ

97 ಮನಾಮವ್ಯಾಜಭೃತಸಂಶಭವತ್ಯಬಭೂತಿಭೂಮಿಃವಿದ್ಯಾ

98 ಧನಂಜಯಪದಂವಿಶದಂದಧಾನೋಜಿಷ್ಣುಸ್ಸಏವಹಿಮಹಾ

99 ಮುನಿಹೇಮಸೇನಃ ॥ ಚೂರ್ಣ್ಣಿ ॥ ಯಸ್ಯಾಯಮವನಿಪತಿ

100 ಪರಿಷದಿನಿಗ್ರಹಮಹೀನಿಪಾತಭೀತಿದುಸ್ಥದುರ್ಗ್ಗರ್ವ್ವಪರ್ವ್ವ

101 ತಾರೂಢಪ್ರತಿವಾದಿಲೋಕಃ ಪ್ರತಿಜ್ಞಾಶ್ಲೋಕಃ ॥ ತರ್ಕ್ಕವ್ಯಾಕರಣೇ
102 ಕೃತಶ್ರಮತಯಾ ಧೀಮತ್ತಯಾಪ್ಯುದ್ಧತೋ ಮಧ್ಯಸ್ಥೇಷು ಮ
103 ನೀಷಿಷು ಕ್ಷಿತಿಭೃತಾಮಗ್ರೇ ಮಯಾ ಸ್ಪರ್ದ್ಧಯಾ ಯಃ ಕಶ್ಚಿತ್ಪ್ರತಿ
104 ವಕ್ತಿ ತಸ್ಯ ವಿದುಷೋ ವಾಗ್ಮೀಯಭಂಗಂ ಪರಂ ಕುರ್ವ್ವೇ ವಶ್ಯಮಿತಿ ಪ್ರತೀಹಿ ನೃ
105 ಪತೇ ಹೇ ಹೈಮಸೇನಸ್ಮೃತಂ ॥ ಹಿತೈಷಿಣಾಂ ಯಸ್ಯ ನೃಣಾಮುದಾ
106 ತ್ತವಾಚಾ ನಿಬದ್ಧಾ ಹಿತರೂಪಸಿದ್ಧಿಃ ವಂದ್ಯೋ ದಯಾಪಾಲಮು
107 ನಿಃ ಸ ವಾಚಾ ಸಿದ್ಧಸ್ಸತಾಮ್ಮೂರ್ದ್ಧನಿ ಯಃ ಪ್ರಭಾವೈಃ ॥
108 ಯಸ್ಯ ಶ್ರೀಮತಿಸಾಗರೋ ಗುರುರಸೌ ಚಂಚದ್ಯಶಶ್ಚಂದ್ರ
109 ಮಾಃ ಶ್ರೀಮಾನ್ಯಸ್ಯ ಸ ವಾದಿರಾಜಗಣಭೃತ್ಸಬ್ರಹ್ಮಚಾರೀ ವಿ
110 ಭೋಃ ಏಕೋತೀವ ಕೃತೀ ಸ ಏವ ಹಿ ದಯಾಪಾಲವ್ರತೀ ಯನ್ಮನಸ್ಯ
111 ಸ್ಮಿನ್ನಾಸ ಪರಿಗ್ರಹಗ್ರಹಕಥಾ ಸ್ವೇ ವಿಗ್ರಹೇ ವಿಗ್ರಹಃ ॥ ತ್ರೈಲೋಕ್ಯ
112 ದೀಪಿಕಾ ವಾಣೀ ದ್ವಾಭ್ಯಾಮೇವೋದಗಾದಿಹ ಜಿನರಾಜತ ಏಕಸ್ಮಾದೇಕ
113 ಸ್ಮಾದ್ವಾದಿರಾಜತಃ ॥ ಆರೂಢಾಂಬರಮಿಂದುಬಿಂಬರಚಿತೌತ್ಸು
114 ಕ್ಯಂ ಸದಾ ಯದ್ಯಶಶ್ಛತ್ರಂ ವಾಕ್ಚಮರೀಜರಾಜಿರುಚಯೋಭ್ಯರ್ಣ್ಣಂ
115 ಚ ಯತ್ಕರ್ಣ್ಣಯೋಃ ಸೇವ್ಯಃ ಸಿಂಹಸಮರ್ಚ್ಯಪೀಠವಿಭವಃ
116 ಸರ್ವ್ವಪ್ರವಾದಿಪ್ರಜಾದತ್ತೋಚ್ಚೈರ್ಜ್ಜಯಕಾರಸಾರಮಹಿಮಾ ಶ್ರೀ
117 ವಾದಿರಾಜೋ ವಿದಾಂ ॥ ಚೂರ್ಣ್ಣಿ ॥ ಯದೀಯಗುಣಗೋಚರೋಯಂ
118 ವಚನವಿಳಾಸಪ್ರಸರಃ ಕವೀನಾಂ ॥ ನಮೋರ್ಹತೇ ॥

(ದಕ್ಷಿಣ ಮುಖ.)

119 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಚಕ್ರೇಶ್ವರಜಯ
120 ಕಟಕೇ ವಾಗ್ವಧೂಜನ್ಮಭೂಮೌ
121 ನಿಷ್ಕಾಣ್ಡಂ ಡಿಣ್ಡಿಮಃ ಪರ್ಯ್ಯಟತಿ ಪಟುರಟೋ ವಾದಿರಾಜಸ್ಯ ಜಿಷ್ಣೋಃ ಜಹ್ಯುದ್ವ್ಯದ್ವಾ
122 ದದರ್ಪ್ಪೋ ಜಹಿಹಿ ಗಮಕತಾಗರ್ವ್ವಭೂಮಾ ಜಹಾಹಿ ವ್ಯಾಹಾರೇಷ್ಯೋ
123 ಜಹೀಹಿ ಸ್ಫುಟಮೃದುಮಧುರಶ್ರವ್ಯಕಾವ್ಯಾವಲೇಪಃ ॥ ಪಾತಾಳೇ ವ್ಯಾಳ
124 ರಾಜೋ ವಸತಿ ಸುವಿದಿತಂ ಯಸ್ಯ ಜಿಹ್ವಾಸಹಸ್ರಂ ನಿರ್ಗ್ಗನ್ತಾ ಸ್ವರ್ಗ್ಗತೋಸೌ ನ
125 ಭವತಿ ಧಿಷಣೋ ವಜ್ರಭೃದ್ಯಸ್ಯ ಶಿಷ್ಯಃ ಜೀವೇತಾನ್ತಾವದೇತೌ ನಿಳಯಬಳವಶಾ
126 ದ್ವಾದಿನಃ ಕೇತ್ರನಾನ್ಯೇ ಗರ್ವ್ವಂ ನಿರ್ಮ್ಮುಚ್ಯ ಸರ್ವ್ವಂ ಜಯಿನಮಿನಸಭೇ ವಾದಿರಾಜಂ ನಮನ್ತಿ ॥
127 ವಾಗ್ದೇವೀಂ ಸುಚಿರಪ್ರಯೋಗಸುದೃಢಪ್ರೇಮಾಣಮಪ್ಯಾದರಾದಾದತ್ತೇ ಮಮ ಪಾ
128 ರ್ಶ್ವತೋಯಮಧುನಾ ಶ್ರೀವಾದಿರಾಜೋ ಮುನಿಃ ಭೋ ಭೋ ಪಶ್ಯತ ಪಶ್ಯತೈಷ ಯಮಿ
129 ನಾಂ ಕಿಂ ಧರ್ಮ್ಮ ಇತ್ಯುಚ್ಚಕೈರ್ಬ್ರಹ್ಮಣ್ಯಾಃ ಪರಿಪೂರಾತನಮುನೇರ್ವಾಗ್ವೃ
130 ತ್ತಯಃ ಪಾಂತು ವಃ ॥ ಗಂಗಾವನೀಶ್ವರಶಿರೋಮಣಿಬದ್ಧಸನ್ಧ್ಯಾರಾಗೋಲ್ಲಸಚ್ಚ
131 ರಣಚಾರುನಖೇನ್ದುಲಕ್ಷ್ಮೀಃ ಶ್ರೀಶಬ್ದಪೂರ್ವ್ವವಿಜಯಾನ್ತವಿನೂತನಾಮಾ ಧೀ
162 ಮಾನಮಾನುಷಗುಣೋಸ್ತತಮಃ ಪ್ರಮಾಂಶುಃ ॥ ಚೂರ್ಣ್ಣಿ ॥ ಸ್ತುತೋ ಹಿ ಸ ಭ
163 ವಾನೇಷ ಶ್ರೀವಾದಿರಾಜದೇವೇನ ॥ ಯದ್ವಿದ್ಯಾತಪಸೋಃ ಪ್ರಶಸ್ತಮುಭಯಂ ಶ್ರೀಹೇಮಸೇ
164 ನೇ ಮುನೌ ಪ್ರಾಗಾಸೀತ್ಸುಚಿರಾಭಿಯೋಗಬಲತೋ ನೀತಂ ಪರಾಮುನ್ನತಿಂ ಪ್ರಾ
165 ಯಃ ಶ್ರೀವಿಜಯೇ ತದೇತದಖಿಲಂ ತತ್ಪೀಠಿಕಾಯಾಂ ಸ್ಥಿತೇ ಸಂಕ್ರಾನ್ತಂ ಕಥಮನ್ಯಥಾನ
66 ತಿಚಿರಾದ್ವಿದ್ಯೇದೃಗೀದೃಕ್ತಪಃ ॥ ವಿದ್ಯೋದಯೋಸ್ತಿ ನ ಮದೋಸ್ತಿ ತಪೋಸ್ತಿ ಭಾಸ್ವನ್ನೋ
167 ಗ್ರತ್ವಮಸ್ತಿ ವಿಭುತಾಸ್ತಿ ನಚಾಸ್ತಿ ಮಾನಃ ಯಸ್ಯ ಶ್ರಯೇ ಕಮಳಭದ್ರಮುನೀಶ್ವ
168 ರನ್ತಂ ಯಾತ್ಯಾಶಿವಾಪದಿ ಹ ಕಾವ್ಯರತ್ನೈರ್ಗ್ಗುಣೌಘೈಃ ॥ ಸ್ಮರಣಮಾತ್ರಪವಿ

139 ತ್ರಿತಯಮ್ಮನೋಭವತಿಯಸ್ಯಸತಾಮಿಹತೀರ್ತ್ಥನಾಂ ತಮತಿನಿರ್ಮ್ಮಳ
140 ಮಾತ್ಮವಿಶುದ್ಧಯೇಕಮಳಭದ್ರಸರೋವರಮಾಶ್ರಯೇ ॥ ಸರ್ವ್ವಾಂಗ್ಗೈರ್ಯ್ಯಮಿಹಾಲಿಲಿಂ
141 ಗಸುಮಹಾಭಾಗಂ ಕಲೌಭಾನ್ತೀಭಾಸ್ವನ್ತಂಗುಣರತ್ನಭೂಷಣಗಣೈರಪ್ಯಗ್ರ್ಯ
142 ಮ್ಯೋಗಿನಾಂ ತಂಸನ್ತಸ್ತುವತಾಮಲಂಕೃತದಯಾಪಾಲಾಭಿಧಾನಂಮಹಾ
143 ಸೂರಿಂಭೂರಿಧಿಯೋತ್ರ ಪಣ್ಡಿತಪದಂಯತ್ರೈವಯುಕ್ತಂಸ್ಥಿತಾಃ ॥ ವಿಜಿ
144 ತಮದನದರ್ಪ್ಪಶ್ಶ್ರೀದಯಾಪಾಲದೇವೋವಿದಿತಸಕಳಶಾಸ್ತ್ರೋನಿರ್ಜ್ಜಿತಾಶೇಷವಾ
145 ದೀವಿಮಳತರಯಶೋಭಿರ್ವ್ಯಾಪ್ತದಿಕ್ಚಕ್ರವಾಳೋಜಯತಿನತಮಹೀಭೃನ್ಮೌಳಿ
146 ರತ್ನಾರುಣಾಂಘ್ರಿಃ ॥ ಯಸ್ಯೋಪಾಸ್ಯಪವಿತ್ರಪಾವಕಮಲದ್ವನ್ದ್ವನ್ನೃಪಃಪೂ
147 ಯ್ಸ್ನಳೋಲಕ್ಷ್ಮೀಂಸಸ್ನಿಧಿಮಾನಯತ್ಸವಿನಯಾದಿತ್ಯಃಕೃತಾಜ್ಞಾಭುವಃ ಕಸ್ತಸ್ಯಾ
148 ರ್ಹತಿಶಾನ್ತಿದೇವಯಮಿನಸ್ಸ್ವಾನ್ತರ್ಥ್ಯವಿತ್ಥಂತಥೇತ್ಯಾಖ್ಯಾತುಂ ವಿರಳಾಃಖಲುಸ್ಫು
149 ರದುರುಜ್ಯೋತಿರ್ದ್ದಶಾಸ್ತಾದೃಶಾಃ ॥ ಸ್ವಾಮೀತಿಪಾಣ್ಡ್ಯಪೃಥಿವೀಪತಿನಾನಿಸೃ
150 ಷ್ಟನಾಮಾಪ್ತಪೃಷ್ಟವಿಭವೇನನಿಜಪ್ರಸಾದಾತ್ ಧನ್ಯಸ್ಸಯೇಮಮುನಿರಾಹವಮ
151 ಲ್ಲಭೂಭುಗಾಸ್ಥಾಯಿಕಾಪ್ರಥಿತಶಬ್ದಚತುರ್ಮ್ಮುಖಾಖ್ಯಃ ॥ ಶ್ರೀವ ಳ್ಳೂರವಿ
152 ಡೂರಸಾರವಸುಧಾರತ್ನಂಸನಾಥೋಗಣೀಸಾಕ್ಷಾಚ್ಛೀನಮಹೀಕ್ಷಿತಾಮುರು
153 ಮಹಃಪಿಣ್ಡಶ್ಶಿರೋಮಣ್ಡನಃ ಆರಾಧ್ಯೋಗುಣಸೇನಪಣ್ಡಿತಪತಿಸ್ಸಸ್ಯಾಸ್ಸ್ಥ್ಯಕಾಮ್ಯೈರ್ಜ್ಜನಾ
154 ಮತ್ಸೂಕ್ತಾಗದಗನ್ಧತೋಪಿಗಳಿತಗ್ಲಾನಿಂಗತಾಲಂಭಿತಾಃ ॥ ವನ್ದೇವನ್ದಿತಮಾದರಾದಹರ
155 ಹಸ್ಸ್ಯಪ್ರಾದವಿದ್ಯಾಪಿದಾಂಸ್ವಾನ್ತಧ್ವಾನ್ತವಿತಾನಧೂನನವಿಧೌಭಾಸ್ವನ್ತಮನ್ಯಂಭುವಿ
156 ಭಕ್ತ್ಯಾತ್ವಜಿತಸೇನಮಾನತಿಕೃತಾಂಯತ್ಸಸ್ನಿಯೋಗಾನ್ಮನಃ ಪದ್ಮಂಸದ್ಮಭವೇದ್ವಿಕಾ
157 ಸಪಿಭವಸ್ಯೋಸ್ಮತ್ಕನಿದ್ರಾಭರಂ ॥ ಮಿಥ್ಯಾಭಾಷಣಭೂಷಣಂಪರಿಹರೇತೌದ್ಧತ್ಯ
158 . ನ್ಮುಂಚತಸ್ಯಾದ್ವಾದಂವದತಾನಮೇತವಿನಯಾದ್ವಾದೀಭಕಣ್ಠೀರವಂ ನೋಚೇತ್ತದ್ಗ
159 ಣಸಿರ್ಜ್ಜಿತಸ್ರುತಿಭಯಭ್ರಾನ್ತಾಸ್ಥಯೂಯಂಮತಸ್ತೂರ್ಣ್ಣನ್ನಿಗ್ರಹಜೀರ್ಣ್ಣಕೂಪ
160 ಕುಹರೇವಾದಿದ್ವಿಪಾಃಪಾತಿನಃ ॥ ಗುಣಾಃಕುನ್ದಸ್ಪನ್ದೋಡ್ಡಮರಸಮರಾವಾಗಮೃತವಾಃ
161 ಪ್ಲವಪ್ರಾಯಪ್ರೇಯಃಪ್ರಸರಸರಸಾಕೀರ್ತ್ತಿರಿವಸಾ ನಖೇನ್ದುಜ್ಯೋತ್ಸ್ನಾಙ್ಘ್ರೀನ್ನೃಪಚಕ
162 ಯುಚಕ್ರೋರಪ್ಯಾಯನಿನ್ಯೇನಕಾಸಾಂಶ್ಲಾಘಾನಾಂಪದಮಜಿತಸೇನವ್ರತಿಪತಿಃ ॥ ಸಕಳ
163 ಭುವನಪಾಲಾನಮ್ರಮೂರ್ದ್ಧಾವಬದ್ಧಸ್ಫುರಿತಮುಕುಟಚೂಡಾಲೀಢಪಾದಾರವಿನ್ದಃ ಮದ
164 ವದಖಿಳವಾದೀಭೇಂದ್ರಕುಂಭಪ್ರಭೇದೀಗಣಭೃದಜಿತಸೇನೋಭಾತಿವಾದೀಭಸಿಂಹಃ ॥
165 ॥ ಚೂರ್ಣ್ಣಿ ॥ ಯಸ್ಯಸಂಸಾರವೈರಾಗ್ಯವೈಭವಮೇವಂವಿಧಾಸ್ಸ್ವವಾಚಸ್ಸೂಚಯನ್ತಿ ॥ ಪ್ರಾ
166 ಪ್ತಂಶ್ರೀಜಿನಶಾಸನಂತ್ರಿಭುವನೇಯದ್ದುರ್ಲ್ಲಭಂಪ್ರಾಣಿನಾಂಯತ್ಸಂಸಾರಸಮುದ್ರ
167 ಮಗ್ನಜನತಾಹಸ್ತಾವಲಂಬಾಯಿತಂ ಯತ್ಪ್ರಾಪ್ತಃಪರನಿರ್ವ್ಯಪೇಕ್ಷ ಸಕಳಜ್ಞಾನ
168 ಶ್ರಿಯಾಲಂಕೃತಾಸ್ತಸ್ಮಾತ್ಕಿಂಗಹನಂಕುತೋಭಯಮಹಃಕಾಪಾತ್ರದೇಹೇರತಿಃ ॥
169 ಆತ್ಮೈಶ್ವರ್ಯ್ಯಂವಿದಿತಮಧುನಾನನ್ತಬೋಧಾದಿರೂಪಂತತ್ಸಂಪ್ರಾಪ್ತ್ಯೈತದನುಸಮ
170 ಯಂವರ್ತ್ತತೇತ್ರೈವಚೇತಃ ತ್ಯಕ್ತ್ವಾನ್ಯಸ್ಮಿನ್ಸುರಪತಿಸುಖೇಚಕ್ರಿಸೌಖ್ಯೇಚತೃ
171 ಷ್ಣಾತತ್ತ್ವಜ್ಞಾತ್ಥೈಃಫಲಮಲಮಧೀಲೋಭನೈರ್ಲ್ಲೌಕಿಕವೃತ್ತ್ಯೈಃ ॥ ಅಜಾನನ್ನಾತ್ಮಾನಂಸಕಳವಿಷ
172 ಯಜ್ಞಾನವಪುಷಂಸದಾಶಾನ್ತಂಸ್ವಾನ್ತಃಕರಣಮಪಿತತ್ಸಾಧನತಯಾ ಬಹಿರಾಗದ್ವೇಷೈಃಕ
173 ಲುಷಿತಮನಾಃಕೋಪಿಯತತಾಂಕಥಞ್ಜ್ಞಾನನ್ನೇನಂಕ್ಷಣಮಪಿತತೋನ್ಯತ್ರಯತತೇ ॥

(ಪಶ್ಚಿಮ ಮುಖ.)

174 ॥ ಚೂರ್ಣ್ಣಿ ॥ ಯಸ್ಯಚಶಿಷ್ಯೋಕವಿತಾಕಾನ್ತಾವಾದಿಕೋಳಾಹಳಾಪ
175 ರನಾಮಧೇಯಯೋಃಶಾನ್ತಿನಾಥಪದ್ಮನಾಭಪಣ್ಡಿತಯೋರಖಣ್ಡಪಾಣ್ಡಿ
176 ತ್ಯಗುಣೋಪವರ್ಣ್ಣನಮಿದಮಸಂಪೂರ್ಣ್ಣಂ ॥ ತ್ವಾಮಸಾಧ್ಯಮಹಾಧಿಯಂ

177 ಷಂಗತಾಯಾವಿಶ್ವವಿದ್ಯಾಜ ನಜ್ಞೇಷ್ಟಾರಾಧ್ಯಗುಣಾಚಿರೇಣಾಸರಸಾವ್ಯೈ
178 ದಗ್ಧ್ಯಸಂಪದ್ಗರಾ ಕೃತಾಸ್ಸ್ನಕಾನ್ತನಿರನ್ತರೋದಿತಯಶಃಶ್ರೀಕಾನ್ತಕಾ
179 ನ್ತೇನತಾಂವಕ್ತುಂಸಾಟಸ್ಸ್ವತಿಪ್ರಭವತಿಖ್ರಾಮಃಕಥನ್ತತ್ಪದಯಂ ||
180 ವ್ಯಾವೃತ್ತಭೂರಿಮದಸನ್ತತಿವಿಸ್ಫುರತೇಷ್ಯಾರ್ಪಾರುಷ್ಯಮಾತ್ತಕರುಣಾ
181 ರುತಿಕಾಸ್ತಿಕೀಕಂ ಧಾವನ್ತಿಹನ್ತಪರವಾದಿಗಜಾಸ್ತ್ರಸನ್ತಃಶ್ರೀಪದ್ಮನಾ
182 ಭಬುಧಗನ್ಧಗಜಸ್ಯಗನ್ಧಾತ್ || ದೀಕ್ಷಾಂಚಶಿಕ್ಷಾಂಚಯತೋಯತೀ
183 ನಾಂಜೈನಂತಪಸ್ತಾಪಹಂನ್ದಧಾನಾತ್ ಕುಮಾರಸೇನೋವತು
184 ಯುಷ್ಟರತ್ನಂಶ್ರೀಯುಕ್ತಪಥೋದಾಹರಣಂಪವಿತ್ರಂ || ಜಗದ್ಗುರಿ
185 ಮೂಧಸ್ಮರಸ್ಮರಮದಾನ್ಧಗನ್ಧದ್ವಿಪದ್ವಿಧಾಕರಣಕೇಸರೀಚರಣಭೂಷ್ಯ
186 ಭೂಭೃಚ್ಛಿಖಃ ದ್ವಿಷದ್ಗಣವಪುಸ್ತಪಶ್ಚರಣಚಣ್ಡಧಾಮೋ
187 ದಯೋದಯೋತಮಮಮಲ್ಲಿಷೇಣಮಲಧಾರಿದೇವೋಗುರುಃ || ವನ್ದೇತಂಮಲ
188 ಧಾರಿಣಂಮುನಿಪತಿಂಮೋಹದ್ವಿಷದ್ವ್ಯಾಹತಿವ್ಯಾಪಾರವ್ಯವಸಾಯ
189 ಸಾರಹೃದಯಂಸತ್ವಾಯಮೋರುಶ್ರಿಯಂ ಯತ್ಕಾಯೋಪಚಯಿಮಾ
190 ಭವನ್ಮಲಮಬಹ್ರುವ್ಯಕ್ತಭಕ್ತಿಕ್ರಮಾನಮ್ರಾಕಮ್ರಮನೋಮಿಳನ್ಮ
191 ಳಮಪಿಪ್ರಕ್ಷಾಲನೈಕಕ್ಷಮಂ || ಅತುಚ್ಛತಿಮಿರಚ್ಛಟಾಜಟಿಲಜನ್ಮಜೀ
192 ರ್ಣ್ಣಾಟವೀದವಾನಳತಳಾಡಾಷ್ಟಾಂಪೃಥುತಪಃಪ್ರಭಾವತ್ವಿಷಾಂ ಪದಂ
193 ಪದಪಯೋರುಹಭ್ರಮಿತಭವ್ಯಭೃಂಗಾವಲಿರ್ಮ್ಮವೋಲ್ಲಸತುಮ
194 ಲ್ಲಿಷೇಣಮುನಿರಾತ್ಮನೋಮನ್ದಿರೇ || ಸ್ವೈರಮ್ಮರ್ಗಲ್ಯಾಯಮಳಾವಿಳಾಂಗ
195 ಮಖಿಳತ್ರೈಳೋಕ್ಯರಾಜ್ಯಶ್ರಿಯೋನೈಷ್ಕಿಂಚನ್ಯಮತುಚ್ಛತಾಪ
196 ಹೃದಯೇನ್ಯಚ್ಛಾದ್ಯತಾಂತಸ್ತಪಃ ಯಸ್ಯಾಸೌಗುಣರತ್ನರೋಹ
197 ಣಗಿರಿಶ್ರೀಮಲ್ಲಿಷೇಣೋಗುರುರ್ವ್ವನ್ದ್ಯೋಯೇನವಿಚಿತ್ರಚಾರುಚರಿ
198 ತ್ರೈರ್ದ್ಧಾತ್ರೀಪವಿತ್ರೀಕೃತಾ || ಯಸ್ಮಿನ್ನಪ್ರತಿಮಾತ್ರಮಾಭಿಮು
199 ತೇಯಸ್ಮಿಂತಯಾಸಿದ್ಧ್ಯಯಾಶ್ಲೇಷೋಯತ್ರಸಮತ್ವಧೀಃಪ್ರಣಯಿನೀ
200 ಯತ್ರಾಸ್ಪೃಹಾಸಸ್ಪೃಹಾ ಕಾಮನ್ನಿರ್ವೃತಿಕಾಮುಕಸ್ಯಯಮ
201 ಥಾಪ್ಯಗ್ರೇಸರೋಯೋಗಿನಾಮಾಚ್ಛಯ್ಯಾಯಃಕಥನ್ನನಾಮಚ
202 ರತ್ನಶ್ರೀಮಲ್ಲಿಷೇಣೋಮುನಿಃ || ಯಃಪೂಜ್ಯಃಪೃಥಿವೀತಳೇ
203 ಯಮುನಿಶಂಸನ್ತಸ್ತ್ರವನ್ದ್ಯಾದರಾತ್ಯೇನಾನಂಗಧನುರ್ಜಿತಂಮುನಿ
204 ಜನಾಯಸ್ಮೈನಮಸ್ಕುರ್ವತೇ ಯಸ್ಮಾದಾಗಮಸಿನ್ಧುರ್ಯೋಯುಮ
205 ಭೃತಾಂಯಸ್ಯಾಸ್ತಿಜೀವೇಪಯಾ ಯಸ್ಮಿನ್ಶ್ರೀಮಲಧಾರಿಣಿಪ್ರ
206 ತಿಪತ್ತೌಧರ್ಮ್ಮೋಸ್ತಿತಸ್ಮೈನಮಃ || ಧವಳಸರಸತೀರ್ತ್ಥೇಧ್ಯಾಪಸ
207 ನ್ಯಾಸಧನ್ಯಾಂಪರಿಣತಿ ಮನುತಿಷ್ಠನ್ನಸ್ತಿಮಾಸಿಷ್ಟತಾತ್ಮಾ ವ್ಯ
208 ಸೃಜದನಿಜಮಂಗಂಭಂಗಮಂಗೋದ್ಭವಸ್ಯಗ್ರಥಿತಮಿವಸಮಾ
209 ಯಂಭಾವಯರ್ಭಾವನಾಭಿಃ || ಚೂರ್ಣ್ಣ || ತೇನಶ್ರೀಮದಜಿತಸೇ
210 ನ ಪಣ್ಡಿತದೇವದಿವ್ಯ ಶ್ರೀಪಾದಕಮಳಮಧುಕರೀಭೂತಭಾ
211 ವೇನ ಮಹಾನುಭಾವೇನಜೈನಾಗಮಪ್ರಸಿದ್ಧ ಸಲ್ಲೇಖನಾ ವಿ
212 ಧಿವಿಸೃಷ್ಟವಾನದೇಹೇನ ಸಮಾಧಿವಿಧಿವಿಲೋಕನೋಚಿತ
213 ಕರಣಕುತೂಹಳಮಿಳಿತಸಕಳಸಂಘಸನ್ತೋಷ ನಿಮಿತ್ತ
214 ಮಾತ್ಮಾಂತಃಕರಣಪರಿಣತಿಪ್ರಕಾಶನಾಯನಿರವದ್ಯಂ
215 ಪದ್ಯಮಿದಮಾಶುವಿರಚಿತಂ | ಆರಾಧ್ಯರತ್ನತ್ರಯಮಾ
216 ಗಮೋಕ್ತಂವಿಧಾಯನಿಶ್ಯಲ್ಯಮಶೇಷಜನ್ತೋಃ ಕ್ಷಮಾಂಚಕೃ

249 ತ್ವಾಜಿನಪಾದಮೂಲೇದೇಹಂಪರಿತ್ಯಜ್ಯದಿವಂವಿಶಾಮಃ ||
250 ಶಾಕೇಶೂನ್ಯಶರಾಂಬರಾವನಿಮಿತೇಸಂವತ್ಸರೇ ಕೀಲಕೇಮಾಸೇ ಫಾ
251 ಲ್ಗುನಕೇ ತ್ರಿತೀಯದಿವಸೇ ವಾರೇಸಿತೇಭಾಸ್ಕರೇ ಸ್ವಾತೌಶ್ವೇತಸರೋವ
252 ರೇಸುರಪುರಂಯಾತೋಯತೀನಾಂಪತಿರ್ಮ್ಮಧ್ಯಾಹ್ನೇಘಟಿಕಾತ್ರಯಾ
253 ನಶನತಃ ಶ್ರೀಮಲ್ಲಿಷೇಣೋಮುನಿಃ ||

(ಈ ಮಧ್ಯೆ ೧|| ಅಡಿ ಸ್ಥಳ ಬಿಟ್ಟಿದೆ.)

254 ಶ್ರೀಮನ್ಮಲಧಾರಿದೇವರಗುಡ್ಡಂಬಿರುದಲೇಖಕಮದನಮಹೇಶ್ವರಂ ಮಲ್ಲಿನಾ
255 ಥಂಬರೆದಂ ಬಿರುದರೂವಾರಿಮುಖತಿಳಕಂಗಂಗಾಚಾರಿಕಂಡರಿಸಿದಂ ||

68

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ.

1 ಶ್ರೀಮತ'ಚಿಟ್ಟದವೊ .
2 ನಮಗಳ್ವೃಷಜ್ಞ .
3 ಱಬ್ಬಪ್ಪುತೀಱ್ಥದೊಳವೊ
4 ನೋನ್ತುಸಂನ್ಯಸನಂ .

69 (55)

ಕತ್ತಲೆಬಸ್ತಿಯ ಬಾಗಿಲ ಬಲಗಡೆ ಕಂಭ.

(ಪೂರ್ವ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ
2 ಲಾಂಛನಂ | ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸ
3 ನಂಜಿನಶಾಸನಂ || ಭದ್ರಮಸ್ತುಜಿನಶಾಸ
4 ನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಹೇತವೇ |
5 ಅನ್ಯವಾದಿಮದಹಸ್ತಿಮಸ್ತಕಸ್ಫಾಟನಾಯ
6 ಘಟನೇಪಟೀಯಸೇ || ಶ್ಲೋಕ || ಶ್ರೀಮತೋ
7 ವರ್ದ್ಧಮಾನಸ್ಯವರ್ದ್ಧಮಾನಸ್ಯಶಾಸನೇ | ಶ್ರೀ
8 ಕೊಂಡಕುನ್ದನಾಮಾಭೂನ್ಮೂಲಸಂಘಾಗ್ರ
9 ಣೀಗಣೀ || ತಸ್ಯಾನ್ವಯೇಜನಿಖ್ಯಾತೇದೇಶಿಕೇ
10 ಗಣೇ ಗುಣೀದೇವೇಂದ್ರಸಿದ್ಧಾನ್ತದೇವೋದೇವೇಂ
11 ದ್ರವಂದಿತಃ || ತಚ್ಛಿಷ್ಯಃ || ಜಯತಿಚತು
12 ರ್ಮ್ಮುಖದೇವೋಯೋಗೀಶ್ವರಹೃದಯವನಜವ
13 ನದಿನನಾಥಃ | ಮದನಮದಕುಂಭಿಕುಂಭಸ್ಥಳದ
14 ಳನೋಲ್ಬಣಪಟುಷ್ಟಸಿಷ್ಟರಸಿಂಹಃ || ಯೊನ್ದೊ
15 ನು ದಿಗ್ವಿಭಾಗದೊಳೊಂದೊಂದಷ್ಟೋಪವಾಸದಿಂಕಾ
16 ಯೋತ್ಸರ್ಗ್ಗಂ ದಲೆನೆಸೆಗಳ್ದಿತಿಂಗಳಸಂದಡೆಪಾ
17 ರಸಿಚತುರ್ಮ್ಮುಖಾಖ್ಯೆಯನಾಳ್ದರು || ಅವ
18 ಗಱಿಗೆಶಿಷ್ಯರಾದಪೂರ್ವವಿಮಳಗುಣರಮ
19 ಳಕೀರ್ತ್ತಿಕಾನ್ತಾಪತಿಗಳ್ಕವಿಗಮಕಿವಾದಿ
20 ವಾಗ್ಮಿಪ್ರವರನುತರ್ಚ್ಚತುರಶೀತಿಸಂಖ್ಯೆಯನು

21 ಶ್ವರ || ಅವರೊಳಗೆ ಗೋಪಣಂದಿಪ್ರವರಗುಣರ
22 ದಿಷ್ಟುಮುದ್ಗರಾಘಾತಯಃಕರ್ಕ್ಕಶಿತಾಚಿತಾ
23 ಮಹತ್ತರ್ಕ್ಕಕರ್ಕ್ಕಶಾಶ್ಮಪ್ರವರ್ಕ್ಕಗಳ್ಕದೊಳ್ಪಸರ್ವ್ವ
24 ಜ್ಞದರ || ಚತುತಿಭುವಿಗೋಪನನ್ದಿಜಿನಮತ
25 ಲಸದಮೃತಜಳಧಿತುಹಿನಕರಃ | ದೇಶಿಯ
26 ಗಣಾಗ್ರಗಣ್ಯೋಭವ್ಯಾಂಬುಜಷಂಡಚಂಡಕ
27 ರಃ || ವೃತ್ತ || ತುಂಗಯಶೋಭಿರಾಮನಭಿಮಾ
28 ನಸುವರ್ಣ್ಣಧರಾಧರಂತಪೋಮಂಗಳ ಲಕ್ಷ್ಮಿವಲ್ಲಭ
29 ನಿಳಾತಳವಂದಿತಗೋಪನಂದಿಯಾವಗಮಸಾಧ್ಯ
30 ಮಪ್ಪಪಲಕಾಲದಸಿನ್ದ ಜಿನೇಂದ್ರಧರ್ಮ್ಮಮಂಗಂಗನೃ
31 ಪಾಳರಂದಿನವಿಭೂತಿಯರೋಹಿಯನೆಯ್ದವಾ
32 ಡಿದಂ || ಜಿನಶಾಸನಾಂಭೋಜಭೃಂಗಂಮದನಮದಹ
33 ರಂಕರ್ಮ್ಮನಿರ್ಮ್ಮೂರ್ಳನಂ ವಾಗ್ವನಿತಾಚಿತ್ತಪ್ರಿಯಂವಾ
34 ದಿಕುಳಕುಧರವಜ್ರಾಯುಧಂ ಚಾರುವಿದ್ವಜ್ಜನಪಾ
35 ತ್ರಂಭವ್ಯಚಿನ್ತಾಮಣಿ ಸಕಳಕಳಾಕೋವಿದಂಕಾವ್ಯಕಂ
36 ಜಾಸನ ನೆನ್ದನನ್ದಂದಂ ಭೂಗಳನೆಗಳ್ದನೀಗೋಪಣನ್ದಿ
37 ಬ್ರತೀಂದ್ರಂ || ಮಲೆಯಸಾಂಖ್ಯಮಟ್ಟಪಿಟಭಾತಿ
38 ಕ ಘೋಂಗಿಕಡಂಗಿಬಾಗಪತ್ರೋರ್ಲತ್ರೋಲ ಬುದ್ಧಬೌದ್ಧ
39 ತಲೆದೋರದೆ ಪೃಷ್ಣವಡಂಗಡಂಗುವಾಗ್ಬಲದಪೋಡ
40 ಪ್ರೂರ್ವೇಡಗೆಡ ಚಾರ್ವ್ವಾಕಚಾರ್ವ್ವಾಕಸಿರ್ಮ್ಮದರ್ಪ್ಪರ್ವ್ವುಂಸಲಿ |
41 ಪನೆಗೋಪಣನ್ದಿಮುನಿಪುಂಗವನಂಬುಮದಾನ ಸಿನ್ಧುರಂ ||

(ದಕ್ಷಿಣ ಮುಖ.)

42 ತಗಯುಲ್ಜೈಮಿಸಿತಿಪ್ಪಿಕೋಣ್ಡುಪರಿಯ
43 ಲ್ವೈಶೇಷಿಕಂಪೋಗದುಂಡಿಗೆಯೊತ್ತಲ್‌ಸುಗ
44 ತಂಕಡಂಗಿಬಳ್ಗೋಯಲ್‌ಕಕ್ಷಪಾದಂಬಿಡದ
45 ಲ್ಪುಗೆಲೋಕಾಯತನೆಯ್ದೆಸಾಂಖ್ಯನಡಸಲ್
46 ಕಪರ್ಮ್ಮಮ್ಮಷಟ್ತರ್ಕ್ಕ ಪೀಠಗಳೊಳುತ್ತೀರ್ಣ್ನತೆಗೋಪಣ
47 ನ್ದಿಏಗಿಭಪ್ರೋದ್ಭಾಸಿಗಂಧದ್ವಿಪಂ || ಬಟನು
48 ಡಿಪನ್ನ್ಯವಾದಿಮುಖಮುದ್ರಿತನುದ್ಧವಾ
49 ದವಾಗ್ಬಳೋದ್ಭಟ ಜಯಕಾಳದಂಡನಪಶಬ್ದ
50 ಮದಾನ್ಧಕುವಾದಿ ದೈತ್ಯಧೂರ್ಜ್ಜಟಿಕುಟಿಳ ಪ್ರ
51 ಮೇಯಮದವಾದಿಭಯಂಕರನೆನ್ದು ದಂಡುಳಂ
52 ಸ್ಫುಟಪಟು ಘೋಷದಿಕ್ತಟಮನೆಯ್ದಿತುವಾ
53 ಕಂಪಟುಗೋಪನನ್ದಿಯ || ಪರಮತಪೋನಿ
54 ಧಾನವಸುಧೈಕಕುಡುಂಬಜೈನಶಾಸನಾಂಬರ
55 ಪರಿಪೂರ್ಣ್ನಚಂದ್ರಸಕಳಾಗತತ್ವಪದಾರ್ತ್ಥ
56 ಶಾಸ್ತ್ರವಿಸ್ತರ ವಚನಾಭಿರಾಮಗುಣರತ್ನ
57 ವಿಭೂಷಣಗೋಪಣಂದಿಸಿನ್ದೊರೆಗಿನಿಸಪ್ಪಡಂ
58 ದೊರೆಗಳಿಲ್ಲೆಣೆ ಗಾಣಸಿಳಾಗ್ರದೊಳ್ || ಕನ್ದ ||
59 ಏನನೇನನೆಲೆಪೇಳ್ವನಣ್ಣ ಸನ್ನ್ಯಾಸದಾಸಿಯ್ದ.

60 ಣಾವ್ರತಂಗಳಂ ದಾನಶಕ್ತಿಯುಮಭಿಮಾನಶಕ್ತಿ ವಿಜ್ಞಾ
61 ನಶಕ್ತಿ ಸಲೆಗೋಪಣನ್ದಿಯು ॥ ಅವರಸಧರ್ಮ್ಮ
62 ರು ॥ ಶ್ರೀಧಾರಾಧಿಪಭೋಜರಾಜಮುಕುಟಪ್ರೋ
63 ತಾಶ್ಮರಶ್ಮಿಚ್ಛಟಾಚ್ಛಾಯಾಕುಂಕುಮಪಂಕಲಿಪ್ತಚ
64 ರಣಾಂಭೋಜಾತಲಕ್ಷ್ಮೀಧವಃ ನ್ಯಾಯಾಬ್ಜಾಕರಮಂ
65 ಡನೇದಿನಮಣಿಶ್ಶಬ್ದಾಬ್ಜರೋದೋಮಣಿಸ್ಥೇಯಾ
66 ತ್ಪಣ್ಡಿತಪುಂಡರೀಕ ತರಣಿಶ್ಶ್ರೀಮಾನ್ಪ್ರಭಾ
67 ಚನ್ದ್ರಮಾಃ ॥ ಶ್ರೀಚತುರ್ಮ್ಮುಖದೇವಾನಾಂಶಿ
68 ಷ್ಯೋಧೃಷ್ಯಃ ಪ್ರವಾದಿಭಿಃ ಪಂಡಿತಶ್ರೀಪ್ರಭಾ
69 ಚನ್ದ್ರೋರುದ್ರವಾದಿಗಜಾಂಕುಶಃ । ಅವರಸ
70 ಧರ್ಮ್ಮರು ॥ ಬೌದ್ಧೋರ್ವ್ವೀಧರಶಂಬಃನಯ್ಯಾಯಿ
71 ಕಕಂಜಕಂಜಷಿಘಬಿಂಬಃ ಶ್ರೀದಾಮನನ್ದಿವಿ
72 ಬುಧಃಕ್ಷುದ್ರವಾದಿಹಾವಾಡವಿಷ್ಣುಭಟ್ಟಘರ
73 ಟ್ಟ ॥ ತತ್ಸಧರ್ಮ್ಮರು ॥ ಮಲಧಾರಿಮುನೀಂದ್ರೋಸಾ
74 ಗುಣಚಂದ್ರಾಭಿಧಾನಕಃ । ಬಲಿಪುರೇಮಲ್ಲಿಕಾ
75 ಮೋದಶಾನ್ತೀಶಚರಣಾರ್ಚ್ಚಕಃ ॥ ತತ್ಸಧರ್ಮ್ಮರು ॥
76 ಶ್ರೀಮಾಘನನ್ದಿಸಿದ್ಧಾನ್ತದೇವೋದೇವಗಿರಿಸ್ಥಿರಃ ಸ್ಯಾ
77 ದ್ವಾದಸಿದ್ಧಸಿದ್ಧಾನ್ತವೇದಿವಾದಿಗಜಾಂಕುಶಃ ॥ ಸಿದ್ಧಾ
78 ನ್ತಾಮೃತವಾರ್ದ್ಧಿವರ್ದ್ಧನವಿಧುಃ ಸಾಹಿತ್ಯವಿದ್ಯಾ
79 ನಿಧಿಃ ಬೌದ್ಧಾದಿಪ್ರವಿತರ್ಕ್ಕಕರ್ಕ್ಕಶಮತಿಃ ಶಬ್ದಾ
80 ಗಮೇಭಾರತೀ ಸತ್ಯಾವ್ಯಕ್ತಮನಃಧರ್ಮ್ಮಹ ।
81 ಮ್ಯರ್ಸಿಳಮ ಸ್ಸದ್ವೃತ್ತಬೋಧೋದಯಃ ಸ್ಥೇಯಾ
82 ದ್ವಿಶ್ರುತಮಾಘನನ್ದಿಮುನಿಪಶ್ರೀಚಕ್ರ
83 ಗಚ್ಛಾಧಿಪಃ ॥ ಅವರಸಧರ್ಮ್ಮರ್ ॥ ಜೈನೇಂದ್ರಪೂಜ್ಯ
84 ಸಕಳಸಮಯತರ್ಕ್ಕಭಟ್ಟಾಕಳಂಕಃ । ಸಾಹಿತ್ಯಭಾ
85 ರವಿಸ್ತ್ಯಾತ್ಕವಿಗಮಕಮಹವಾದವಾಗ್ಮಿತ್ವರುದ್ರಃ (ಸ್ಥೇ)
86 ಗೀತೇವಾದ್ಯೇಚನೃತ್ಯೇದಿಶಿವಿಶಿಚಸಂವರ್ತ್ತಿಸತ್ಕೀರ್ತ್ತಿಮೂ
87 ರ್ತ್ತಿಃಸ್ಥೇಯಾಚ್ಛ್ರೀಯೋಗಿಬೃನ್ದಾರ್ಚ್ಚಿತಪದಜಿನಚಂ
88 ದ್ರೋಭಿತಂದ್ರೋಮುನೀಂದ್ರಃ ॥ ಅವರಸಧರ್ಮ್ಮರ್ ॥

(ಪಶ್ಚಿಮ ಮುಖ.)

89 ವಂಕಾಪುರಮುನೀಂದ್ರೋಭೂದ್ದೇವೇಂದ್ರೋರ್ದಂದ್ರ ಸದ್ಗು
90 ಣಃ ಸಿದ್ಧಾನ್ತಾಸ್ಯಾಗಮಾರ್ತ್ಥಜ್ಞೋಸಜ್ಞಾನಾದಿಗುಣಾನ್ವಿತಃ ॥
91 ಅವರಸಧರ್ಮ್ಮರು ॥ ವಾಸವಚಂದ್ರಮುನೀಂದ್ರೋರುಂದ್ರ
92 ಸ್ಯಾದ್ವಾದತರ್ಕ್ಕಕರ್ಕ್ಕಶಧಿಷಣಃ ಚಾಳುಕ್ಯಕಟಕಮಧ್ಯೇ
93 ಬಾಳಸರಸ್ವತಿರಿತಿಪ್ರಸಿದ್ಧಿಂಪ್ರಾಪ್ತಃ ॥ ಇವರ್ಗ್ಗೆಸಹೋ
94 ದರ ಸಧರ್ಮ್ಮರು ॥ ಶ್ರೀಮಾರ್ಯಶಃಕೀರ್ತ್ತಿವಿಶಾಲಕೀ
95 ರ್ತ್ತಿಸ್ಸ್ಯಾದ್ವಾದತರ್ಕ್ಕಾಬ್ಜವಿಬೋಧನಾರ್ಕ್ಕಃ ಬೌದ್ಧಾದಿವಾ
96 ದಿದ್ವಿಪಕುಮ್ಭಭೇದೀಶ್ರೀಸಿಂಹಲಾಧೀಶಕೃತಾರ್ಗ್ಘ್ಯಪಾದ್ಯ
97 ಃ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಮುಷ್ಕಿತ್ರಯಪ್ರಮಿತಾಶನತು
98 ಷ್ಟಃಶಿಷ್ಟಪ್ರಿಯಸ್ತ್ರಮುಷ್ಕಿಮುನೀಂದ್ರಃ ದುಷ್ಟಪರವಾದಿ

99 ಮಾಲ್ಲೋತ್ಕೃಷ್ಟ ಶ್ರೀಗೋಪನನ್ದಿಯತಿಪತಿಶಿಷ್ಯಃ || ಅವರ
100 ಸಧರ್ಮ್ಮರು || ಮಲಧಾರಿಹೇಮಚಂದ್ರೋಗ್ರವಿಮು
101 ಕ್ತಿಶ್ಚ ಗೌಳಮುನಿನಾಮಾ ಶ್ರೀಗೋಪಣಂದಿಯತಿಪತಿ
102 ಶಿಷ್ಯೋಭೂಚ್ಛುದ್ಧ ದರ್ಶನಜ್ಞಾನಾಢ್ಯಃ || ಕನ್ದ || ಧಾರಿಣಿ
103 ಯೊಳೆಮನಸಿಜ ಸಂಹಾರಿಗಳೆಂನೆನೆಯಲುಗ್ರಪಾ
104 ಪಾಕಿಡುಗುಂ ಸೂರಿಗಳನಮಳಗುಣಸನ್ಧಾರಿಗಳಂಗೌ
105 ಳದೇವಮಲಧಾರಿಗಳಂ || ಅವರಸಧರ್ಮ್ಮರು || ಶ್ರೀಮೂ
106 ಲಸಂಘೀಗತದೋಷಮೇಘೀದೇಶೀಗಣೇಸಚ್ಚರಿತಾದಿಸದ್ಗುಣೇ
107 ಭಾರತ್ಯುತುಚ್ಛೇವರವಕ್ರಗಚ್ಛೇಜಾತಸ್ಸ್ವಭಾವಶ್ಶುಭಕೀರ್ತ್ತಿ
108 ದೇವಃ || ಅಜಿರಗಕೀರ್ತ್ತಿನರ್ತ್ತಕಿಗಾಜಿರಭೂಗೋಳವಾಗೆಶು
109 ಭಕೀರ್ತ್ತಿಬುಧಂ ರಾಜಾವಳಿಪೂಜಿತನಿಂರಾಜಿಸಿದನೊವಕ್ರಗ
110 ಚ್ಛದೇಶೀಯಗಣಂ || ಅವರಸಧರ್ಮ್ಮರು || ಶ್ರೀಮಾಘನನ್ದಿ
111 ಸಿದ್ಧಾನ್ತಾಮೃತಸಿಂಧುಜಾತಮೇಘಚನ್ದ್ರಸ್ಯ ಶ್ರೀಸೋದರಸ್ಯಭು
112 ವನಖ್ಯಾತಾಭಯಚಂದ್ರಿಕಾಸುತಾಜಾತಾ || ಅವರಸಧ
113 ರ್ಮ್ಮರು || ಕಲ್ಯಾಣಕೀರ್ತ್ತಿನಾಮಾಭೂದ್ಭವ್ಯಕಲ್ಯಾಣಕಾ
114 ರಕಃ | ಶಾಕಿನ್ಯಾದಿಗ್ರಹಾಣಾಂಚನಿರ್ಧಾಟನದುರ್ದ್ಧರಃ ||
115 ಅವರಸಧರ್ಮ್ಮರು || ಸಿದ್ಧಾಮೃತವಾರ್ದ್ಧಿಸೂತಸುವ
116 ಚೋ ಲಕ್ಷ್ಮೀಲಲಾಟೇಕ್ಷಣಃ | ಶಬ್ದವ್ಯಾಕೃತಿನಾಯಿ
117 ಕಾಂಬುಜಕೋರಾನನ್ದಚಂದ್ರೋದಯಃ ಸಾಹಿತ್ಯಪ್ರ
118 ಮದಾಕಟಾಕ್ಷವಿಶಿಖವ್ಯಾಪಾರಶಿಕ್ಷಾಗುರುಸ್ಸೋ
119 ಯಂವಿಶ್ರುತಬಾಳಚಂದ್ರಮುನಿಪಃ ಶ್ರೀವಕ್ರಗಚ್ಛಾ
120 ಧಿಪಃ || ಶ್ರೀಮೂಲಸಂಘಕಮಳಾಕರರಾಜಹಂ
121 ಸೋದೇಶೀಯಸದ್ಗಣಗಣಪ್ರವರಾವತಂಸಃ ಜೀಯಾಜ್ಜಿನಾ
122 ಗಮಸುಧಾರ್ಣ್ಣವಪೂರ್ಣ್ಣಚಂದ್ರಃ ಶ್ರೀವಕ್ರಗಚ್ಛತಿ
123 ಳಕೋಮುನಿಬಾಳಚಂದ್ರಃ || ಸಿದ್ಧಾನ್ತಾದ್ಯಖಿಳಾಗ
124 ಮಾರ್ತ್ಥನಿಪುಣವ್ಯಾಖ್ಯಾನಸಂಶುದ್ಧಿಯಿಂ ಶುದ್ಧಾಧ್ಯಾ
125 ತ್ಮಕತತ್ವನಿರ್ಣ್ಣಯಮಹೋವಿನ್ಯಾಸದಿಂ ಪ್ರಾಪ್ತಸಂಬದ್ಧ
126 ವ್ಯಾಕರಣಾರ್ತ್ಥಶಾಸ್ತ್ರಭರತಾಳಂಕಾರಸಾಹಿತ್ಯ
127 ದಿಂ ರಾದ್ಧಾನ್ತೋತ್ತಮಬಾಳಚಂದ್ರಮುನಿಯಂತಾಖ್ಯಾ
128 ತರೀಲೋಕದೊಳ್ || ವಿಶ್ವಾಶಾಭರಿತಸ್ವಕೀತಳಕರ
129 ಪ್ರಭ್ರಾಜಿತಸ್ವಾಗರಪ್ರೋದ್ಭೂತಸ್ಸಕಳಾನತಃ |
130 ಕುವಳಯಾನನ್ದಸ್ತತಾಮಿಶ್ರಃ ಕಾಮಧ್ವಂಸನಭೂ
131 ಷಿತಃಕ್ಷಿತಿತಳೇಜಾತೋಯಥಾರ್ತ್ಥಾಹ್ವಯಸ್ಸೋಯಂ
132 ವಿಶ್ರುತಬಾಳಚಂದ್ರಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರಾ
133 ಧಿಪಃ ||

(ಉತ್ತರ ಮುಖ,)

134 ಶ್ರೀಮೂಲಸಂಘದದೇಶಿಯಗಣದವ
135 ಕ್ರಗಚ್ಛದಕೊಣ್ಡಕುಂದಾನ್ವಯದಪರಿಯಳಿ
136 ಯುಮಡ್ಡದೇವರಬಳಿಯ ದೇವೇಂದ್ರಸಿದ್ಧಾನ್ತದೇ
137 ವರು | ಅವರಶಿಷ್ಯರುವೃಷಭನಂದ್ಯಾ

138 ಚಾರ್ಯ್ಯರೆಂಬಚತುರ್ಮ್ಮುಖದೇವರು । ಅವರ
139 ಶಿಷ್ಯರು । ಗೋಪನನ್ದಿಪಂಡಿತದೇವರು । ಅವರಸ
140 ಧರ್ಮ್ಮರು ಮಹೇಂದ್ರಚಂದ್ರಪಂಡಿತದೇವರು ದೇ
141 ವೇಂದ್ರಸಿದ್ಧಾನ್ತದೇವರು । ಶುಭಕೀರ್ತ್ತಿಪಂಡಿತ
142 ದೇವರು । ಮಾಘನನ್ದಿಸಿದ್ಧಾನ್ತದೇವರು । ಜಿ
143 ನಚಂದ್ರಪಂಡಿತದೇವರು । ಗುಣಚಂದ್ರಮಲ
144 ಧಾರಿದೇವರು । ಅವರೊಳಗೆಮಾಘನನ್ದಿಸಿ
145 ದ್ಧಾನ್ತದೇವರಶಿಷ್ಯರು ತ್ರಿರತ್ನನಂದಿಭಟ್ಟಾರ
146 ಕದೇವರು । ಅವರಸಧರ್ಮ್ಮರು ಕಲ್ಯಾಣ
147 ಕೀರ್ತ್ತಿಭಟ್ಟಾರಕದೇವರು । ಮೇಘಚಂದ್ರ
148 ಪಂಡಿತದೇವರು । ಬಾಳಚಂದ್ರಸಿದ್ಧಾನ್ತ
149 ದೇವರು । ಆಗೋಪನನ್ದಿಪಂಡಿತದೇವರಶಿ
150 ಷ್ಯರು ಜಸಕೀರ್ತ್ತಿಪಂಡಿತದೇವರು । ವಾ
151 ಸವಚಂದ್ರಪಂಡಿತದೇವರು । ಚಾನ್ದನನ್ದಿಪ
152 ಣ್ಡಿತದೇವರು । ಹೇಮಚಂದ್ರಮಲಧಾರಿಗಂ
153 ಡವಿಮುಕ್ತರೆಂಬಗೌಳದೇವರು । ತ್ರಿಮು
154 ಷ್ಟಿದೇವರು ।

70 (64)

ಅದೇ ಬಸ್ತಿಯ ಆದೀಶ್ವರ ಸ್ವಾಮಿಯವರ ಪೀಠದಲ್ಲಿ.

1 ಭದ್ರಮಸ್ತುಶ್ರೀಮೂಲಸಂಘದದೇಶಿಕಗಣದಶ್ರೀಶುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇ
2 ವರಗುಡ್ಡಂದಣ್ಣನಾಯಕಗ . . . ಯ್ಯನು ತಮ್ಮತಾಯಿಪೋಚವ್ವೆಗೆಮಾಡಿಸಿದೀಬಸದಿ ಮಂಗಳಂ ॥

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ಚಂದ್ರಗುಪ್ತ ಬಸ್ತಿಯ ಪಾರ್ಶ್ವನಾಥ ಸ್ವಾಮಿಯವರ ಮುಂದೆ ಇಟ್ಟಿರುವ ಚಿಕ್ಕ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.

(ಮುಂಭಾಗ).

1 ಶ್ರೀಮದ್ರಾಜತಿರೀಟಕೋಟಿಘಟಿತ . .
2 ಪಾದಪದ್ಮದ್ವಯೋದೇವೋಜ್ಜೈನ . .
3 ರವಿಂವದಿನಕೃದ್ವಾಗ್ದೇವತಾವಲ್ಲಭ . .
4 ಬಾ . ತಸಮಸ್ತಿತೋಯತಿಪತಿ .
5 . ತ್ರ್ಯರತ್ನಾಕರಃಸೋಯಂಸಿಜ್ಜರ್ತ . .
6 ತೋವಿಜಯತಾಂಶ್ರೀಭಾನುಕೀರ್ತ್ತಿರ್ಭಟ್ಟರ್ವಿ .
7 ಶ್ರೀಬಾಳಚಂದ್ರಮುನಿಪಾದಪಯೋಜ .
8 . ಜೈನಾಗಮಾಂಬುನಿಧಿವರ್ದ್ಧನಪೂ .
9 . . ಪ್ರಃಮಗ್ಧಾಂಬುರಾಶಿಪರಹಾ

(ಹಿಂಭಾಗ).

10 . . . ಮಳಶ್ರಿತಂಕೃವಲ್ಲ್ಯಮೆಂಬುಸ
11 . . ಳ್ಪಮಿನಿತನೇಗ್ಗಿರ್ಜಿಯಂವಿಶ್ವಮ
12 . ಜಿವಮಹಿಮೆಯಿಂವರ್ದ್ಧಮಾ
13 . ಜಿನಪತಿಗೆವರ್ದ್ಧಮಾನಮುನೀಂ

14 . . ಸುರನದಿಯುತಾರಹಾ
15 . . ರಸುರದಂತಿಯುರಜತಗಿರಿ
16 ಯಚಂದ್ರನಬೆಳ್ಪಿಂಪಿರಿದುವರ
17 . ರ್ದ್ಧವಮಾನರವರವುತಪೋಧ
18 . ರಕೀರ್ತ್ತಿವುಬಿಂಜಗದೊಳು ॥
19 . . . ಚ್ಛಿಷ್ಯರು ॥ ತೀರ್ತ್ಥಾಧೀಶ್ವರವ

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ಅದೇ ಬಸ್ತಿಯ ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯವರ ಇದಿರಿಗೆ ಕ್ಷೇತ್ರಪಾಲರ ಪೀಠದಲ್ಲಿ.

1 . . . . ದಶ . . . . .
2 . . . . ಗದದೆ . . . . .
3 . . . ಜನಿಪ್ಪ . . . .
4 . . ರಿತ್ರ . ರಖಿಳಾ . . .
5 . . ವಾಳಾಶಿಳೀ . . ವಿರಾಜಿತವಾ . .
6 . . ತಚ್ಛಿಷ್ಯೋಗುಣ . . ತಯತಿರ್ಜಾರಿತ್ರ
7 ಚಕ್ರೇಶ್ವರಚಕ್ರವರ್ತ್ತಿ . . . ದಿಶಾಸ್ತ್ರನಿಪು .
8 ಸಾಹಿತ್ಯವಿದ್ಯಾನಿ . . ಮಿಥ್ಯಾವಾದಿಮದಾಂಧ
9 ಸಿಂಧುರಘಟಾಸಂ . . . ತಪೋಭವ್ಯಾಂಭೋಜ

(ಈ ಶಾಸನದಲ್ಲಿ ಮಧ್ಯೇ ಗೋಮುಖ ಕೆತ್ತಿ ಹಳ್ಳ ಮಾಡಿದೆ.)

(ಅದೇ ಪೀಠದ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿ.)

10 ಜ್ಜನೇಶುಭಕೀರ್ತ್ತಿದೇವವಿದುಷಾವಿದ್ವೇ
11 ಷಿಭಾಷಾವಿಷಜ್ವಾಳಾಜಾಂಗುಳಿಕೇನ
12 ಜಹ್ರೆತವಮತಿವ್ವಾದೀವರಾಕಸ್ಸ್ವಯಂ ॥
13 ಘನದೃಪ್ಪ್ರೋನದ್ಧಬೌದ್ಧಕ್ಷಿತಿಧರಪ
14 ವಿಯೀಬಂದನೀಬಂದನೀಬಂದನೆಸನ್ನ್ಕ
15 ಯ್ಯಾಯಿಕೋದ್ವೃತ್ತಿವಿರತರಣಿ
16 ಯಿಬಂದನೀಬಂದನೀಬಂದನೆಸನ್ಮೀಮಾಂ
17 ಸಕೋದ್ವೃತ್ತರಿಕರಿಪುಯಿಬಂದನೀ
18 ಬಂದನೀಬಂದನೆಪೋಪೋವಾದಿಪೋಗೆಂ
19 ದಲಿವುದ ಶುಭಕೀರ್ತ್ತಿವೃದ್ಧಕೀರ್ತ್ತಿಪ್ರ
20 ಘೋಷಂ ॥ ವಿತಥೋಕ್ತಿಯುಲ್ತಜಂಪಕು
21 ಪತಿಸುಬ್ಗಿಯೆಸಿಪ್ಪಮೂವರುಂಕು
22 ಭಕೀರ್ತ್ತಿವ್ರತಿಸಾನ್ನಿಧಿಯೊಳುನಾಮೋ
23 ಚಿತಚರಿತರೆ | ತೊಡದ್ದಡಿತರವಾದಿ
24 ಗಳಳವೇ ॥ ಸಿಂಗದಸರಮುಂಕೇಳ್ದಮತಂ
25 ಗಜದಂತಳುಕಲ್ಲದೆಸಭೆ
26 ಯೊಳುಪೊಂಗಿಶುಭಕೀರ್ತ್ತಿಮುನಿಪನೊ
27 ಳೆಂಗಳನುಡಿಯಲ್ಕೆವಾದಿಗಳ್ಗಂಟಲ್ಗೆ
ಣೇ ॥ ಪೋ . ಲ್ವಾದುವಾದಿವೃಥಾಯಾ

29 ಸಂವಿಬುಧೋಪಹಾಸವನುಮಗಾನೋ

30 ಪನ್ನ್ಯಾಸಂನಿಂನೀ . . ವಾಸಂಸಂದಪುದೆ

31 ವಾಪಿವಜ್ರಾಂಕುಶನೊಳ್ ॥ ಸತ್ಸಧರ್ಮ್ಮಗಳ್ ॥

(ಕೆಳಗಡೆ ನೋಡಲು ಅವಕಾಶವಿಲ್ಲ.)

73 (59)

ಶಾಸನ ಬಸ್ತಿಯ ಅರುಗಿನಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿ

2 ನಶಾಸನಂ ॥ ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯ ಸಂಪದ್ಯತಾಂ ಪ್ರತಿವಿಧಾನಹೇತವೇ ಅನ್ಯವಾದಿ

3 ಮದಹಸ್ತಿಮಸ್ತಕಸ್ಫಾಟನಾಯ ಘಟನೇಪಟೀಯಸೇ ॥ ನಮೋ ವೀತರಾಗಾಯ ನಮಸ್ಸಿದ್ಧೇಭ್ಯಃ ॥

4 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕು

5 ಳಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ ಮಲಪರೊಳ್ಗಂಡಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಳಂಕೃತರಪ್ಪ ಶ್ರೀ

6 ಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೊಂಡ ಭುಜಬಳ ವೀರಗಂಗ ವಿಷ್ಣುವರ್ದ್ಧನ ಹೊಯ್ಸ

7 ಳದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂ ಸಲುತ್ತಮಿರೆ ।

8 ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ವೃತ್ತ ॥ ಜನತಾಧಾರನುದಾರನನ್ಯವನಿತಾದೂರಂ ವಚಸ್ಸುಂದರೀಘನವೃತ್ತಸ್ತ

9 ನಪೂರನುಗ್ರರಿಪುಧೀರಂ ಮಾರನೇಸೆಂದಪ್ಪೈ ಜನಕಾಂತಾನನೆವಾಕಣಾಬ್ಜಹಿಬು ಧಪ್ರಖ್ಯಾತಧರ್ಮ್ಮ

10 ಪ್ರಿಯಮಕ್ಕಸಿಕಾವರ್ತ್ತ ಚರಿತ್ರತಾಯ ನಲಿದೇನೇಚಂ ಮಹಾಧನ್ಯನೋ । ಕಂದ ॥ ಪಿತ್ರುಸ್ಸಮಾಂಬುಧಜ

11 ನಮಿತ್ರಾಂಬ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂ ಜಗದೊಳಂಪಾತ್ರಂ ಪುಕುಳಕಂದಪುಸಿತ್ರಂ ಕೌಂಡಿನ್ಯಗೋತ್ರನಮಳಚರಿ

12 ತ್ರಂ ॥ ಮನುಚರಿತನೇಚಗೊಂಕನಮನೆಯೊಳ್ ಮುನಿಜನಸಮೂಹಮಂಬುಧಜನಮಂ ಜಿನಪೂ

13 ಜನೆಜಿನಮಂದಿರಜಿನಮಹಿಮೆಗಳಂ ಮಕಾಲಮಂ ಸಂಶೋಭಿಸುಗುಂ ॥ ಉತ್ತಮಗುಣತತಿವನಿತಾವೃತ್ತಿಯ

14 ನೊಳಕೊಂಡ್ತೆಂದ ಜಗಮೆಲ್ಲಂ ಕಯ್ಯೆತ್ತಿ ವಿನಮವುಳ ಗುಣಸಂಪತ್ತಿಗೆ ಜಗದೊಳಗ್ಪೋಚಿಕಬ್ಬೆಯು

15 ನೋನ್ತಳ್ ॥ ಅನ್ತೆನಿಸಿದೇಚಿರಾಜನಪೋಚಿಕಬ್ಬೆಯ ಪುತ್ರನಖಿಳತೀರ್ತ್ಥಕರಪರಮದೇವ ಪರಮಚರಿತಾ

16 ಕರ್ಣ್ನನೋಪನಿರ್ಣ್ನಯವಿಪುಳಪುಳಕಪರಿಕಳಿತಕಾಯರ್ಮಾಣನುಂ ಪರಮಸಮರರಸರಸಿಕನ್ನ ಪರಿಪೂರ್ಣ್ನ ಪಕ

17 ಳಂಕಾವಲೀಪಲೋಪಲೋಲೆಪಶ್ರಿಪಾಣಾನುಂ ಆಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದನುಂ ಸಕಳಲೋಕ

18 ಶೋಕಾಪನೋದನುಂ ॥ ವೃತ್ತ ॥ ವಜ್ರಂ ವಜ್ರಭೃತೋಹಲಂ ಹಲಭೃತಶ್ಚಕ್ರಂ ತಥಾ ಚಕ್ರಿಣಶ್ಶಕ್ತಿಶ್ಶಕ್ತಿಧರಸ್ಯ ಗಾಂ

19 ಡಿವಧನುರ್ಗ್ಗಾಂಡೀವಕೋದಂಡಿನಃ ಯಸ್ತದ್ವತ್ಬಿತನೋತಿ ವಿಷ್ಣುನೃಪತೇಸ್ಸಾಹಾಯ್ಯಕಂ ಕಥಂ ಪೂರ್ವೈರ್ಗ್ಗಂಗೋ ಗಾಂಗ

20 ತರಂಗರಂಜಿತಯಶೋರಾಶಿಸ್ಸ ವರ್ಣ್ಯೋ ಭವೇತ್ ॥ ಇನ್ತೆನಿಸಿದ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ದಂಡನಾಯಕಂ

21 ದ್ರೋಹಘರಟ್ಟಂ ಗಂಗರಾಜಂ ಚಾಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿ ತ್ರಿಭುವನಮಲ್ಲಪೆರ್ಮ್ಮಾಡಿದೇವನದಳಂ ಪನ್ನಿರ್ವ್ವರ್ಸಾಮನ್ತ

22 ರ್ಕ್ಕರಸುಕಣ್ಣೆಗಾಲಬೀಡಿನಲು ಬಿಟ್ಟಿರೆ ॥ ಕಂದ ॥ ತಗೆವಾರುಮಮುಂ ಹಾರುವ ಬಗೆಯಂತನಗಿರುಳಬ

23 ವರನೆನುತ ಸಮಂಗಂ ಬುಗುವ ಕಟಕಿಗರನಳಿಪಂ ಪುಗಿಸಿದ ಮದಭುಜಾಸಿ ಗಂಗದಂಡಾಧಿಪನ ॥ ವಚ ॥

24 ಎಂಬಿನಮವಸ್ಕಂದಕೇಳಿಯಿಂದಮನಿಬರುಮಂ ಸಾಮನ್ತರುಮಂ ಭಂಗಿಸಿ ತದೀಯ ವಸ್ತುವಾಹನ ಸಮೂಹ

25 ಮಂ ನಿಜಸ್ವಾಮಿಗೆ ತಂದುಕೊಟ್ಟು ನಿಜಭುಜಾವಷ್ಟಂಭಕ್ಕೆ ಮೆಚ್ಚಿ ಮೆಚ್ಚಿದೆಂ ಬೇಡಿಕೊಳ್ಳಿಮೆನೆ ॥ ಕಂದ ॥ ಪರಮಪ್ರಸಾದ

26 ಮಂ ಪಡೆದ ರಾಜ್ಯಮಂ ಧನಮಂ ನೇಸಮಂ ಬೇಡದನಸ್ವರಮಗೆ ಬೇಡಿಕೊಣ್ಡು ಪರಮನಸಿದನರ್ಹದರ್ಚ್ಚನಾಂಚಿತ

27 ಚಿತ್ತಂ ॥ ಅನ್ತು ಬೇಡಿಕೊಣ್ಡು ॥ ವೃತ್ತ ॥ ಪಸುಂಸೆಕೀರ್ತ್ತನಂ ಜಿನನಿಪೋಚಲದೇವಿಯರತ್ತಿಮಟ್ಟುವಾಡಿಸಿದಜಿನಾ

28 ಲಯಕ್ಕೆ ನೊಸವಾತ್ಮ ಮನೋರಮೆ ಲಕ್ಷ್ಮಿದೇವಿ ಮಾಡಿಸಿದಜಿನಾಲಯಕ್ಕೆ ಮಿದುಪ್ರೋಜನಯೋಜಿತ

29 ಮೆಂದುಕೊಟ್ಟುಸನ್ತೊಸಮನಜಸ್ರಮಾಂಪನೆಸೆಗಂಗಚಮೂಪನಿದೇನುದಾತ್ತನೋ ॥ ಅಕ್ಕರ ॥ ಅಬಿಯಾ

30 ಗಿಪ್ಪರ್ದಾವರ್ತ್ತಸಮಯಕ್ಕೆ ಮೂಲಸಂಘ ಕೊಂಡಕುಂದಾನ್ವಯಂ ಬಾದ ಮೆಡದಂಬುಳಯಿಪ್ಪುದಲ್ಲಿ

31 ಯ ದೇಸಿಗಗಣದ ಪುಸ್ತಕಗಚ್ಛದಬೂಧವಿಭವದ ಕುಕ್ಕುಟಾಸನ ಮಲಧಾರಿದೇವರ ಶಿಷ್ಯಗೆಸಿಪ

32 ಪೆಂಪಿಂಗಾಪದ ಮೆಸಪಿಪ್ಪ ಶುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರ ಗುಡ್ಡಂ ಗಂಗಚಮೂಪತಿ ॥ ಗಂಗವಾಡಿಯ ಬಸದಿಗ

33 ಳನಿತೊಳವನಿತಂ ತಾನೆಯ್ದೆ ಪೊಸಯಿಸಿದಂ ಗಂಗವಾಡಿಯ ಗೊಮ್ಮಟದೇವರ್ಗ್ಗಸುತ್ತಾಲಯಮನೆಯ್ದೆ

34 ಮಾಡಿಸಿದಂ | ಗಂಗವಾಡಿಯುತಿಗುಳರಂಬೆಂಕೊಣ್ಡು ವೀರಗಂಗಂಗೆಸಿಮೆಚ್ಚಿ ಕೊಟ್ಟಂ | ಗಂಗರಾಜನಾಮುನ್ನಿನ
35 ಗಂಗರರಾಯಂಗಂನೂಮ್ಮಡಿಧನ್ಯನಲ್ತೆ || ಎತ್ತಿದನೆಲ್ಲಿಗಲ್ಲಿಕೆಲೆವೀಡನೆಮಾಡಿದನೆಲ್ಲಿಗಲ್ಲಿಕಣ್ಪೆತ್ತಿದು
36 ದೆಲ್ಲಿಗಲ್ಲಿಮುನಮಾವೆಡೆಯಿದ್ದುದುದೆಲ್ಲಿಗಲ್ಲಿಸಂಪತ್ತಿನಜೈನಗೇಹಮನೆಮಾಡಿಸದೇಶದೊ
37 ಳಲ್ಲಿಗಲ್ಲಿಗೆತ್ತೆತ್ತಲುಮಾವಗಂಪಳಿಯುಮಾಳ್ಕೆವೋಲಾದುದುಗಂಗರಾಜನಿಂ || ಜಿನಧರ್ಮ್ಮಾಗ್ರ
38 ಣಿಯುತ್ತಿಮಬ್ಬರಸಿಯುಂಲೋಕಂಗಣಂಗೊಳ್ವುದೇಕೆನೆಗೋದಾವರಿನಿಂದಕಾರಣದಿಸೀಗಳು
39 ಗಂಗದಂಡಾಧಿನಾಥನುಮಂಕಾವೆಂಪೆಟ್ಟಿಗೆಸುತ್ತಿಪಿರಿದುಂಸೀರಿತ್ತಿಯುಂಮುಟ್ಟತಿಲ್ಲನೆಸಂವ್ಯಕ್ತಪ್ರದಮೆಪಸೀನೆಜೆ
ಯೆಬಂ
40 ಣಿಪ್ಪಂಣವೇಮಂಣಿಪಂ || ಇಂತೆಸಿಪದಣ್ಡನಾಯಕಗಂಗರಾಜಂಸಕವರ್ಷಂ ೧೦೩೯ನೆಯ ಹೇಮಳಂಬಿಸಂ
41 ವತ್ಸರದ ಫಾಲ್ಗುಣಸುದ್ಧ ೫ ಸೋಮವಾರದಂದುತಂಮಗುರುಗಳುಶುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಕಾ
42 ಲಂಕರ್ಚ್ಚಿ ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟರ್ | ದಂಡನಾಯಕಏಚಿರಾಜನುಂತನ್ನಭಿವೃದ್ಧಿಯಾಗೆಸಲಿಸಿದಂ | ಪರಮ
43 ನಸೀಮಾಂತರಂಮೂಡಲುಸಲ್ಲ್ಯದಕಲ್ಲಹಳ್ಳವೇಗೆ | ತೆಂಕಲುಕಡಿದಕುಂಬುಹೊಲಗಾಗಿ | ಪಡುವಲುಬಿ
44 ಕ್ಕನೊಳಗೆಱೆಯಮಾವಿನಕೆಱೆಯಗದ್ದೆಯೊಳಗಾಗಿ | ಬೆಳುಗೊಳಕ್ಕೆ ಹೋದಬಟ್ಟೆಗಡಿ | ಬಡಗಲುಮೇ
45 ರೆ | ನೇಱಿಲಕೆಱೆಯಮೂಡಣಕೋಡಿಯಿಂ ತೆಂಕಣಹೊಸಗೆಱೆಯಬಟ್ಟಗಟ್ಟಾದುದೆಲ್ಲಂ | ಆಹೊಸ
46 ಗೆಱೆಯಬಡಗಣಕೋಡಿಯಿಂದಂ ಮೂಡಹೋದಸೀರುವಕ್ಕೆಯಿಂದಂ | ಅಬ್ಬಿನಕಟ್ಟಪರಿಹಾರವಳ್ಳದಿಂ
47 ದಂ | ತೆಂಕಲುಮುವೆಲ್ಲ | ಏಸಿತುಂ ಪರಮಂಗೆಸೀಮೆಯಾಗಿಬಿಟ್ಟವತ್ತಿ || ಈಧರ್ಮ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿ
48 ದಗ್ಗೆಮಹಾಪುಣ್ಯಮಕ್ಕುಂ || ವೃತ್ತಂ || ಪ್ರಿಯದಿಂದಿಂತಿದನೆಯ್ದೆಕಾವಪುರುಷಗಾಯುಂಮಹಾಶ್ರೀ
49 ಯುಮಕ್ಕೆ ಮಿದಂಕಾಯದೆಕಾಯ್ವಪಾಪಿಗೆಕುರುಕ್ಷೇತ್ರೋರ್ವ್ವಿಯೊಳಬಾಣರಾಸಿಯೆಳೆಳ್ಕೋಟಿ
50 ಮುನೀಂದ್ರರಂಕಪಿಲೆಯುಂವೇದಾಢ್ಯರಂಕೊಂದುದೊಂದಯಸಾಪಾಗ್ಗವಿದೆಂದುಸಾಱಿದಪುವೀಶೈಳಾಕ್ಷರಂಸ
51 ನ್ತತಂ || ಶ್ಲೋಕ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇದ್ವಸುಂಧರಾಂ ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂ
52 ಜಾಯತೇಕ್ರಿಮಿಃ || ಬಹುಭಿರ್ವ್ವಸುಧಾದತ್ತಾರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯಯಥಾಭೂ
53 ಮ್ಮಿಸ್ತಸ್ಯತಸ್ಯತದಾಫಲಂ || ಬಿರುದರೂವಾರಿಮುಖತಿಲಕಂವರ್ದ್ಧಮಾನಾಚಾರಿಖಂಡರಿಸಿದಂ ||

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ಅದೇ ಬಸ್ತಿಯ ಆದೀಶ್ವರಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

1 ಆಚಾರ್ಯ್ಯಶ್ಶುಭಚಂದ್ರದೇವಯತಿಪೋರಾದ್ಧಾನ್ತರತ್ನಾಕರಸ್ತಾತೋಸಾಬುಧಮಿತ್ರನಾಮಗದಿತೋಮಾತಾಚಪೋಚಾಂ
ಬಿಕಾ
2 ಯಸ್ಯಾಸಾಜಿನಧರ್ಮ್ಮನಿರ್ಮ್ಮಳರುಚಿಶ್ರೀಗಂಗಸೇನಾಪತಿಜ್ಯೇಷ್ಠಸ್ಸಾಸ್ಸ್ವಮಿಸ್ವಿರಾಕುಳಗೃಹಂಸದ್ಭಕ್ತಿತ್ಯಚೀಕರತ ||

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ಕತ್ತಲೆಬಸ್ತಿಯ ಮುಂದಣ ಬಂಡೆಯ ಮೇಲೆ.

1 ಮಮೂಸ್ಸ್ವೆಪಾನ್ಸ . . . ಸಕಲೇ . . ಗದ್ಗುರುಃ ಖ್ಯಾತೋಮೃಷಭನನ್ದಿತಿತಪೋಜ್ಞಾನಾಬ್ಧಿಪಾರಗಃ ||
2 ಅನ್ತೇವಾಸೀಚತಸ್ಯಾಸೀದುಪವಾಸಪರೋಗುರುಃ ವಿದ್ಯಾಸಲಿಲಸಿದ್ಧಾರ್ತಶೇಮುಷೀಕೋಜಿತೇನ್ದ್ರಿಯಃ ||
3 . ಸ . ತತಪೋ . . . ತಪಸ್ಯೈಯೋಗಪ್ರಭಾವೋಸ್ಯತು ವಂದ್ಯೋನಾಹಿತಕಾಮಸೋಸಿಂಪಮಃ ಖ್ಯಾತ್ಯಾಸ .
ನಾ . .
4 ದೃಷ್ಟ್ವಾಜ್ಞಾನವಿಲೋಚನೇನಮಹತಾಸ್ವಾಯುಷ್ಯಮೇವಂಪುನಃ ಪೂ . . . . . ಗೃಹಂಗುರುರಸಾಯೋ . ಸ್ಥಿತ .
ಮಕಃ ||
5 . . . ಕಟವಪ್ರಶೈಲಶಿಖರೇಸನ್ಯಸ್ಯಶಾಸ್ತ್ರಕ್ರಮಾತ' ಧ್ಯಾನ . . . ದಾ . . ಮುಣಿಮುಖೇಪ್ರಶಿಷ್ಯಕರ್ಮ್ಮಣಿನ್ದನಂ||
6 . . ದಿವ್ಯಸುಖಂಪ್ರಶಸ್ತಕಧಿಯಾಸಮ್ಪ್ರಾಪ್ಯಸರ್ವ್ವೇಶ್ವರಜ್ಞಾನಂ . ನ್ತಮಿದಮಿಕ್ಕಮತ್ರತಪಸಾಸರ್ವ್ವಂಸುಖಂಪ್ರಾಪ್ಯತೇ

76 (35)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 75 ಕ್ಕೆ ಈಶಾನ್ಯ.

*ಸಿದ್ಧಮ್

1 ನೆಱೆದಾದವ್ರತಶೀಲನೊನ್ಪಿಗುಣದಿಂಸ್ವಾಧ್ಯಾಯದಿಂಸತ್ಪ್ರವೃತ್ತಿಸಿಮ

2 ಕಱೆಯಿಲ್ಲಲ್ತಪಥಮ್ಮ್ರ್ದಾಸಿವತ್ರಿಶ್ರೀಗಸ್ತಿಯವ್ರ್ಗನ್ನುಮೇಲ್

3 ಅಱಿದಾಯುಷ್ಯಮನನ್ತನೋಡೆನಗತಾಸಿನ್ತನ್ನುಕಲ್ಪಿಪ್ಪಿನುಳ್

4 ತೊಱೆದಾರಾಧನೆನೋನ್ತುತೀರ್ತ್ಥಗಿರಿಮೇಲ್ಸ್ವರ್ಗ್ಗಾಲಯಕ್ಕೇಱಿದಾರ್ ॥

77

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 76 ಕ್ಕೆ ಉತ್ತರ.

†ಸಿದ್ಧಮ್

1 ಶ್ರೀಗತಿಚೇಷ್ಟಾವಿದರಾಂಶುಭಾಂಗದಘನವರ್ಮ್ಮಬಿಟ್ಟವಸ್ವಿಟ್ಟುವಲ್

2 ಯತಿಯುಂಪೇಳ್ದವಿಧಾನದಿನ್ದ ತೊಱೆದೇಕಲ್ಬಪ್ಪಿನಾಕ್ಕೆಲದುಳ್

3 ಪ್ರಥಿತಾರ್ತ್ಥಪ್ಪದನೋನ್ತುಸಿಸ್ಥಿತಮುಱಾಸ್ವಾಯಃ ಪ್ರವರ . . ಯಕ

4 ಸ್ಥಿತಿದೇವಾಕವಲೋಪವಂಗಸುಭವಮವ್ಯಸ್ವಲ್ಲೋಕ್ಕದಿಂಸ್ಸಿಶ್ಚಿತಮ್

78

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 77 ರ ಕೆಳಗೆ.

ಸಹದೇವವಗಣಿ

79

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 78 ಕ್ಕೆ ಈಶಾನ್ಯ.

1 ಸನ್ದರಪೆವ್ವಪಗ್ರತಪದೊಳಗಿದ . . . . ವಾರ್ದ್ಧದನಿನ್ದ್ಯಮೆನ್ದುಬಿನ್

2 ಬನ್ದನುರಾಗದಿನ್ದುಬಲಗೊ . ಣ್ಡಮಹೋತ್ಸವದೇಱಿಕ್ಕೆಲವಾನ್

3 ಸುನ್ದರಸಾಧಕದಾಯ್ರ್ಯಕಜದ . ಮಹಿವಹಾನವೊಡಿಪ್ಪಿಚಿತ್ತದಿಮ್

4 ಇನ್ದ್ರಸವಾನಮುಪ್ಪಸುಖ . . ಣ್ಡದೆ . ಕ್ಷಣದೆಯ್ದಿಸ್ವರ್ಗ್ಗವಾ ॥

80

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 79 ಕ್ಕೆ ಆಗ್ನೇಯ.

1 ಮಹಾದೇವನ್ಮಸಿಪುಗವನ್ನಪಿಸ್ಟರ್ಕಳ್ಪೆದ್ದರ್ಪು

2 ಮಹಾತ್ರವನ್ಮರಣಮುಪ್ಪೆತನಗಾ . ಕಮುಕ್ಕಣ್ಣ

3 ಮಹಾಗಿರಿಮ . ಗಳೆಸಲಿಸಿಸತ್ಯಾ . ನವಿಂತೀ

4 ಮಹಾತ್ರವದೊನ್ತುಮಲೆಮೇಲ್ಪಲವದುದಿವಂಪೊಕ್ಕ

81

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 80 ಕ್ಕೆ ಆಗ್ನೇಯ.

1 ಬೋಧ್ಯಾತಿರೇಕ್ಯಕ್ಕೈವಲ್ಯಬೋಧಪ್ರಾಪ್ತಿರ್ಮಹೌಜಸೇ

2 ಈಶಾನಾಯನಮೋಯೋಗಿನಿಷ್ಠಾಯಪ್ರರಮೇಷ್ಠಿನೇ

3 . ರೇಕಿತ್ತೂರಸಂಘಸ್ಯಗಗನಸ್ಯಮಹಸ್ಪತಿಃ

4 ಪರಿಪ್ರೂ . ಚಾರಿ . . . ಧ . . . . . . ,

5 . . . ವಾಣ . . . ಖ್ಯಯಾ . .

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* ಇದು 3ನೆಯ ಪಙ್ಕ್ತಿಯ ನೇರದಲ್ಲಿ ಪ್ರತ್ಯೇಕಿಸಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

† ಇದು 2ನೆಯ ಪಙ್ಕ್ತಿಯ ನೇರದಲ್ಲಿ ಪ್ರತ್ಯೇಕಿಸಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

82

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 81 ಕ್ಕೆ ಈಶಾನ್ಯ.

ಬಲದೇವಾಚಾರ್ಯ್ಯರ ಪಾಲುಗ್ಗವಣ

83

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 82 ಕ್ಕೆ ಉತ್ತರ.

1 ಸ್ವಸ್ತಿಶ್ರೀಪದ್ಮನನ್ದಿಮುನಿಪ . . . . . ಅತುಳ . . . . ದನಿಮಾಕೃತದೇವಾ . . .
2 . . ಅಭವ . . . ದೆಪ . . . . ಮಾ . . . . ಲ್ಲವ . . . .

84 (34)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 83 ಕ್ಕೆ ಉತ್ತರ.

1 ಸ್ವಸ್ತಿಶ್ರೀಅನವದ್ಯನ್ನದಿರಾಷ್ಟ್ರದುಳ್ಪ್ರಥಿತಯಶೋ . ನ್ದಕಾನ್ವಯ್ಯ . ಲಾಮ್
ವಿನಯಾಚಾರಪ್ರಭಾವನ್ತಪದನ್ನಧಿಕನ್ನನ್ದ್ರದೇವಾಚಾರ್ಯ್ಯನಾಮನ್
2 ಉದಿತಶ್ರೀಕಳ್ವಪ್ಪಿನುಳ್ಳಿಷಿಗಿರಿಶಿಖರಮೇಲ್ನೋನ್ತುತನ್ದೇಹಮಿಕ್ಕಿ
ನಿರವದ್ಯನ್ನೇಱಿಸ್ವರ್ಗ್ಗಂಶಿವನಿಳಯಪಡೆದಾನ್ಸಾಧುಗಳ್ಪೂಜ್ಯಮಾನನ್

85

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 84 ಕ್ಕೆ ವಾಯುವ್ಯ.

ಶ್ರೀಪುಷ್ಪಣನ್ದಿನಿಸಿಧಿಗೆ

86

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 85 ಕ್ಕೆ ನೈರುತ್ಯ.

1 . . ಶ್ರ . . . ನತಮ್ಮ . .
2 . . . ಗೆ

87

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 86 ಕ್ಕೆ ನೈರುತ್ಯ.

ಶ್ರೀಬಾಟ

88 (26)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 87 ಕ್ಕೆ ಪಶ್ಚಿಮ, ಶಾಸನ ಬಸ್ತಿಯ ಈಶಾನ್ಯ ಮೂಲೆ.

1 ಸುರಚಾಪಂಬೋಲೆವಿದ್ಯುಲ್ಲತೆಗಳತೆವೊಲ್ಮಂಜುವೋಲ್ತೋಱಿಬೇಗಂ
2 ಪಿರಿಗುಂಶ್ರೀರೂಪಲೀಲಾಧನವಿಭವವ್ಯಹಾರಾಳಿಗಳ್ನಿಲ್ಲವಾರ್ಗ್ಗಂ
3 ಪರಮಾರ್ತ್ಥಂಮೆಚ್ಚೆನಾನೀಧರಣಿಯುೞ್ಇರವಾನೆನ್ದುಸನ್ಯಾಸನಂಗೆ
4 ಯ್ದುರುಸತ್ವನ್ನನ್ದಿಸೇನಪ್ರವರಮುನಿವರನ್ದೇವಲೋಕಕ್ಕೆಸನ್ದಾನ್

89

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 88 ರ ಕೆಳಗೆ.

1 . ಕನಾದೊ . . . . . ಣಮಂಙಾ . .
2 ಕಳ್ವಪ್ಪಿನ್ಮುಗ್ಗ . . . . .

90

ಚಾಮುಂಡರಾಯ ಬಸ್ತಿಯ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ 89 ಕ್ಕೆ ಪಶ್ಚಿಮ.

ಶ್ರೀಬಮ್ಮ

91

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 90 ಕ್ಕೆ ಉತ್ತರ.

1 ದಲ್ಲಗಪೇಜ್ದ್ಯರ್ವ್ವ

2 ಪಾಲ .

92

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 85 ಕ್ಕೆ ಉತ್ತರ.

1 ಸ್ವಸ್ತಿ ಕೊಳಾತ್ತ್ರ ಸಂಘದ

2 ವಿಶೋಕಭಟಾ ::ಸಿಸಿದ್ದಿಗೆ

93 (33)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 92 ಕ್ಕೆ ಪೂರ್ವ.

1 ಎಡೆವಜಿಗೇನಡೆಕೆಯ್ದು ತಪಂಸಯ್ಯುಮವಾನ್ಕೊಳತ್ತೂರಸಂಘ .

2 ವಡೆಕೊಱದಿನ್ತು ವಾಜ್ವಿವರಂಬನ್ನೆ ನಗನ್ದು ಸವಾಧಿಕೂಡಿವಿ

3 ಎಡೆವಿಡಿಯಲ್ಕ ವಡಂಕಟವಪ್ರವಮೇಱಿಯೆನಿಲ್ಲದನನ್ಧನ್

4 ವಡೆಗವೊಱಪ್ಪ . . . ಸ್ದೀಸ್ವ:ಲೋಕವಮಹಾವಿಭವಸ್ಥನನಾದಮ್

94

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 93 ಕ್ಕೆ ಆಗ್ನೇಯ.

ಶ್ರೀಮದೌ ್ಗಡದೇವರಪಾದ

95

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 94 ಕ್ಕೆ ಈಶಾನ್ಯ, ಎರಡು ಕಟ್ಟೆ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ.

1 . . . ಬಸಾಧುಗ್ರ · ರಧೀರನ್ನತಸಂಯುತಾತ್ಮನಿನ್ದ್ರನನ್ದಿಆಚಾರ್ಯ್ಯ .

2 . ಮ . . ಮ್ಮರ್ಆಮೆದ್ದ . . . ನ್ತೂರಿದೆಪ್ಪರ್ಪ್ರವಲಾನ್ತರಿ . . . . ಭಾವ್ಯವುನ್ನಪ್ಪಿರ್ನ್

3 . ಣ್ಡ . . . ದ್ದಿಮೋಹಮಗಲ್ದಿವಲ್ವಿಷಯಂಗಳನಾತ್ಮವಶಕ್ಕ್ರಮವಿದುಕಟ . . ಸ್ಥಿತಾರಾಧಿತಾ . .

ವಿಮು . . . . ಶ್ವರರಿ . . . ನನ . . . . . ರೇನ್ದ್ರರಾಜ್ಯವಿಭೂತಿಸಾಸ್ವತಮೆಯ್ದಿದಾನ್

96

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 95 ಕ್ಕೆ ದಕ್ಷಿಣ.

1 ಸ್ವಸ್ತಿಶ್ರೀಕೊಳತ್ತೂರ

2 ಸಂಘವಾದೇವ . . . .

ಬಸ್ತಿಯನ್ನಿರ್ಸಿ .

97

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 96 ಕ್ಕೆ ದಕ್ಷಿಣ.

1 ನಿಮಿಲೞರಾಸಿರಿಸಂಘದಾಜಿಗಣದಾರಾಷ್ಟ್ರೀಮತಿಗನ್ತಿಯರ್
2 ಅಮಲಂನಲ್ತದಶೀಲದಿಂಗುಣದಿನಾಮಿಕ್ಕೊತ್ತಮವಿಪ್ರ್ಕಳದೋರ್
3 ನಮಗಿನ್ದೊಱ್ತದಯೆನ್ದುಪೞಿಗಿರಿಯಸನ್ನ್ಯಾಸನಂಯೋಗದೊಳ್
4 ನವೊಚನ್ತಯ್ದುಕವನ್ತ್ರಪುಣ್ಯಱಿ . ಎಸ್ವರ್ಗ್ಗಾಲಯಂಪೞಿದಾರ್

98 (28)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 97 ಕ್ಕೆ ಪಶ್ಚಿಮ.

1 ಶ್ರೀತಪವಾಸನ್ದ್ವದಶದಾಪಿಧಾನಪುಱುದಿಸ್ಕಜೊದ್ದಿನ್ದುತಾಧಾತ್ರಿಮೇಲ್
2 ಚಪಲಿಲ್ಲಾನಪಿಲೂರಸಂಘದಮಹಾನಸ್ತಾಮತೀಗನ್ತಿಯಾರ್
3 ವಿಪುಲಶ್ರೀಕಟವಪ್ರನಲ್ಗಿರಿಯುಮೇಲೊನ್ನೊತ್ತಂದುಸನ್ತ್ರ್ಯಗರ್ಗ್ಗದಿನ್
4 ಉಪವಿಸಲ್ಯ್ಯಾಸುರಲೋಕಸೌಖ್ಯದಡೆಯಸಾಸ್ತಾಮಯ್ದಿಇಟ್ಟಾಳಮನಮ್

99

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 98 ಕ್ಕೆ ದಕ್ಷಿಣ, ಮಜ್ಜಿಗಣ್ಣನ ಬಸ್ತಿಗೆ ಉತ್ತರ.

1 ಶ್ರೀತನಗೆಮೃತ್ಯುವರವಾನಱಿದೆಪತ್ರ್ವಣವಂಶದೊನ್
2 ಸ್ವಸ್ತಿ ಕಾಲನಿಗೇಕಸುದೆ . ಪ್ಪನರಾಜ್ಯಪೀವತಿನ್
3 ಘಂ . ಕ . ಮೊದಸು . ತೊ . . ಮತಾಕಚ್ಚಿನಿ
4 ಧಾನವು . . ಸುರ . ಗಗತಿಯುಳ್ಕಿಲಕೊಣ್ಡಸ್

100

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 99 ಕ್ಕೆ ಪೂರ್ವ.

ಪರವತಿಮುಲ

101

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 100 ಕ್ಕೆ ಉತ್ತರ.

1 . . ಮುಲಮೇಲಚ
2 . . ಮಹಾ . . ಬೋಲ .

102

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 101 ಕ್ಕೆ ಈಶಾನ್ಯ.

1 . . ಜನ್ನಲ್ಲವಿಲೂರನೇಕಗಱವಾಶ್ರೀಸಂಘ . . ದು .
2 . . . . ಮೊನಲ್ತಿಲಕಂ . . ಶ್ರೀ . . ರಾಚಾಯ್ಯ್ರ್ಯರ
3 . . . . . . ಭಿಮಾನಮುದ್ದ್ರಹೊಱದಂದೋರಾಗಗಱಾಖ್ಯಾಗತಿ
4 . . . . . . ಪದೊಂದುಪಜ್ಞಪರದೇದೋಷಂನಿರಾಸಂ . .

103

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 102 ಕ್ಕೆ ಪೂರ್ವ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತ'ನವಿಲೂರ್ಸಂಘದಪು
2 ಷ್ಪಸೇನಾಚಾರ . . . ಯನಿಸಿಧಿಗೆ

104

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 103 ಕ್ಕೆ ಆಗ್ನೇಯ.

ಶ್ರೀದೇವಾಚಾರ್ಯ್ಯರ . ನಿಸಿಧಿಗೆ

105 (30)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 104 ಕ್ಕೆ ಪೂರ್ವ.

1 ಶ್ರೀ ಅಕ್ಷಾಗ್ರದಿನಾ ನನೇಕಂಗುಣಕೀರ್ತ್ತಿರ್ದೆನ್ಸಾನ್
2 ತುಂಗೋಚ್ಛಭಕ್ತಿವಶದಿನೊತ್ತಿಱದಿಲ್ಲದೇಹಮ್
3 ಪೊಕ್ಕೊಗ್ಗ್ರಿವ್ಯಚಿತ್ರಗಿರಿಕೂಟಮಯಂಕುಚೇಲಮ್

106 (31)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 105 ಕ್ಕೆ ವಾಯುವ್ಯ.

* ಸ್ವಸ್ತಿಶ್ರೀ
1 ನವಿಲೂರಾಶ್ರೀಸಂಘದುಳ್ಗುರವಂನಮೌಸಿಯಾಚಾರಿಯರ್
2 ಅವರಾಶಿಷ್ಯರಸಿಸ್ದಿತಾಗ್ರ್ಗಣಮಿ . ವೃಷಭನಸ್ದೀಮುನೀ
3 ಭವವಿಜ್ಜ್ಯನಸುಮಾರ್ಗ್ಗದುಳ್ನಡದೊಂದಾರಾಧನಾಯೋಗದಿನ್
4 ಅವರುಂಸಾಧಿಸಿಸ್ವರ್ಗ್ಗಲೋಕಸುಖಚಿತ್ತಂ . . . ಸಮಾಧಿಗಳ್

107

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 106 ಕ್ಕೆ ಪೂರ್ವ.

1 ಶ್ರೀ ವನ ನುರಾಗದಿನೆಬದುಗ್ರನ್ಥಗಳಕ್ರಮದಱಿಸ್ಸೈಲ .
2 ವನ್ದನುಮಾರ್ಗ್ಗದಿನೇತ್ರಿವಿರಾವಿಧಿಯೆನಿಪ್ಪರಸಂ . .
3 ಚಿನ್ದದೆಬುದ್ಧಿಯಹಾರವಾನಿ . ತಿಯುಂ . ಯುಮಾವಿಅಬ್ಬೆಗಳ್
4 . . . ಉಪ್ಪಿನೆಲ್ಸರರಸಾಖ್ಯಮನಿವ್ರೊಡಗೊಣ್ಡರಾಟ್ಟಮುಮ್

108 (29)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 107 ಕ್ಕೆ ಆಗ್ನೇಯ.

1 ಶ್ರೀ ಅನವರತನ್ನಾಳಪ್ಪಿಭೃತಸಯ್ಯಮಮೆನ್ತಿಪಿಚ್ಛಿಯಂ
2 ವನದೊಳಯೋಗ್ಯ . . ನಕ್ಕುಮದಿ . . . . ಗಳೊ . .
3 ಮನವಮಿಕ್ಕುತ . . . ರದಿ . . . ನೋನ್ತುಸಮಾಧಿಕೂಡಿದೊಂ
4 ಅನುಪಮದಿವ್ಯಪ್ರದ್ಮಸುರಲೋಕದಮಾರ್ಗ್ಗದೊಳೆಡ್ದಿರನ್ಬಿನಿಮ್ ||
5 ಮಯೂರಗ್ರಾಮಸಂಘಸ್ಯಸಾನ್ತಯ್ಯಾರ್ಯ್ಯನಾವಿಕಾ
6 ಕಟಪ್ರಗಿಶೈಲೇಚಸಾಧಿತಸ್ಯಸಮಾಧಿತಃ ||

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* ಇದು 3ನೆಯ ಪಙ್ಕ್ತಿಯ ನೇರದಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

109

ಅದೇ ಸ್ಥಳವಲ್ಲಿ 108 ಕ್ಕೆ ಆಗ್ನೇಯ.

1 ಶ್ರೀಮೇಘನನ್ದಿಮುನಿತಾನ್ನ ಮಿಲೂರ್ವ್ವರಸಂಘದಾ
2 . . . . ತೀರ್ತ್ಥದಿಸಿದ್ಧಿಯಾನ್
3 . ದ . . . .
4 . . . .

110

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 109 ಕ್ಕೆ ಆಗ್ನೇಯ.

ಶ್ರೀಕಣ್ಣಯ್ಯ

111

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 110 ಕ್ಕೆ ಪಶ್ಚಿಮ.

1 ಶ್ರೀಸ . . . . ನಾ . . ನೆಗೞ್ತೆಯ ಗುಂಸದೇಶವಡೆಸಿದಲ್
2 ಮುಗಿವ . . . ನೋನ್ತುಪ್ಮೃಪೂಲ . ತಪಮುಂ . . . . . .
3 . ನಿ . . . ಪಾತ್ರನನ್ದಿಮುನಿಪ . . . .
4 . ಮಾರ್ಯ್ಯನ . . . ಯು . . ಳ್ಮಲೋಕತಲಇದಱುಳ್ನೋನ್ತು ಸಿದ್ಧಿಸ್ಥಾನಮಮ್

112

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 111 ಕ್ಕೆ ಪಶ್ಚಿಮ.

ಶ್ರೀನಮಿಲೂರಸಂಘದಾಗುಣಮತಿ ಅವ್ವೆಗಳಾಸಿಸಿಧಿಗೆ

113 (32)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 112 ಕ್ಕೆ ಉತ್ತರ.

1 ತನಗೆಮೃತ್ಯುವರವಾನಱಿದೆನ್ದು ಸುಪಣ್ಡಿತನ್
2 ಅನೇಕಶೀಲಗುಣಮಾಲೆಗಳಿನ್ನಗಿದೊಪ್ಪಿದೋನ್
3 ವಿನಯದೇವಸೇನನಾಮಮುನಿಹಾಮಸಿನ್ನೋನ್ತು ಪಿನ್
4 ಜನದಱಿಯೆ ಪಳಿತಙ್ಕದೆತಾಸ್ಸಿವಪೇಱಿದಾನ್

114 (27)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 113 ಕ್ಕೆ ಪೂರ್ವ.

1 ಶ್ರೀ ಶುಭಾನ್ವಿತಶ್ರೀನಮಿಲೂರಸಂಘದಾಪ್ರಭಾವತೀ . . . .
2 ಪ್ರಭಾಖ್ಯವಿಖ್ಯಾಪರ್ವ್ವತದುಳ್ಳನೋನ್ತು ತಾಮ್ಸ್ವಭಾವಸಾನ್ದ್ಯಯ್ರ್ಯ್ಕರಾಜ್ಞ ರಾಧಿಪರ್
3 ಗ್ರಾಮೇಮಯೂರಸಂಘೇಸ್ಯಆಯ್ರ್ಯ್ಕಾದಪಿ. ತಾವತೀ
4 ಕಟ್ವಪ್ರಗಿರಿಮಧ್ಯಸ್ಥಾಸಾಧಿತಾಚಸಮಾಧಿತಾ ||

115

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 114 ಕ್ಕೆ ಈಶಾನ್ಯ.

1 ಅನೇಕಶೀಲಗುಣದೊಪ್ಪಿದೋಳಿನ್ತು ಲಕ್ಕಿ ಸಮುಮ್
2 ನೆನೆಗೆನ್ದು ರುಮಸಿಯಿಂದಳ್ತ್ತೆಪಚ್ಛಲೆನೋನ್ತು ತಾಮ್
3 ತಮಗೆಮೃತ್ಯುವರಮಾನಱಿದಂಶ್ರೀಪುತ್ತ್ರಿಯು . .

116

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 115 ಕ್ಕೆ ಈಶಾನ್ಯ.

1 ಈಪೂಜ್ಯ . ಲಮಾನ್ಸರೇತಿಮತಿದೋರೇಖ್ನಾ ವ್ವರ್ಗಂಲಕ್ಷ್ಮ್ಯವಿಮಾ
2 ಶ್ರೀಪೂರಾನ್ವಯಗನ್ಧವರ್ಮ್ಮನಮಿತಶ್ರೀಸಙ್ಘದಾಪುಣ್ಯಾದೀ
3 ಸನೌಪ್ರರಾ . ನಿದೇ . . ಜಿನಲಘಾಂ . ರೀಶಿಲಾತಲ .
4 . . . . ಮಾನ್ನೆ ಜಿದುಪ . . ಆ . . . .

117 (43)

ಚಾಮುಂಡರಾಜಬಸ್ತಿಯ ದಕ್ಷಿಣ ಭಾಗದ ಮಂಟಪದಲ್ಲಿ ೧ ನೆಯ ಕಂಭ.

(ಪೂರ್ವ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂ
2 ಛನಂ ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸ
3 ನಂ || ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಳಜಿನವರಾ
4 ನೀಕಸೌಧೋರುವಾರ್ದ್ಧಿಃ | ಪ್ರಧ್ವಸ್ತಾಘಪ್ರಮೇಯ
5 ಪ್ರಚಯವಿಷಯಕೈವಲ್ಯಬೋಧೋರುವೇದಿಃ | ಶಸ್ತಸ್ಯಾ
6 ತ್ಕಾರಮುದ್ರಾಶಬಳಿತಜನತಾನನ್ದನಾದೋರುಘೋಷಃ |
7 ಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂ ಪರಮಸುಖಮಹಾವೀ
8 ರ್ಯ್ಯವೀಚೀನಿಕಾಯಃ || ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರ
9 ತ್ನವರ್ಗ್ಗಶ್ರೀಗೌತಮಾದ್ಯಾಃ ಪ್ರಭವಿಷ್ಣವಸ್ತೇ ತ
10 ತ್ರಾಂಬುಧೌ ಸಪ್ತಮಹರ್ದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತ
11 ತೌ ನಂದಿಗಣೇ ಬಭೂವ || ಶ್ರೀಪದ್ಮನಂದೀತ್ಯನವ
12 ದ್ಯನಾಮಾ ಹ್ಯಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರಕೊಂಡಕುಂ
13 ದಃ | ದ್ವಿತೀಯಮಾಸೀದಭಿಧಾನಮುದ್ಯಚ್ಚರಿ
14 ತ್ರಸಂಜಾತಸುಚಾರಣರ್ದ್ಧಿಃ || ಅಭೂದುಮಾಸ್ವಾ
15 ತಿ ಮುನೀಶ್ವರೋಸಾವಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರ ಗೃಧ್ರ
16 ಪಿಂಛಃ | ತದನ್ವಯೇ ತತ್ಸದೃಶೋಸ್ತಿ ನಾನ್ಯಸ್ತಾತ್ಕಾ
17 ಲಿಕಾಶೇಷಪದಾರ್ತ್ಥವೇದೀ || ಶ್ರೀಗೃಧ್ರಪಿಂಛಮುನಿ
18 ಪಸ್ಯ ಬಲಾಕಪಿಂಛಶ್ಶಿಷ್ಯೋಜನಿಷ್ಟ ಭುವನ
19 ತ್ರಯವರ್ತ್ತಿಕೀರ್ತ್ತಿಃ | ಚಾರಿತ್ರಚುಂಚುರಖಿಳಾವನಿ
20 ಪಾಳಮೌಳಿಮಾಲಾಶಿಲೀಮುಖವಿರಾಜಿತಪಾದ
21 ಪದ್ಮಃ || ತಚ್ಛಿಷ್ಯೋ ಗುಣನಂದಿಪಂಡಿತಯತಿಶ್ಚಾ
22 ರಿತ್ರ ಚಕ್ರೇಶ್ವರಃ | ತರ್ಕ್ಕವ್ಯಾಕರಣಾದಿ ಶಾಸ್ತ್ರನಿ
23 ಪುಣಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾಪತಿಃ | ಮಿಥ್ಯಾವಾ
24 ದಮದಾನ್ಧಸಿನ್ಧುರಘಟಾಸಂಘಟ್ಟ ಕಣ್ಠೀರವೋ
25 ಭವ್ಯಾಂಭೋಜದಿವಾಕರೋ ವಿಜಯತಾಂ ಕಂದರ್ಪ್ಪ
26 ದರ್ಪ್ಪಾಪಹಃ || ತಚ್ಛಿಷ್ಯಾಸ್ತ್ರಿಶತಾ ವಿವೇಕನಿಧ
27 ಯಃ ಶಾಸ್ತ್ರಾಬ್ಧಿಪಾರಂಗತಾಸ್ತೇಷೂತ್ಕೃಷ್ಟತಮಾ
28 ದ್ವಿಸಪ್ತತಿಮಿತಾಃ ಸಿದ್ಧಾಂತಶಾಸ್ತ್ರಾರ್ತ್ಥಕವ್ಯಾ
29 ಖ್ಯಾನೇ ಪಟವೋ ವಿಚಿತ್ರಚರಿತಾಸ್ತೇಷು ಪ್ರಸಿ

30 ದ್ದೇವಮುನಿಃ | ನಾನಾನೂನನಯಪ್ರವೀಣ
31 ನಿಪುಣೋ ದೇವೇಂದ್ರಸೈದ್ಧಾಂತಿಕಃ || ಅಜನಿಮಹಿಪ
32 ಚೂಡಾರತ್ನರಾರಾಜಿತಾಂಘ್ರಿರ್ವ್ವಿಜಿತಮಕರಕೇತೂದ್ದಂ
33 ಡದೋರ್ದ್ದಂಡಗರ್ಬ್ಬಃ | ಕುನಯನಿಕರಭೂಧ್ರಾನೀಕದಂ
34 ಭೋಳಿದಂಡಃ | ಸಜಯತು ವಿಬುಧೇಂದ್ರೋಭಾರತೀಭಾಳ
35 ಪಟ್ಟಃ ||

(ದಕ್ಷಿಣ ಮುಖ.)

36 ತಚ್ಛಿಷ್ಯಃ ಕಳಧೌತನಂದಿಮುನಿಪಃ ಸೈದ್ಧಾಂ
37 ತಚಕ್ರೇಶ್ವರಃ | ಪಾರಾವಾರಪರೀತಧಾರಿ
38 ಣಿ ಕುಳವ್ಯಾಪ್ತೋರುಕೀರ್ತ್ತೀಶ್ವರಃ | ಪಂಚಾ
39 ಕ್ಷೋನ್ಮದಕುಂಭಿಕುಂಭದಳನಪ್ರೋನ್ಮ
40 ತ್ತಮುಕ್ತಾಫಳಪ್ರಾಂಶುಪ್ರಾಂಚಿತಕೇ
41 ಸರೀಬುಧನುತೋವಾಕ್ಕಾಮಿನೀವಲ್ಲಭಃ ||
42 ಅವರ್ಗ್ಗೆರವಿಚಂದ್ರಸಿದ್ಧಾಂತ ದೇವಸ್ವಾಮಿ
43 ಣ್ಯರ್ಘಚಂದ್ರಸಿದ್ಧಾಂತಮುನಿಪ್ರವರರವ
44 ರವರ್ಗ್ಗೆಶಿಷ್ಯಪ್ರವರರ್ಶ್ರೀದಾಮನಂ
45 ದಿಸನ್ಮುನಿಪತಿಗಳು || ಬೋಧಿತಭವ್ಯರ
46 ಸ್ತಮದನಮ್ಮರ್ದವರ್ಜ್ಜಿತಶುದ್ಧಮಾನಸ
47 ಶ್ರೀಧರದೇವರಂಬರವರ್ಗ್ಗತನೂಭವ
48 ರಾದರಾಯಶ್ರೀಧರರ್ಗ್ಗಾದಶಿಷ್ಯ
49 ರವರೊಳ್ಕಗಳ್ದಮ್ಮಳಧಾರಿದೇವರುಂ
50 ಶ್ರೀಧರದೇವರುಂನತನರೇಂದ್ರತಿರೀಟತಟೂ
51 ಚ್ಚಿತಕ್ರಮರ್ || ಮಳಧಾರಿದೇವರಿಂದಂ
52 ಬೆಳಗಿದುದುಜಿನೇಂದ್ರಶಾಸನಂಮುನ್ನಂ
53 ನಿಮ್ಮಳವಾಗಿಮತ್ತಮಾಗಳ್ಬೆಳಗಿ
54 ದಪುದುಚಂದ್ರ ಕೀರ್ತ್ತಿಭಟ್ಟಾರಕರಿಂ || ಅ
55 ವರಶಿಷ್ಯರ್ || ಪರಮಾಪ್ತಾಖಿಳಶಾ
56 ಸ್ತ್ರತತ್ವನಿಳಯಂಸಿದ್ಧಾಂತಚೂಡಾಮ
57 ಣಿ ಸ್ಫುರಿತಾಚಾರಪರಂವಿನೇಯಜ
58 ನತಾನಂದಂ ಗುಣಾಸೀಕಸುಂದರನೆಂಬೂನ
59 ತಿಯಿಂಸಮಸ್ತಭುವನಪ್ರಸ್ತುತ್ಯನಾ
60 ದಂ ದಿವಾಕರಣಂದಿಬ್ರತಿನಾಥನುಜ್ವಳ
61 ಯಶೋವಿಭ್ರಾಜಿತಾಶಾತಟಂ || ವಿದಿ
62 ತವ್ಯಾಕರಣದ ತರ್ಕ್ಕದ ಸಿದ್ಧಾಂತದ
63 ವಿಶೇಷದಿಂತ್ರೈವಿದ್ಯಾಸ್ಪದರೆಂದಿಧರೆ
64 ಬಣ್ಣಿಪುದುದಿವಾಕರಣಂದಿದೇವಸಿ
65 ದ್ಧಾಂತಿಗರಂ || ವರರಾದ್ಧಾಂತಿಕಚಕ್ರವ
66 ರ್ತ್ತಿ ದುರಿತಪ್ರಧ್ವಂಸಿಕಂದರ್ಪ್ಪಸಿಂಧುರ
67 ಸಿಹಂವರಶೀಳಸದ್ಗುಣಮಹಾಂ
68 ಭೋರಾಶಿಪಂಕೇಜಪುಷ್ಕರದೇವೇಳ

69 ಶಷಾಂಕಸನ್ನಿಭಯಶಶ್ರೀರೂಪನ್ನೋ
70 ಹೋದಿವಾಕರಣಂದಿಖ್ಯಾತಿನಿರ್ಮ್ಮದಂನಿ
71 ರುಪವುಂಭೂಪೇಂದ್ರಬೃಂದಾರ್ಚ್ಚಿತಂ ||

(ಪಶ್ಚಿಮ ಮುಖ.)

72 ವರಭವ್ಯಾನನಪದ್ಮಮುಕುಳಲರಲಕ್ಷ್ಮೀನೀಕನೇತ್ರೋತ್ಪಳಂಕೋರ
73 ಗಲ್ಪಾಪತಮಸ್ತಮಂಪರಯಲೆತ್ತಂಜೈನಮಾರ್ಗ್ಗಮುಳಾಂ
74 ಬರಮತ್ಯುಜ್ವಳಮಾಗಲೇಬೆಳಗಿತಾಭೂಭಾಗಮಂಶ್ರೀದಿ
75 ವಾಕರಣಂದಿಬ್ರತಿವಾಕ್ದಿವಾಕರಕರಾಕಾರಂಜೊ
76 ಲುಬ್ಬಿರ್ನುತಂ || ಯದ್ವಕ್ತ್ರಚಂದ್ರವಿಳಸದ್ವಚನಾಮೃತಾಂ
77 ಶುಪಾನೇನತುಷ್ಯತಿವಿನೇಯಚಕೋರಬೃಂದಃ ಜೈನೇಂ
78 ದ್ರಶಾಸನಸರೋವರರಾಜಹಂಸೋಜೀಯಾದಸೌಭುವಿದಿ
79 ವಾಕರಣಂದಿದೇವಃ || ಅವರಶಿಷ್ಯರು || ಗಂಡವಿಮುಕ್ತದೇವ
80 ಮಳಧಾರಿಮುನೀಂದ್ರರಪಾದಪದ್ಮಮಂಕಂಡೊಡಸಾಧ್ಯ
81 ಮೆಂನೆನೆದಭವ್ಯಜನಕ್ಕಮಕೊಂಡಚಂಡವೇದಂಡವಿರೋಧಿದಂ
82 ಡಸ್ರಿಪದಂಡಪತತ್ಪೃಥುವಜ್ರದಂಡಕೋದಂಡಕರಾಳ
83 ದಂಡಧರದಂಡಭಯಂಪಱಿಪಿಂಗಿಪೋಗವೇ || ಖಳಯು
84 ತರಂಬಳಲ್ಚುವಲತಾಂತಶರಂಗಿದಿರಾಗಿತಾಗಿಸಂಚಳಿಸ
85 ಪಳಂಚಿತೂಳ್ದುವನನೋಡಿಸಿಮೆಯ್ಯ್ವಗೆಯಾದದೂಸಱಿಂ
86 ಕಳೆಯದೆಸಿಂದಕರ್ಬ್ಬುನದ ಕರ್ಗ್ಗದೆಸಪ್ಪಿನಮಕ್ಕಮೆತ್ತಕ
87 ತ್ತಳೆಮೆನಿಸಿತ್ತುಪುತ್ತಡದರ್ಪ್ಪಮೆಯ್ಯಮಳಂಮಳಧಾ
88 ರಿದೇವರಾ || ಮಱದುಮದೊರ್ಮ್ಮೆಲೌಕಿಕದವಾರ್ತ್ತೆಯನಾ
89 ಡದಕೆತ್ತಬಾಗಿಲಂತೆಱೆಯದಭಾನುವಸ್ತಮಿತಮಾ
90 ಗಿರಪೋಗದಮೆಯ್ಯನೊರ್ಮ್ಮೆಯುಂತುಱಿಸದ
91 ಕುಕ್ಕುಟಾಸನಕಸೋಲದಗಂಡವಿಮುಕ್ತವೃತ್ತಿಯುಂಮ
92 ಱೆಯುದಘೋರದುಶ್ಚರತಪಶ್ಚರಿತಂಮಳಧಾರಿದೇ
93 ವರ || ಆಚಾರಿತ್ರಚಕ್ರವರ್ತ್ತಿಗಳಶಿಷ್ಯರು || ಪಂಚೇಂದ್ರಿಯ
94 ಪ್ರಥಿತಸಾಮಜಕುಂಭಪೀಠನಿರ್ಲ್ಲೋಟಲಂಪಟಮಹೋ
95 ಗ್ರಸಮಗ್ರಸಿಂಹಃ | ಸಿದ್ಧಾಂತವಾರಿನಿಧಿಪೂರ್ನ್ನಸಿತಾ
96 ಧಿನಾಥೋಭಾಭಾತಿಭೂರಿಭುವನೇಶುಭಚಂದ್ರದೇವಃ ||
97 ಶುಭ್ರಾಭ್ರಾಭಸುರದ್ವಿಪಾಮರಸರಿತ್ತಾರಾಪತಿಸ್ಪ್ರಸ್ಫು
98 ಟಜ್ಯೋತ್ಸ್ನಾಕುಂದಕ್ಷೀರದ್ಧಕಂಬುಕಮಳಾಭಾಶಾತರಂಗೋತ್ಕ
99 ರಃಪ್ರುಕ್ತ್ಯಪ್ರಜ್ವಳಕೀರ್ತ್ತಿಮನ್ವಹಮಿಮಾಂಗಾಯಂ
100 ತಿದೇವಾಂಗನಾದಿಕ್ಕನ್ಯಾಃ ಶುಭಚಂದ್ರದೇವಭವತಶ್ಚಾರಿ
101 ತ್ರಭೂಂಭಾವಿಸೀ || ಶುಭಚಂದ್ರಮುನೀಂದ್ರಯಶಸ್ಪ್ರಭೆ
102 ಯೊಳ್ ಸರಿಯಾಗಲಾರದಿಂತೀಚಂದ್ರಂ | ಪ್ರಭುತೆಗಿದ ಕಂದಿಕುಂ
103 ದಿದನಭವಶಿರೋಮಣಿಗದೇಕೆಕಂದುಂಕುಂದುಂ || ಎತ್ತ
104 ಲುಬಿಜೆಯುಂಗೆಯ್ವುದಮತ್ತಲೆಧರ್ಮ್ಮಪ್ರಭಾವ
105 ಮಧಿಕೋತ್ಸವದಿಂ ಬಿತ್ತರಿಪುದೆನಲೆಪೋಲ್ವರಮ
106 ತ್ತಿನವರಶ್ರೀಶುಭೇಂದುಸೈದ್ಧಾಂತಿಗರಂ || ಕಂತುಮದಾಪಹ
107 ಸರ್ವ್ವಕಳಜೀವದಯಾಪರಜೈನಮಾರ್ಗ್ಗರಾದ್ಧಾಂತಪಯೋಧಿಗ

108 ಳ್ ವಿಷಯವೈರಿಗಳಂದ್ಧತಕರ್ಮ್ಮಭಾಜನಸ್ಸಂತತಭವ್ಯಪದ್ಮ
109 ದಿನಕೃತ್ಪ್ರಭರಂ ಶುಭಚಂದ್ರದೇವಸಿದ್ಧಾಂತಮುನೀಂದ್ರರಂ ಪೊಗ
110 ೞ್ವುದಂಬುಧಿವೇಷ್ಟಿತಭೂರಿಭೂತಳಂ ||

(ಉತ್ತರ ಮುಖ.)

111 ಖ್ಯಾತಶ್ರೀಮಲಧಾರಿದೇವಯಮಿನಶ್ಶಿ
112 ಷ್ಯೋತ್ತಮೋಸ್ವರ್ಗ್ಗತೋಹಾಹಾಶ್ರೀಶುಭಚಂದ್ರ
113 ದೇವಯತಿಪೋಸಿದ್ಧಾಂತಚೂಡಾಮಣಿ ರ್ಲ್ಲೋ
114 ಕಾನುಗ್ರಹಕಾರಿಣಿಕ್ಷಿತಿನುತೇಕಂದರ್ಪ್ಪ
115 ದರ್ಪ್ಪಾಂತಕೇಚಾರಿತ್ರೋಜ್ವಳದೀಪಿಕಾಪ್ರತಿ
116 ಹತಾವಾತ್ಸಲ್ಯವಲ್ಲೀಗತಾ || ಶುಭಚಂ
117 ದ್ರೋಮಹಸ್ಸಾಂದ್ರೋನ್ವಿಕ್ರೀತೋಕಾಲರಾಹು
118 ಣಾ ಸಾಂಧಕಾರಂಜಗಜ್ಜಾಲಂಜಾಯತೇತ್ರ್ಯೇತಿ
119 ನಾದ್ಭುತಂ || ಬಾಣಾಂಭೋಧಿನಭಃಶಶಾಂಕತು
120 ಲಿತೇಜಾತೇಶಕಾಬ್ದೇತತೋವರ್ಷೇಶೋಭಕೃತಾ
121 ಹ್ವಯೇವ್ಯಪನತೇಮಾಸೇಪುನಶ್ಶ್ರಾವ
122 ಣೇ ಪಕ್ಷೇಕೃಷ್ಣವಿಪಕ್ಷವರ್ತ್ತಿನಿಸಿತೇವಾ
123 ರೇದಶಮ್ಯಾಂತಿಥೌಸ್ವರ್ಯ್ಯಾತಃ ಶುಭಚಂ
124 ದ್ರದೇವಗಣಭೃತ್ಸಿದ್ಧಾಂತವಾರಾಂನಿಧಿ ||
125 ಶ್ರೀಮದವರಗುಡ್ಡಂ || ಸಮಧಿಗತಪಂಚ ಮಹಾ
126 ಶಬ್ದಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡ
127 ದಂಡನಾಯಕಂ ವೈರಿಭಯದಾಯಕ |
128 ಗೋತ್ರಪವಿತ್ರ | ಬುಧಜನಮಿತ್ರ | ಸ್ವಾಮಿದ್ರೋ
129 ಹಗೋಧೂಮಘರಟ್ಟ | ಸಂಗ್ರಾಮಜತ್ತ
130 ಟ್ಟ | ವಿಷ್ಣುವರ್ದ್ಧನಪೊಯ್ಸಳಮಹಾರಾ
131 ಜರಾಜ್ಯಸಮುದ್ಧರಣಕಲಿಗಳಾಭರಣ
132 ಶ್ರೀಜೈನಧರ್ಮ್ಮಾಮೃತಾಂಬುಧಿಪ್ರವರ್ದ್ಧನ
133 ಸುಧಾಕರಸಮ್ಯಕ್ತ್ವರತ್ನಾಕರ | ದ್ಯನೇಕ
134 ನಾಮಾವಳೀಸಮಾಳಂಕೃತರಪ್ಪಶ್ರೀಮ
135 ನ್ಮಹಾಪ್ರಧಾನದಂಡನಾಯಕ ಗಂಗರಾಜಂ
136 ತಮ್ಮ ಗುರುಗಳ್ ಶ್ರೀಮೂಲಸಂಘದದೇ
137 ಸಿಯಗಣದ ಪುಸ್ತಕಗಚ್ಛದಶುಭಚಂ
138 ದ್ರಸಿದ್ಧಾಂತದೇವರ್ಗ್ಗೆಪರೋಕ್ಷವಿನಯಕ್ಕೆ
139 ನಿಸಿಧಿಗೆಯಂನಿಲಿಸಿಮಹಾಪೂಜೆ
140 ಯಂಮಾಡಿಮಹಾದಾನಮಂಗೆಯ್ದರು ||
141 ಆಮಹಾನುಭಾವನತ್ತಿಗೆ || ಶುಭ
142 ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಿ || ವರಜಿನಪೂ
143 ಜೆಯನತ್ಯಾದರದಿಂದಂಜಕ್ಕಣಬ್ಬೆಮಾಡಿಸು
144 ವಳುಸಚ್ಚರಿತೆಗುಣಾನ್ವಿತೆಯೆಂದೀಧರೆ
145 ಣೀತಳಮೆಚ್ಚಿಪೊಗಳುತಿರ್ಪ್ಪುದನಿ
146 ಚ್ಚಂ || ದೊರೆಯೇಜಕ್ಕಣಿಕಬ್ಬೆಗೀಭುವನ

147 ದೊಳ್ ಚಾರಿತ್ರದೊಳ್ ಶೀಳದೊಳ್ ಪರಮ
148 ಶ್ರೀಜಿನಪೂಜೆಯೊಳ್ ಸಕಳದಾನಾಶ್ಚ
149 ರ್ಯ್ಯದೊಳ್ ಸತ್ಯದೊಳ್ ಗುರುಪಾದಾಂಬು
150 ಜಭಕ್ತಿಯೊಳ್ ವಿನಯದೊಳ್ ಭವ್ಯಕ್ಕಳಂಕ್
151 ರದಾದರರಿಂ ಮನ್ನಿಸುತಿಪ್ಪರ್ಪೆಂಬನೆಡೆಯೊ
152 ಳ್ ಪುತ್ತಸ್ತ್ಯಕಾಂತಾಜನಂ || ಶ್ರೀಮತ್ಪ್ರಭಾ
153 ಚಂದ್ರ ಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡ ಹೆಗ್ಗಡೆಮ
154 ದ್ದಿರ್ಮಯ್ಯಂ ಬರೆದಂ || ಬಿರುದರೂವಾರಿ
155 ಮುಖತಿಳಕಂವರ್ದ್ಧಮಾನಾಚರಿಖಂಡರಿಸಿ
156 ದಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿ ೭ನೆಯ ಕಂಭ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾ
2 ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ || ಭದ್ರಮಸ್ತುಜಿನಶಾಸ
3 ನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಹೇತವೇ ಅನ್ಯವಾದಿಮದಹ
4 ಸ್ತಿಮಸ್ತಕಸ್ಫೋಟನಾಯಘಟನೇಪಟೀಯಸೇ || ನಮಸ್ಸಿದ್ಧೇಭ್ಯಃ ||
5 ಜನತಾಧಾರನ್ಯದಾರನಸ್ಯವಸಿತಾವ್ಯೋರಂವಚಸ್ಸುಂದರೀಘನವೃ
6 ತ್ತಸ್ತನಹಾರನುಗ್ರರಾಧೀರಂಪೂರನೇನಂದಪೈಜನಕಂತಾನೆ
7 ನೆಮಾಕಣಬ್ಬೆ ವಿಬುಧಪ್ರಖ್ಯಾತಧರ್ಮ್ಮಪ್ರಯುಕ್ತೆಸಿಕಾ
8 ಮಾತ್ತಚರಿತ್ರತಾಯೆನಲಿದೇನೇಚಂ ಮಹಾಧನ್ಯನೋ || ಕಂದ ||
9 ವಿತ್ರಸ್ತಮಳಂಬುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊ
10 ಳುಪಾತ್ರಂರಿಪುಕುಳಕಂದಖಸಿತ್ರಂಕೌಣ್ಡಿನ್ಯಗೋತ್ರನಮಳಚರಿತ್ರ ।
11 ವೃ || ಪರಮಜಿನೇಶ್ವರಂ ತನಗೆದೆಯ್ವಮಳಕ್ಕೆಯೆನೊಳ್ಪವೆತ್ತ
12 ಮುಳ್ಳರದುರಿತಕ್ಷಯಕ್ಕೆನಕನಂಬಿಮುನೀಶ್ವರರುತ್ತಮೋತ್ತ
13 ಮಗ್ಗುರುಗಳುದಾತ್ತವಿತ್ತನವದಾತ್ತಯಶಂನೃಪಕಾಮಪೊಯ್ಸ
14 ಳಂಪೊರೆದಮಹೀಶನೆಂದೊಡೆಲೆಬಣ್ಣಿಪರಾನ್ನೆಗಳ್ದಿಚಿಗಾಂಕನ || ಕಂ ||
15 ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳ್ಮನಿಜನಸಮೂಹಮುಂಬು
16 ಧಜನಮುಂ ಜಿನಪೂಜನೆಜಿನವಂದನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂ
17 ಸೊಭಿಸುಗುಂ || ಆಮಹಾನುಭಾವನದ್ಧಾಂಗಿಯೆನಿಪ್ಪಳೆಂದೊಡೆ ||
18 ಉತ್ತಮಗುಣತತಿವನಿತಾವೃತ್ತಿಯನೊಳಕೊಂಡುದೆಂದುಜಗವೆಲ್ಲಂ ।
19 ಕಯ್ವೆತ್ತುವಿನಮಮಳಗುಣಸಂಪತ್ತಿಗೆಜಗದೊಳಗೆಪೋಚಿಕಬ್ಬೆ
20 ಯನೋನ್ತಳು || ತನುಮಂಜಿನಪತಿನುತಿಯಿಂಧನಮಂಮುನಿಜನದತ್ತ
21 ಪ್ತಿಯಿಂಸಫಳವಿದಂನೆನಗೆಂಬೀನಂಬುಗೆಯೊಳ್ಮನಮಂಜಗದೊಳಗೆ
22 ಪೋಚಿಕಬ್ಬೆಯೆನಿಸಿಪಳು || ಜನವಿನುತನೇಚಿಗಾಂಕನಮನ
23 ಸ್ಸರೋಹಂಸಿಗಂಗರಾಜಚಮೂನಾಥನಜನನೀಜನನೀಭವ
24 ನಕ್ಕೆನೆನೆಗಳ್ದಳ್ಪೋಚಿಕಬ್ಬೆಗುಣದುನ್ನತಿಯಿಂ । ಎನಿಸಿದಪೋಚಾಂ
25 ಬಿಕೆಪರಜನಮುಂಬುಧಜನಮುಮೊಮ್ಮೆಗೊಮ್ಮೆಮನಂತಣ್ಣನೆ
26 ತಣಿಮುಪರಸೆಪುಣ್ಯಾಮನನ್ತಮಂನೆರಪಿಪರಪಿಜಸಮಂಜ
27 ಗದೊಳು || ವ || ಇನನಿಸಿದಾಪೋಚಾಂಬಿಕೆಬೆಳ್ಗೊಳದತೀರ್ತ್ಥಂಮೊದಲಾ

28 ಗನೇಕತೀರ್ತ್ಥಂಗಳೊಳಂಪಲವುಂಚೈತ್ಯಾಲಯಂಗಳಮಾಡಿಸಿದು
29 ಹಾದಾನಗೆಯ್ದು ॥ ವೃ ॥ ಅದನಿನ್ನೇನೆಂಬೆನಾನೊಂದಮಬ್ಧಿಸುಕ್ರಿ
30 ತಮಂನೋಡರೋಮಾಂಚಮಾದಪ್ಪುದುಪೇಳ್ವುದ್ಯೋಗದಿಂದಂಸ್ಮರಿಯಿ
31 ಪದೆನಮೋವೀತರಾಗಾಯಃಗಾರ್ಹಸ್ಥ್ಯದಯೊಳಿದ್ದುಪದೀಕಾಲ
32 ದ ಪರಿಣತಿಯಿಂಗೆಲ್ದು ಸಲ್ಲೇಖನಾಸಂಪದದಿಂದಂದೇವಿಪೋಚಾಂಬಿ
33 ಕೆಸುರಪದಮಂಲೀಲೆಯಿಂಸೂರೆಗೊಂಡಳ್ ॥ ಸಕವರ್ಷ೧೦೪೩ನೆ
34 ಯ ಸಾರ್ವರಿಸಂವತ್ಸರದಾಷಾಢಸುದ್ಧ ೫ ಸೋಮವಾರದಂದು ಸ
35 ನ್ಯಸನಮಂಕೈಕೊಂಡು ಪಿಕಪಾರ್ಶ್ವನಿಯಮದಿಂ ಪಂಚಪದಮನುಚ್ಚಾ
36 ರಿಸುತ್ತಂದೇವಲೋಕಕ್ಕೆ ಸಂದಳು ॥ ಆಜಗಜ್ಜನನಿಯಃಪುತ್ರಂ ॥
37 ॥ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ತಾಧಿಪತಿಮ
38 ಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂ ವೈರಿಭಯದಾಯಕಂ ಗೋತ್ರಪವಿತ್ರಂ ಬುಧಜ
39 ನಮಿತ್ರ ಶ್ರೀಜೈನಧರ್ಮ್ಮಾಮೃತಾಂಬುಧಿಪ್ರವರ್ದ್ಧನಸುಧಾಕರಂ । ಸಮ್ಯಕ್ತ್ವರತ್ನಾ
40 ಕರಂ । ನಾಹಾರಾಭಯಭೈಶಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದ । ಭವ್ಯಜನಹೃ
41 ದಯಪ್ರಮೋದ । ವಿಷ್ಣುವರ್ದ್ಧನಭೂಪಾಳಹೊಯ್ಸಳಮಹಾರಾಜರಾಜ್ಯಾ
42 ಭಿಷೇಕಪೂರ್ಣ್ಣಕುಂಭ । ಧರ್ಮ್ಮಹರ್ಮ್ಯೋದ್ಧರಣಮೂಳಸ್ತಂಭ । ನುಡಿದನ್ತೆಗಣ್ಡ
43 ಪಗೆವರಂಬೆಂಕೊಣ್ಡ । ದ್ರೋಹಘರಟ್ಟಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಳಂಕೃತನ
44 ಪ್ಪಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂದಣ್ಡನಾಯಕಂಗಂಗರಾಜಂತನ್ನಾತ್ಮಾಂಬಿಕೆಪೋಚ
45 ಲದೇವಿಯರು ದಿವಕ್ಕೆ ಸಲಲುಪರೋಕ್ಷವಿನಯಕ್ಕಂದೀನಿಶಿಧಿಗೆಯಂನಿ
46 ಲಿಸಿಪ್ರತಿಷ್ಠೆಗೆಯ್ದುಮಹಾದಾನಪೂಜಾಭಿಷೇಕಂಗಳಂ ಮಾಡಿ
47 ದಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ॥ ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಂ ।
48 ಪೆರ್ಗ್ಗಡೆಚಾವರಾಜಂಬರೆದಂ ॥ ರೂವಾರಿಹೊಯ್ಸಳಾಚಾರಿಯಮ
49 ಗಂವರ್ದ್ಧಮಾನಾಚಾರಿಬಿರುದರೂವಾರಿಮುಖತಿಳಕಂಕಣ್ಡರಿಸಿದ ॥

119

ಚಾವುಂಡರಾಜಬಸ್ತಿಯ ಬಾಗಿಲ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀಮತ್‌ಲಕ್ಷ್ಮಣದೇ
2 ವರಪಾದ ॥

120 (66)

ಅದೇ ಬಸ್ತಿಯ ನೇಮೀಶ್ವರಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

1 ಗಂಗಸೇನಾಪತೇಸ್ಸೂನುರೇಚಕೋಭಾರತೀಚಣಃ ತ್ರೈಲೋಕ್ಯರಂಜನಂಜೈನಚೈತ್ಯಾಲಯಮಚೀಕರತ್ ॥
2 ಬುಧಬನ್ಧುಸ್ಸುತಾಂಬನ್ಧುರೇಚಣಃ ಕಮಳಾಚಣಃ ಬೊಪ್ಪಣಾಪರನಾಮಾಯಚ್ಚೈತ್ಯಾಲಯಮಚೀಕರತ್ ॥

121 (67)

ಅದೇ ಬಸ್ತಿಯ ಮೇಲಣ ಪಾರ್ಶ್ವತೀರ್ಥಕರರ ಪಾದಪೀಠದಲ್ಲಿ.

1 ಜಿನಗೃಹಮಂಬೆಳ್ಗೊಳದೊಳ್ಜನಮೆಲ್ಲಂಪೊಗಳಿಮಸ್ತಿ
2 ಚಾಮುಣ್ಡನನನ್ದನನೊಲವಿಂಮಾಡಿಸಿದಂಜಿನ
3 ದೇವಣನಜಿತಸೇನಮುನಿಪರಗುಡ್ಡಂ ॥

122

ಅದೇ ಬಸ್ತಿಯ ಮುಂಭಾಗದ ಪಂಚಾಂಗಜಗತಿಯ ಉಭಯಪಾರ್ಶ್ವದ ಗೋಡೆಯ ಕೆಳಗಣ ಪಟ್ಟಿಯ ಮೇಲೆ.

ಶ್ರೀ ಚಾಮುಣ್ಡರಾಜಂ ಮಾಡಿಸಿದಂ

123

ಅದೇ ಬಸ್ತಿಯ ಮುಖ ಮಂಟಪದ ಎಡಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

ನಾಗರಾಕ್ಷರ.

1 ಸಾಂತ

2 ಣಂದಿ

3 ದೇವರಪಾದ

124

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 123 ಕ್ಕೆ ಉತ್ತರ.

ನಾಗರಾಕ್ಷರ.

1 ಶ್ರೀಮತುಚಂದ್ರಕೀರ್ತ್ತಿ ॥

2 ದೇವರಪಾದ

125 (45)

ಎರಡುಕಟ್ಟೆ ಬಸ್ತಿಯ ಬಲಭಾಗದಲ್ಲಿ ಕೆಳಗಡೆ ನಿಲ್ಲಿಸಿರುವದು.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ
2 ಶಾಸನ ಜಿನಶಾಸನ ॥ ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯ ಸಂಪದ್ಯತಾಂ ಪ್ರತಿವಿಧಾ
3 ನಹೇತವೇ ಅನ್ಯವಾದಿಮದಹಸ್ತಿಮಸ್ತಕಸ್ಫಟನಾಯ ಘಟನೇಪಟೀಯಸೇ ॥
4 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಡಳೇಶ್ವರಂ ದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವ
5 ಕುಳಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ ಮಲಪರೊಳ್ಗಣ್ಡಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಳಂಕೃತ
6 ರಪ್ಪ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೊಣ್ಡ ಭುಜಬಳವೀರಗಂಗ ವಿಷ್ಣುವ
7 ರ್ದ್ಧನಹೊಯ್ಸಳದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾ
8 ರಂಸಲುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ವೃತ್ತ ॥ ಜನತಾಧಾರನುದಾರನನ್ಯವನಿತಾದೂರಂ ವಚಸ್ಸುಂದರೀ
9 ಘನವೃತ್ತಸ್ತನಹಾರನುಗ್ರರಣಧೀರಂ ಮಾರನೇನೆಂದಪೈ ಜನಕಂತಾನೆನೆ ಮಾಕಣಬ್ಬೆ ವಿಬುಧಪ್ರ
10 ಖ್ಯಾತಧರ್ಮ್ಮಪ್ರಯುಕ್ತೆ ಸಿಕಾಮಮಾತ್ತಚರಿತ್ರತಾಯೆನಲಿದೇನೇಚಂ ಮಹಾಧನ್ಯನೋ ॥ ಕಂದ ॥
11 ವಿತ್ರಸ್ತಮಳಂ ಬುಧಜನಮಿತ್ರಂ ದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂ ಜಗದೊಳ್ ಪಾತ್ರಂ ಲಪ್ಪುಕುಳಕಂಪಳಸಿತ್ರಂ ಕಾಂ
12 ಡಿನ್ಯಗೋತ್ರನಮಳಚರಿತ್ರ ॥ ಮನುಚರಿತನೇಚಿಗಾಂಕನ ಮನೆಯೊಳು ಮುನಿಜನಸಮೂಹಮುಂ
13 ಬುಧಜನಮುಂ ಜಿನಪೂಜನೆ ಜಿನವಂದನೆ ಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂ ಶೋಭಿಸುಗುಂ ॥ ಉತ್ತಮ
14 ಗುಣತತಿವನಿತಾವೃತ್ತಿಯನೊಳಕೊಣ್ಡು ದೇಮ ಜಗಮೆಲ್ಲಂ ಕೈಯೆತ್ತಿ ಪಿನಮುಮುಳಗುಣಸಂಪತ್ತಿಗೆ ಜ
15 ಗದೊಳಗೆ ಪೋಚಿಕಬ್ಬೆಯೆನೋನ್ತಳು ॥ ಅನ್ತೆನಿಸಿದೇಚಿರಾಜನ ಪೋಚಿಕಬ್ಬೆಯ ಪುತ್ರಂ ನಖಿಳತೀರ್ತ್ಥಕರಪರಂಮ
16 ದೇವಪರಮಚರಿತಾಕರ್ಣ್ಣನೋದ್ಭೂರ್ಣ್ಣವಿಪುಳಪುಳಕಪುಳಕಿತವಾರಬಾಣನು ವಸಮಸಮರರಸ
17 ರಸಿಕರಿಪುನೃಪಕಳಾಪಾವಲೇಪಲೋಪಲೋಲ ಪಕ್ರಿಪಾಣನು ಮಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನ
18 ವಿನೋದನುಂ ಸಕಳಲೋಕಶೋಕಾಪನೋದನುಂ ॥ ವೃತ್ತ ॥ ವಜ್ರಂ ವಜ್ರಭೃತೋ ಹಳಂ ಹಳಭೃತಶ್ಚಕ್ರಂ ತಥಾಚ
19 ಕ್ರಿಣಶ್ಶಕ್ತಿಶ್ಶಕ್ತಿಧರಸ್ಯ ಗಾಂಡಿವಧನುರ್ಗ್ಗಾಣ್ಡೀವಕೋದಣ್ಡಿನಃ ಯಸ್ತದ್ವತ್ಪ್ರತನೋತಿ ವಿಷ್ಣುನೃಪತೇಃ ಕಾರ್ಯ್ಯಂ
20 ಕಥಂ ಮಾದೃಶೈಗ್ಗಂಗೋಗಾಂಗತರಂಗರಂಜಿತಯಶೋರಾಶಿಸ್ಸ ವರ್ಣ್ಣ್ಯೋಭವೇತ್ ॥ ಇನ್ತೆನಿಪ ಶ್ರೀಮನ್ಮಹಾ
21 ಪ್ರಧಾನಂ ದಣ್ಡನಾಯಕಂ ದ್ರೋಹಘರಟ್ಟ ಗಂಗರಾಜಂ ಚಾಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿ ತ್ರಿಭುವನಮಲ್ಲಪೆರ್ಮ್ಮಾಡಿದೇ
22 ವನ ಧಳಂ ಪನ್ನಿರ್ವ್ವರುಸಾಮನ್ತರ್ವ್ವರಸು ಕಣ್ಣೆಗಾಲ ಬೀಡಿನಲು ಬಿಟ್ಟಿರೆ ॥ ಕಂದ ॥ ತೆಗೆವಾರು ಮಮಂ ಹಾರುವಬ
23 ಗೆಯಂತನಗಿರುಳ ಬವರವೆನುತಸಮಂಗ ಬೈಗುವಕಟಕಿಗನೆಳಿಪಂಪುಗಿಸಿದುದುಭುಜಾಸಿಗಂ
24 ಗದಣ್ಡಾಧಿಪನ ॥ ವಚನ ॥ ಎಂಬಿನಮವಸ್ಕಂದಕೇಳಿಯಿಂ ಮಮಸಿಬರುಂ ಸಾಮನ್ತರುಮಂ ಭಂಗಿಸಿ ತದೀಯ
25 ವಸ್ತುವಾಹನಸಮೂಹಮುಮಂ ನಿಜಸ್ವಾಮಿಗೆ ತಂದು ಕೊಟ್ಟು ನಿಜಭುಜಾವಷ್ಟಂಭಕ್ಕೆ ಮೆಚ್ಚಿ ಮೆಚ್ಚಿದೆಂ ಬೇಡಿಕೊ
26 ಳ್ಳೆನೆ ॥ ಕಂದ ॥ ಪರಮಪ್ರಸಾದಮುಂ ಪಡೆದು ರಾಜ್ಯಮುಂ ಧನಮುಮೇನುಮುಂ ಬೇಡದನಸ್ವರಮಾಗೆ ಬೇಡಿಕೊಂ

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26 ಣನಿವೃತ್ತೋದೇವೇನ್ದ್ರಸೈದ್ಧಾನ್ತಿಕಃ ॥ ಅಜನಿಮಹಿಪಚೂ
27 ಡಾರತ್ನರಾರಾಜಿತಾಙ್ಘ್ರಿಸ್ಸ್ವರ್ಜ್ಜಿತಮಕರಕೇತೂದ್ದಣ್ಡದೋರ್ದ್ದಂಡ
28 ಗರ್ವ್ವಃ । ಕುನಯನಿಕರ ಭೂಧ್ರಾನೀಕದಮ್ಭೋಳಿದಣ್ಡಸ್ಸಜಯ
29 ತುವಿಬುಧೇನ್ದ್ರೋಭಾರತೀಭಾಳಪಟ್ಟಃ ॥ ತಚ್ಛಿಷ್ಯಃ ಕುಳಧೌತ
30 ನನ್ದಿಮುನಿಪಃ ಸೈದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ ಪಾರಾವಾರಪರೀತಧಾ
31 ರಿಣಿಕುಳವ್ಯಾಪ್ತೋರುಕೀರ್ತ್ತೀಶ್ವರಃ ಪಞ್ಚಾಕ್ಷೋನ್ಮದಕುಮ್ಭಿಕುಮ್ಭ
32 ದಳನಪ್ರೋನ್ಮುಕ್ತಮುಕ್ತಾಫಳಪ್ರಾಂಶುಪ್ರಾಞ್ಚಿತಕೇಸರೀಬುಧ
33 ನುತೋವಾಕ್ಕಾಮಿನೀವಲ್ಲಭಃ ॥ ತತ್ಪುತ್ರಕೋಮಹೇನ್ದ್ರಾದಿಕೀ
34 ರ್ತ್ತಿರ್ಮ್ಮದನಸಂಕರಃ ಯಸ್ಯವಾಗ್ದೇವತಾಶಕ್ತಾಶ್ರೌತೀಂಮೃಳಾ
35 ಮ್ಬಯೋಯುಜತ್ ॥ ತಚ್ಛಿಷ್ಯೋವೀರಣನ್ದೀಕವಿಗಮಕವ
36 ಹಾವಾದಿವಾಗ್ಮಿತ್ವಯುಕ್ತೋಯಸ್ಯಶ್ರೀನಾಕಸಿನ್ಧುತ್ರಿದಶಪತಿ
37 ಗಜಾಕಾಶಸಂಕಾಶಕೀರ್ತ್ತಿಂ ಗಾಯನ್ತ್ಯುಚ್ಚೈರ್ದ್ದಿಗನ್ತೇತ್ರಿದಶಯು
38 ವತಯಃ ಪ್ರೀತಿರಾಗಾನುಬನ್ಧಾತ್ ಸೋಯಞ್ಜೀಯಾತ್ಪ್ರ
39 ಮಾದಪ್ರಕರಮಹಿಧರಾಭೀಳದಮ್ಭೋಳಿದಣ್ಡಃ ॥ ಶ್ರೀಗೋ
40 ಲ್ಲಾಚಾರ್ಯ್ಯನಾಮಾಸಮಜನಿಮುನಿಪಶ್ಶುದ್ಧರತ್ನತ್ರ
41 ಯಾತ್ಮಾಸಿದ್ಧಾತ್ಮಾದ್ಯರ್ತ್ಥಸಾರ್ತ್ಥಪ್ರಕಟನಪಟುಸಿದ್ಧಾನ್ತ
42 ಶಾಸ್ತ್ರಾಬ್ಧಿವೀಚಿ ಸಂಘಾತಕ್ಷಾಳಿತಾಂಹಃ ಪ್ರಮದಮದಕಳಾ
43 ಲೀಢಬುದ್ಧಿಪ್ರಭಾವಃ ಜೀಯಾದ್ಭೂಪಾಳಮೌಳಿದ್ಯುಮಣಿವಿದ
44 ಳಿತಾಙ್ಘ್ರ್ಯಬ್ಜಲಕ್ಷ್ಮೀವಿಳಾಸಃ ॥ ಪೆರ್ಗ್ಗಡೆಚಾವರಾಜಂಬರೆದಂ ಮಂಗಳ ॥

ಪಶ್ಚಿಮ ಮುಖ.)

45 ವೀರಣನ್ದಿವಿಬುಧೇನ್ದ್ರಸನ್ತತೌನೂತ್ನಚಂಬಲನರೇಂ
46 ದ್ರವಂಶಚೂಡಾಮಣಿಃಪ್ರಥಿತಗೊಲ್ಲದೇಶಭೂ
47 ಪಾಳಕಃ ಕಿಮಪಿಕಾರಣೇನಸಃ ॥ ಶ್ರೀಮತ್ತ್ರೈಕಾಲ್ಯ
48 ಯೋಗೀಸಮಜನಿಮಹಿಕಾಕಾಯಲಗ್ನಾತನುತ್ರಂ
49 ಯಸ್ಯಾಭೂದ್ವೃಷ್ಟಿಧಾರಾನಿಶಿತಶರಗಣಾಗ್ರೀಷ್ಮಮಾರ್ತ್ತಣ್ಡ
50 ಬಿಮ್ಬಂ ಚಕ್ರಂಸದ್ವೃತ್ತಚಾಪಾಕಳಿತಯತಿವರಸ್ಯಾಘಶತ್ರೂ
51 ನ್ವಿಜೇತುಂಗೊಲ್ಲಾಚಾರ್ಯ್ಯಸ್ಯಶಿಷ್ಯಸ್ಸಜಯತುಭುವನೇ
52 ಭವ್ಯಸತ್ಕೈರವೇನ್ದುಃ ॥ ತಪಸ್ಸಾಮರ್ತ್ಥ್ಯತೋಯಸ್ಯಭ್ರಾ
53 ತ್ರೋಭೂದ್ಬ್ರಹ್ಮರಾಕ್ಷಸಃ । ಯಸ್ಯಸ್ಮರಣಮಾತ್ರೇಣ
54 ಮುಞ್ಚನ್ತಿಚಮಹಾಗ್ರಹಾಃ ॥ ಪ್ರಾಚ್ಯಾಪ್ಯತಾಂಗತಾ
55 ಲೋಕೇಕಂಪಸ್ಯಹಿತ್ಯಲಕಂ । ತಪಸ್ಸಾಮರ್ತ್ಥ್ಯತಃ ತಸ್ಯ
56 ತಪಃ ಕಿಂವರ್ಣ್ಣ್ಯತಾಂಕ್ಷಮಂ ॥ ತ್ರೈಕಾಲ್ಯಯೋಗಿಯತಿ
57 ಪಾಗ್ರವಿನೇಯರತ್ನಸ್ಸಿದ್ಧಾನ್ತವಾರ್ದ್ಧಿಪರಿವರ್ದ್ಧನಪೂರ್ಣ್ಣ
58 ಚನ್ದ್ರಃ । ದಿಗ್ನಾಗಕುಮ್ಭಲಿಖಿತೋಜ್ವಳಕೀರ್ತ್ತಿಕಾನ್ತೋಜೀಯಾ
59 ದಸಾವಭಯನನ್ದಿಮುನಿರ್ಜ್ಜಗತ್ಯಾಂ ॥ ಯೇನಾಶೇಷ
60 ಪರೀಷಹಾದಿರಿಪವಸ್ಸಮ್ಯಗ್ಜಿತಾಃಪ್ರೋದ್ಧತಾಃ । ಯೇ
61 ನಾಪ್ತಂದಶಲಕ್ಷಣೋತ್ತಮಮಹಾಧರ್ಮ್ಮೈಕ್ಯಕ
62 ಳ್ಪದ್ರುಮಃ । ಯೇನಾಶೇಷಭವೋಪತಾಪಹನನ
63 ಸ್ವಾಧ್ಯಾತ್ಮಸಂವೇದನಂಪ್ರಾಪ್ತಂಸ್ಯಾದಭಯಾದಿನನ್ದಿಮುನಿ
64 ಪಸ್ಸೋಯಂಕೃತಾರ್ತ್ಥೋಭುವಿ ॥ ತಚ್ಛಿಷ್ಯಸ್ಸಕಳಾಗಮಾ

6 ಷ್ಟ್ರಲೋಕಸ್ಯ ಬಂಧುಃ ಪ್ರಬುಧಮಧುಪಪುಲ್ಲಃ
7 ಫುಲ್ಲಬಾಣಾರಿಸಲ್ಲಃ ॥ ಅವರಗಾಢ ॥ ಪರಮಪದಾ
8 ರ್ತ್ಥನಿನ್ನರ್ದ್ಧಮನಾಂತವಿದಗ್ಧತದುನ್ನರ್ದ್ಧಯಂಗಳೊಳ್ಪುಂ
9 ಜಮುಮೊಂದುಮಿಲ್ಲಪತಿಮುಗ್ಧತೆತನ್ನ ಸಿಯಾಂಗೇಂ
10 ತ್ತದೊಳ್ಪಿರದನುರಾಗಮಂ ಪಡೆವ ರೂಪಿನಿಯಾಜ
11 ನಾಂತರಂಗದೊಳ್ನಿರು[ಪ]ಮಭಕ್ತಿಯಂ ಪಡೆವಪಂಪಿವು
12 ಲಕ್ಷ್ಮಲಗೆಂದುಮಸ್ವಿತಂ ॥ ಚತುರತೆಯೊಳ್ ಲಾವಣ್ಯ
13 ದೊಳಶಿಸಮನೆನೆಗಳ್ದ ದೇವಭಕ್ತಿಯೊಳಿಂತೀಕ್ಷಿ
14 ತಿಯೊಳಗೆಗಂಗರಾಜನಸತಿಲಕ್ಷ್ಮಾಂಬಿಕೆಯೊಳಿತರ
15 ಸತಿಯುದ್ದರ್ಗಯೇ ॥ ಸೌಭಾಗ್ಯದೊಳಮದ್ದರ್ದಂಸೋ
16 ಭಾಸ್ಪದಮಾದರೂಪಿನೊಳ್ಪಿಂಪ್ರತ್ಯಕ್ಷೇಭೂತಲ
17 ಕ್ಷ್ಮಿಯೆಂದಪ್ಪುದೀಭೂತಳವಿಸಿತಮೆಯ್ದಿಲಕ್ಷ್ಮೀಮ
18 ತಿಯಂ ॥ ಶೋಭೆಯನೇಂಕಯ್ಕೊಂಡುದೊಸೌಭಾಗ್ಯದಕಣಿ
19 ಯೆನಿಪ್ಪ ಲಕ್ಷ್ಮೀಮತಿಯಿಂದೀಭುವನತಳದೊಳಾಹಾರಾ
20 ಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿಧಾನಂ ॥ ವಿತರಣಗುಣ
21 ಮದೆವಸಿತಾಕ್ರಿತಿಯಂಕ್ಕೆಕೊಂಡುದೆನಿಪಮಹಿಮೆಯು
22 ಕ್ಷ್ಮೀಮತಿಯಿಂದವ್ರೊದೇವತಾಧಿಷ್ಠಿತೆಯುಲ್ಲದೆಕೇವಳಂಮ
23 ನುಷ್ಯಾಂಗನೆಯೇ ॥ ಇಭಗವಮಸೆಹರ್ಣಲೋಚನೆಶುಭಲಕ್ಷಣೆ
24 ಗಂಗರಾಜನವಧ್ರಂಗಸತಾನಭಿನವರುಕ್ಮಿಣಿಯೆನಲೀತ್ರಿಭುವನದೊಳ್
25 ಪೊಲ್ವರೊಳರೆಲಕ್ಷ್ಮೀಮತಿಯಂ ॥ ಶ್ರೀಮೂಲಸಂಘದದೇಶಿಯಗಣ
26 ದಪುಸ್ತಕಗಚ್ಛದ ಶ್ರೀಮತ್ ಶುಭಚನ್ದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಿದ
27 ಣ್ಡನಾಯಕಿತಿಲಕ್ಕಪ್ಪ ಸಕವರ್ಷಂ ೧೦೪೩ನೆಯ ಪ್ಲವಸಂವತ್ಸರದ
28 ಶುದ ೧೧ ಶುಕ್ರವಾರದನ್ದು ಸನ್ಯಸನಂಗೆಯ್ದು ಸಮಾಧಿಮೆ
29 ರಣಂಗೆಯ್ದು ದೇವಲೋಕಕ್ಕೆ ಸಂದಳ್ ॥ ಪರೋಕ್ಷವಿನೆಯಕ್ಕನಿಷಿ
30 ಧಿಗೆಯಂ ಶ್ರೀಮದ್ದಣ್ಡನಾಯಕಗಂಗರಾಜಂನಿಲಸಿಪ್ರತಿಷ್ಠೆಮಾ
31 ಡಿಮಹಾದಾನಮುಮಾಪೂಜೆಗಳಂಮಾಡಿದರು ಮಂಗ
32 ಳಮಹಾ ಶ್ರೀಶ್ರೀ ॥

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ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ ೪ನೆಯ ಕಂಭ.

(ಉತ್ತರ ಮುಖ.)

1 ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಸ್ಯ ॥ ವ್ರಿ ॥ ಜಯತುದು
2 ರಿತದೂರಃಕ್ಷೀಣಕರ್ಮ್ಮಪ್ರಪಾಪಃ ಪ್ರಥಿತಪ್ರಿ
3 ಥುಳಕೀರ್ತ್ತಿಶ್ರೀಸುಭೇನ್ದ್ರಬ್ರತೀಶಃ ಗುಣಮ
4 ಣಿಗಣಸಿನ್ಧುಃ ಶಿಷ್ಟಲೋಕಸ್ಯ ಬನ್ಧುಃ ವಿಬು
5 ಧಮಧುಪಪುಲ್ಲಃ ಫುಲ್ಲಬಾಣಾರಿಸಲ್ಲಃ ॥ ಶ್ರೀ
6 ಮಧುಚನ್ದ್ರಶೇಖರಸುಭೂರುಹದುದ್ಭವ
7 ದಿಂಪಯೋಧಿವೇಳಾಮಧುಕಂಪುಮೆತ್ತ ಪೊಲನಿಂದ
8 ಹೆನಾಗಲೆಚಾರುರೂಪಲೀಲಾವತಿದಂಡನಾಯ
9 ಕಿತಿಲಕ್ಕಲೆದೇಮತಿಬೂಚಿರಾಜನಂಬೀವಿ
10 ಭುಪುಷ್ಪೆಪಂಪುವಡೆದಾಜ್ಞೆರ್ಗಸಿದಳ್ ಬಿರಿದಪ್ಪು
11 ಕೀರ್ತ್ತಿಗಯಂ ॥ ವ ॥ ಆಯಬ್ಬೆಯುಮಗಳಂ
12 ತಪ್ಪಳಂದಹ । ಸ್ವಸ್ತಿಸಿಸ್ತುಷಾತಿಜೆಕವ್ರಜೆ
13 ಸಭಾಗಭಗವದರ್ಹದರ್ಹಣೀಯಚಾರುಚ
14 ರಣಾರವಿಂದದ್ವಂದ್ವಾನಂದವಂದನವೇಳಾವಿಳೋಕನೀಯಾ
15 ಕ್ಷಾಮ್ರಯುವರಾಣಾಲಕ್ಷ್ಮೀವಿಳಾಸೆಯುಂ ಅಪಹಸನೀ
16 ಯಸ್ವೀಯಜೀವಿತ್ತೀಶಜೀವಿತಾಂತಜೀವನವಿನೋ
17 ದಾನಾರತರತರತಿವಿಳಾಸೆಯುಂ । ಕಾಲೇಯಕಾ
18 ಲರಾಕ್ಷಸರಕ್ಷಾವಿಕಳಸಕಳವಾಣಿಜತ್ರಾಣತಿ

19 ಪ್ರಚಂಡಚಾಮುಂಡಾತಿಶ್ರೇಷ್ಠರಾಜಶ್ರೇಷ್ಠಿವಣಿಜ
20 ರಾಜಮಾನರಾಜಹಂಸವನಿತಾಕಲ್ಪೆಯುಂ |
21 ಪರಮಜಿನಮತಪವಿತ್ರೀಕರಣಕಾ
22 ರಣೀಭೂತಜಿನಶಾಸನದೇವತಾಕಾರಾಕಲ್ಪೆ
23 ಯುಂ | ಅಭಿರಾಮಗುಣಗಣವಶೀಕರಣೀ
24 ಯುತಾನುಕರಣೀಯಧರಣೀಸುತೆಯುಂ|
25 ಶ್ರೀಸಾಹಿತ್ಯಸತ್ಯಾಪಿತಕ್ಷೀರೋದಸು
26 ತೆಯುಂ | ಸದ್ಧರ್ಮ್ಮಾನುರಾಗಮತಿಯು
27 ಮೆನಿಸಿದದೇಮಿಯಕ್ಕ || ಪದ್ಯ || ಶ್ರೀ
28 ಚಾಮುಂಡಮನೋಮನೋರಥರಥವ್ಯಾಪಾ
29 ರಣೈಕಕ್ರಿಯಾ | ಶ್ರೀಚಾಮುಂಡಮ
30 ನಸ್ಸರೋಜರಜಸಾರಾಜದ್ದ್ವಿರೇಫಾಂಗನಾ ಶ್ರೀಚಾ
31 ಮುಂಡಗೃಹಾಂಗಣೋದ್ಗತಮಹಾಶ್ರೀಕಲ್ಪವಲ್ಲೀಸ್ವಯಂ
32 ಶ್ರೀಚಾಮುಂಡಮ

(ಪಶ್ಚಿಮ ಮುಖ.)

33 ನಃಪ್ರಿಯಾವಿಜಯತಾಂ
34 ಶ್ರೀದೇಮವತ್ಯಂಗನಾ ||
35 ಆಹಾರಂತ್ರಿಜ
36 ಗಜ್ಜನಾಯವಿಭಯಂಭೀ
37 ತಾಯದವೌಷಧಂವ್ಯಾಧಿವ್ಯಾ
38 ಪದಾಪೇತದೀನಮುಖಿನೇಶ್ರೋತ್ರೇ
39 ಚಶಾಸ್ತ್ರಾಗಮಾಂ ಏವಂದೇವಮತಿಃ
40 ಸವ್ಯೈವದದತೀಪ್ರಪ್ರಕ್ಷಯೇಸ್ವಾ
41 ಯುಷ್ಮಾಮರ್ಹದ್ದೇವಮತಿಂವಿಧಾಯ
42 ವಿಧಿನಾರಮ್ಯಾವಧೂ ಪ್ರೋದಭೂ ||
43 ಆಸೀತ್ಪರಕ್ಷೋಭಕರಪ್ರತಾಪಾಶೇ
44 ಷಾವನೀಪಾಲಕೃತಾದರಸ್ಯ ಚಾಮುಂ
45 ಡನಾಮ್ನೋವಣಿಜಃ ಪ್ರಿಯಾಸ್ತ್ರೀಮುಖ್ಯಾ
46 ಸತೀಯಾಭುವಿದೇಮತೀತಿ || ಭೂಲೋ
47 ಕಚೈತ್ಯಾಲಯಚೈತ್ಯಪೂಜಾವ್ಯಾಪಾ
48 ರಕೃತ್ಯಾದರತೋಮತೀಸ್ನಾರ್ ಸ್ವರ್ಗ್ಗತ್ಸು
49 ರಸ್ತ್ರೀತಿವಿಲೋಕ್ಯಮಾನಾಪುಂಣ್ಯೈಸ್ಸಲಾವಂ
50 ಣ್ಯಾಗುಣೈನಯಾತ್ರ || ಆಹಾರ
51 ಶಾಸ್ತ್ರಾಭಯಭೇಷಜಾನಾಂದಾಯಿಂನ್ಯಾ
52 ಲಂವರ್ಣ್ಣಚತುಷ್ಟಯಾಯ ಪಶ್ಚಾತ್ಸ
53 ಮಾಧಿಕ್ರಿಯಯಾಯುರಂತೇ
54 ಸ್ವಸ್ಥಾನವತ್ಸ್ವಃ ಪ್ರವಿವೇಶಯೋಚ್ಚೈಃ ||
55 ಸದ್ಧರ್ಮ್ಮಶತ್ರುಂಕಲಿಕಾಲರಾಜಂ
56 ಜಿತ್ವಾವ್ಯವಸ್ಥಾಪಿತಧರ್ಮ್ಮವೃತ್ತ್ಯಾ || ತ
57 ಸ್ಯಾಜಯಸ್ತಂಭನಿಭಂಶಿಲಾಯಾ
58 ಸ್ತಂಭಂವ್ಯವಸ್ಥಾಪಯತಿಸ್ಮಲಕ್ಷ್ಮೀಃ || ಶ್ರೀ
59 ಮೂಲಸಂಘದದೇಸಿಗಗಣದಪುಸ್ತ
60 ಕಗಚ್ಛದಸುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವ
61 ರಗುಡ್ಡಿ ಸಕವರ್ಷ೧೦೪೨ನೆಯ ವಿ
62 ಕಾರಿಸಂವತ್ಸರದಫಾಲ್ಗುಣಬ ೧೧
63 ಬೃಹವಾರದಂದು ಸಂನ್ಯಾಸನವಿಧಿ
64 ಯಿಂದೇಮಿಯಕ್ಕ ಮುಡಿಪಿದಳು ||

130 (63)

ಎರಡು ಕಟ್ಟೆ ಬಸ್ತಿಯ ಆದೀಶ್ವರಸ್ವಾಮಿಯವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.

1 ಶುಭಚನ್ದ್ರಮುನೀನ್ದ್ರಸ್ಯಸಿದ್ಧಾನ್ತೇಸಿದ್ಧನನ್ದಿನಃ ಪದಪದ್ಮಯುಗೇಲಕ್ಷ್ಮೀರ್ಲಕ್ಷ್ಮೀರಿವವಿರಾಜತೇ || ಯಾಸೀತಾಪತಿದೇ
ವತಾವ್ರತವಿಧೌಕ್ಷಾನ್ತೌಕ್ಷಿತಿರ್ಯ್ಯಾಪುನರ್ಯ್ಯಾವಾಚಾ
2 ವಚನೇಜಿನಾರ್ಚ್ಚ[ನ]ವಿಧೌಯಾಚೇಲಿನೀಕೇವಳಂ ಕಾರ್ಯ್ಯೇಸ್ಸೀತಿವಧೂರಣೀಜಯವಧೂರ್ಯ್ಯಾಗಂಗಸೇನಾಪತೇಃ ಸಾ
ಲಕ್ಷ್ಮೀರ್ವ್ವಸತಿಂಗುಣೈಕವಸತಿರ್ವ್ಯಾತೀತನನ್ನೂತನಾಂ ||
3 ಶ್ರೀಮೂಲಸಂಘದದೇಸಿಗಗಣದಪುಸ್ತಕಾನ್ವಯ ||

131 (62)

ಗಂಧವಾರಣ ಬಸ್ತಿಯ ಶಾಂತೀಶ್ವರ ಸ್ವಾಮಿಯವರ ಪಾದಪೀಠದಲ್ಲಿ.

1 ಪ್ರಭಾಚನ್ದ್ರಮುನೀನ್ದ್ರಸ್ಯಪದಪಂಕಜಷಟ್ಪದಾಶಾನ್ತಲಾಶಾ
2 ನ್ತಿಜಿನೇನ್ದ್ರಪ್ರತಿಬಿಂಬಮಕಾರಯತ್ ||

ಅದೇ ದೇವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.

1 ಉಕ್ತಾನ್ತಿವಕ್ರಗುಣಂದೃಶೋಸ್ತರಳತಾಸದ್ವಿಭ್ರಮಂಭ್ರೂಯುಗೇಕಾಠಿಣ್ಯಂಕುಚಯೋರ್ನ್ನಿತಂಬಫಲಕೇಧತ್ತೇತಿಮಾತ್ರ
ಕ್ರಮಂದೋಷಾನೇವಗುಣೀಕರೋಷಿಸುಭಗೇಸೌಭಾಗ್ಯಭಾಗ್ಯ
2 ತ್ತವವ್ಯಕ್ತಂಶಾನ್ತಲದೇವಿವಕ್ತುಮವನೌಶಕ್ನೋತಿಕೋವಾಕವಿಃ || ರಾಜತೇರಾಜಸಿಂಹೀವಪಾರ್ಶ್ವೇವಿಷ್ಣುಮಹೀಭೃತಃ
ವಿಖ್ಯಾತಾಶಾನ್ತಲಾಖ್ಯಾಸಾಜಿನಾಗಾರಮಕಾರಯತ್ ||

132 (56)

ಅದೇ ಬಸ್ತಿಯ ಆರುಗಿನ ಪಟ್ಟೆಯಲ್ಲಿ.

1 ತ್ರೈವಿದ್ಯೋತ್ತಮಮೌಳಿಭಾಳಚಂದ್ರಸುತಪಃಪೀಯೂಷವಾರಾಶಿಜಃ ಸಂಪೂರ್ಣ್ಣಾಕ್ಷಯವೃತ್ತನಿರ್ಮ್ಮಳತನುಃ ಪುಷ್ಯದ್ಬುಧಾನಂದನಃ ತ್ರೈಳೋಕ್ಯ

2 ಪ್ರಸರದ್ಯಶಶ್ಶುಚಿರುಚಿರ್ಯ್ಯಶ್ಚಾಸ್ತದೋಷಾಗಮಃ ಸಿದ್ಧಾನ್ತಾಂಬುಧಿವರ್ದ್ಧನೋವಿಜಯತೇಽಪೂರ್ವ್ವಃ ಪ್ರಭಾಚಂದ್ರಮಾಃ ||

3 ಶ್ರೀಶೋದರಾಂಬುಜಭವಾದುದಿತೋತ್ರಿರತ್ರಿಜಾತೇಂದುಪುತ್ರಬುಧಪುತ್ರಪುರೂರವಸ್ತಃ ಆಯು

4 ಸ್ತತಶ್ಚ ನಹುಷೋನಹುಷಾದ್ಯಯಾತಿಃ ತಸ್ಮಾದ್ಯದುರ್ಯ್ಯದುಕುಳೇಬಹವೋಬಭೂವಃ || ಖ್ಯಾತೇಷುತೇಷುನೃಪತಿಃಕಥಿತಃ

5 ಕದಾಚಿತ್ಕಶ್ಚಿದ್ವನೇವುನಿವರೇಶ್ವಚಳಃ ಕರಾಳಂ ಸಾದ್ರ್ದೂಳಕಂಪ್ರತಿಹತೋಽಪೊಯ್ಸಳಇತ್ಯತೋಭೂತ್ತಸ್ಯಾಭಿಧಾವಮು

6 ನಿವಚೋಬಚವಮೂರಲಕ್ಷ್ಮಃ || ತತೋದ್ವಾರವತೀನಾಥಾಃಪೊಯ್ಸಳಾದ್ವೀಪಲಾಂಛನಾ ಜಾತಾಸ್ತಶಪುರೇತೇಷುವಿನಯಾ

7 ದಿತ್ಯಭೂಪತಿಃ || ಶಶ್ರೀವೃದ್ಧಿಕರಂಜಗಜ್ಜನಹಿತಂಕೃತ್ವಾಧರಾಂಪಾಳಯರ್ | ಶ್ವೇತಛತ್ರಸಹಸ್ರಪ

8 ತ್ರಕಮಳೇಲಕ್ಷ್ಮೀಂಚಿರಂವಾಸಯರ್ | ದೋರ್ದ್ದಂಡೇರಿಪುಖಂಡನೈಕಚತುರೇವೀರಶ್ರಿಯಂನಾಟಯರ್ | ಶಿಕ್ಷೇಪಾಖಿಳದಿ

9 ಕ್ಷುಶಿಕ್ಷಿತರಿಪುಸ್ತೇಜಃ ಪ್ರಶಸ್ತೋದಯಃ || ಶ್ರೀಮದ್ಯಾದವವಂಶಮಂಡನಮಣಿಃ ಕ್ಷೋಣೀಶರಕ್ಷಾಮಣಿ ಲಕ್ಷ್ಮೀ

10 ಹಾರಮಣಿಃ ನರೇಶ್ವರಶಿರಃಪ್ರೋತ್ತುಂಗಚುಂಬನ್ಮಣಿಃ ಜೀಯಾನ್ನೀತಿಪಥೇಕ್ಷದರ್ಪ್ಪಣಮಣಿಃ ಲೋಕಯ್ಕಚೂಡಾಮಣಿ ಶ್ರೀವಿ

11 ಷ್ಣುರ್ವ್ವಿನಯಾಚ್ಚಿತಾಗುಣಮಣಿಃ ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಃ || ಕಂದ || ಎರೆದವನುಜಂಗೆಸುರಭೂಮಿರುಹಂಶರಣೆಂದ

12 ವಂಗೆಕುಳಿಶಾಗಾರಂಪರವನಿತೆಗನಿಲತನಯಂಧುರದೊಳ್ಪೊಣರ್ದ್ದಂಗೆಮೃತ್ಯುವಿನಯಾದಿತ್ಯ || ಬಲಿಪಡೆಮುಳಿದಡೆಮುಳಿಪರ

13 ತಲೆಯೊಳ್ ಬಾಳಿಡುವನುದಿತಭಯರಸವಸದಿಂಬಲಿಯದವಲೆಯದವಾಲಪರತಲೆಯೊಳ್ ಕೈಯಿಡುವನೊಡನೆವಿನಯಾದಿ

14 ತ್ಯಂ || ಆಪೊಯ್ಸಳಭೂಪಂಗೆಮಹೀಪಾಳಕುಮಾರನಿಕರಚೂಡಾರತ್ನಂ ಶ್ರೀಪತಿನಿಜಭುಜವಿನಯಮಹೀಪತಿಜನಿ

15 ಯಿಸಿದನದಟನೆಱೆಯಂಗನೃಪಂ || ವೃತ್ತ || ಅನುಪಮಕೀರ್ತ್ತಿಮೂಱನೆಯಮಾರುತಿನಾಲ್ಕನೆಯುಗ್ರವಹ್ನಿಯಯ್ದನೆಯ ಸಮು

16 ದ್ರಮಾಱನೆಯಪೂಗಣೆಯೇಳನೆಯುರ್ಬ್ಬರೇಶನೆಂಟನೆಯಕುಳಾದ್ರಿಯೊಂಭತನೆಯುದ್ಧಸಮೇತಹಸ್ತಿಪತ್ತನೆಯ ಸಿಧಾ

17 ನಮೂರ್ತ್ತಿಯೆನೆಪೊಲ್ವವರಾರೆಱೆಯಂಗದೇವನ || ಅರಿಪುರದೊಳ್ಧಗದ್ಧಗಿಲ್ಧಗದ್ಧಗಿಲೆಂಬುದರಾತಿಭೂಮಿಪಾಳರ ಶಿರ ದೊಳ್ಗರಿಲ್ಗರಿ

18 ಗರಿಗರಿಲೆಂಬುದುವೈರಿಭೂತಳೇಶರಕರದೊಳ್ಚಿಮಿಲ್ಚಿಮಿಚಿಮಿಚಿಮಿಲೆಂಬುದುಕೋಪವಹ್ನಿದುರ್ದ್ಧರತರವೆಂದೊಡ ಳ್ಕಱಿದೆಕಾದು

19 ವರಾರೆಱೆಯಂಗದೇವನ || ಕಂ || ಆನೆಗಳ್ದೆಱೆಗನೃಪಾಳನಸೂನುಬ್ರಿಹದ್ವೈರಿಮರ್ದ್ದನಂ ಸಕಳಧರಿತ್ರೀನಾಥನರ್ತ್ಥಿಜನಕಾ ಭಾನುಸುತಂ

20 ಜಿಷ್ಣುವಿಷ್ಣುವರ್ದ್ಧನನೆಸೆದಂ || ಉದೆಯಂಗೆಯಲೊಡನೊಡನಂತುದಿತೋದಿತವಾಗೆ ಸಕಳರಾಜ್ಯಾಭ್ಯುದಯಂಮದವದ ರಾತಿನೃಪಾಳಕಪ

21 ದವಿದಳನನಮಮವಿಷ್ಣುವರ್ದ್ಧನಭೂಪಂ || ವೃತ್ತ || ಕೆಲರಂಕೀರ್ತ್ತಿಕ್ಕಿಬೀರಂಬಿದುರ್ದ್ದಕೆಲರನತ್ಯುಗ್ರಸಂಗ್ರಾಮದೊಳು ಬಾಳ್ದಲೆಗೊಂಡಾಕ್ಷೇಪ

22 ದಿಂದಂ ಕೆಲರತಲೆಗಳಂಮೆಟ್ಟಿಮಿಂದುಗ್ರಕೋಪಂ ಮುಳಿವತ್ಯುದ್ವೃತ್ತರಂ ತೊತ್ತಳದುಳಿದುನಿಜಪ್ರಾಜ್ಯಸಾಮ್ರಾಜ್ಯಮಂ ತೋಳ್ವಲದಿಂನಿ

23 ಷ್ಕಂಟಕಂಮಾಡಿದನಧಿಕಬಳಂ ವಿಷ್ಣುಜಿಷ್ಣುಪ್ರತಾಪಂ || ದುರ್ಬ್ಬಾರಾರಿಧರಾಧರೇಂದ್ರಕುಳಿಶಂ ಶ್ರೀವಿಷ್ಣುಭೂಪಾಳನಾ ದ್ಟರ್ಬ್ಬಟ್ಟಲುಸೆಡೆದೋಡಿಪೋ

24 ಗಿಭಯದಿಂದಾಖಂದನೀಬಂದನೆಂದುರ್ಬ್ಬೀಪಾಳರಕಂಣ್ಗೆ ಲೋಕಮನಿತುಂತದ್ರೂಪಮಾಗಿರ್ಪ್ಪನಂ ಸರ್ಬ್ಬಂವಿಷ್ಣುಮಯಂ ಜಗತ್ತೆನಿಪಿದೇಂಪ್ರ

25 ತೃಷ್ಣವನಾಗಿದ್ದರ್ದೋಳ್ ॥ ವಚನ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀ
ಶ್ವರಂ ಯಾದವಕು

26 ಳಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ ಮಲಪರೊಳ್ಗಂಡಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಳಂಕೃತನುಂ । ಮತ್ತಂ ಚಕ್ರ
ಗೊಟ್ಟ ತಳಕಾಡು

27 ನೀಲಗಿರಿ ಕೊಂಗು ನಂಗಲಿ ಕೋಳಾಲಂ ತೆರೆಯೂರು ಕೋಯತೂರು ಕೊಂಗಳಿ ಯುಚ್ಚಂಗಿ ತಳೆಯೂರು ಪೊಂಬುಚ್ಚರ್ವನಾಧಸು
ರಚೌಕಬಳೆಯು

28 ವಟ್ಟಣಿಯೆಂದಿವು ಮೊದಲಾಗನೇಕದುರ್ಗ್ಗತ್ರಯಂಗಳನಪ್ರಮದಿಂ ಕೊಂಡು ಚಂಡಪ್ರತಾಪದಿಂ ಗಂಗವಾಡಿ ತೊಂಭತ್ತಱು ಸಾಸಿರ
ಮುಮಂ ನುಂಡಿಗೆ

29 ಸಾಧ್ಯಂ ಮಾಡಿ ಸುಖದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರ್ದ್ದ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲತಳಕಾಡುಗೊಂಡಭುಜ
ಬಳವೀರಗಂಗವಿ

30 ಷ್ಣುವರ್ದ್ಧನಪೊಯ್ಸಳದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸಲ್ಲು
ತ್ತಮಿರ ॥ ಕಂ ॥ ಆನೆ

31 ಗರ್ದ್ದವಿಷ್ಣುನೃಪನ ಮನೋನಯನಪ್ರಿಯೆ ಚಳಾಳನೀಳಾಳಕಿ ಚಂದ್ರಾನನೆ ಕಾಮನರತಿಯೆಲೆ ತಾನೆನೆ ತೊಳ್ಸರಸಮಾನ ಶಾಂ
ತಲದೇವಿ ॥ ವೃ ॥

32 ಅಗ್ಗದ ಮಾರಸಿಂಗನ ಮನೋನಯನಪ್ರಿಯೆ ಮಾಚಿಕಬ್ಬೆಯುಂ ತಗ್ಗದ ಕೀರ್ತ್ತಿವೆತ್ತ ಸವರ್ಗ್ಗತನೂಭವೆ ವಿಷ್ಣುವರ್ದ್ಧನಂಗಗ್ಗ
ದ ಚಿತ್ತವಲ್ಲಭೆಯೆನ

33 ಲ್ಕಭಿವರ್ಣ್ಣಿಪರಾರೊ ಲಕ್ಷ್ಮಿಗಂ ತಗ್ಗಳ ಮಪ್ಪ ಮಾಂತನದ ಶಾಂತಲದೇವಿಯ ಪುಣ್ಯವೃದ್ಧಿಯಂ ॥ ಧುರದೊಳ್ ವಿಷ್ಣುನೃಪಾಳ
ಕಂಗೆ ವಿಜಯಶ್ರೀ

34 ವಕ್ಷದೊಳ್ ಸಂತತಂ ಪರಮಾನಂದದಿನೊಪ್ಪಿ ಸಲ್ವ ವಿಪುಳಶ್ರೀತೇಜದುದ್ದಾಸಿಯುಂ ವರದಿಗ್ಭಿತ್ತಿಯನೆಯ್ದೆ ಸಲ್ವ ಜೀವಕೀ
ರ್ತ್ತಿಶ್ರೀಯೆನುತ್ತಿರ್ಪ್ಪ

35 ದೀದರೆಯೊಳ್ ಶಾಂತಲದೇವಿಯುಂ ನೆಱೆಯೆ ಬಣ್ಣಿಪ್ಪಾತನೇವಣ್ಣಿಪಂ ॥ ಕಂ ॥ ಶಾಂತಲದೇವಿಯ ಗುಣಮಂ ಶಾಂತಲದೇವಿಯ
ಸಮಸ್ತದಾನೋನ್ನ

36 ತಿಯುಂ ಶಾಂತಲದೇವಿಯ ಶೀಳಮುಚಿಂತ್ಯಂ ಭುವನಕ್ಕೆ ದಾನಚಿಂತಾಮಣಿಯಂ ॥ ವ ॥ ಸ್ವಸ್ತ್ಯನವರತಪರಮಕಲ್ಯಾಣಾ
ಭ್ಯುದಯಸತಸಹಶ್ರ

37 ಫಳಭೋಗಭಾಗಿನಿ ದ್ವಿತೀಯಲಕ್ಷ್ಮೀಸಮಾನೆಯುಂ । ಸಕಳಕಳಾಗಮಾನೂನೆಯುಂ । ಅಭಿನವರುಗ್ಮಿಣೀದೇವಿಯುಂ ।
ಪತಿಹಿತಸತ್ಯಭಾ

38 ಮೆಯುಂ । ವಿವೇಕಯ್ಕ ಬೃಹಸ್ಪತಿಯುಂ । ಪ್ರತ್ಯುತ್ಪನ್ನ ವಾಚಸ್ಪತಿಯುಂ । ಮುನಿಜನವಿನೇಯ ಜನವಿನೀತೆಯುಂ ।
ಪತಿವ್ರತಾಪ್ರಭಾ

39 ವಪ್ರಸಿದ್ಧ ಸೀತೆಯುಂ । ಸಕಳವಂದಿಜನಚಿಂತಾಮಣಿಯುಂ । ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಯುಂ । ಉದ್ವೃತ್ತಸವತಿಗಂಧವಾ
ರಣೆಯುಂ । ಚ

40 ತುಸ್ಸಮಯಸಮುದ್ಧರಕರಣಕಾರಣೆಯುಂ । ಮನೋಜರಾಜವಿಜಯಪತಾಕೆಯುಂ । ನಿಜಕುಳಾಭ್ಯುದಯದೀಪಕೆ
ಯುಂ । ಗೀತವಾ

41 ದ್ಯನೃತ್ಯಸೂತ್ರಧಾರೆಯುಂ । ಜಿನಸಮಯಸಮುದಿತಪ್ರಾಕಾರೆಯುಂ । ಮಹಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದೆ
ಯುಮಪ್ಪವಿ

42 ಷ್ಣುವರ್ದ್ಧನಪೊಯ್ಸಳದೇವರ ಪಿರಿಯರಸಿ ಪಟ್ಟಮಹಾದೇವಿ ಶಾಂತಲದೇವಿ ಸಕವರ್ಷ ಸಾಸಿರ ೪೦ ಯ್ದನೆಯ ಶೋಭಕೃತುಸಂ
ವತ್ಸರ

43 ದ ಚೈತ್ರಸುದ್ಧ ಪಾಡಿವ ಬೃಹಸ್ಪತಿವಾರದಂದು ಶ್ರೀಬೆಳ್ಗೊಳದ ತೀರ್ತ್ಥದೊಳ್ ಸವತಿಗಂಧವಾರಣಜಿನಾಲಯಮುಮಂ ಮಾಡಿಸಿ ದೇವ
ತಾಪೂ

44 ಜೆಗಸಿಷ್ಟ ಸಮುದಾಯಕ್ಕಾಹಾರದಾನಕ್ಕ ಕಲ್ಕಣಿನಾಡ ಮೊಟ್ಟೆನವಿಲೆಯಂ ತಮ್ಮ ಗುರುಗಳ್ ಶ್ರೀಮೂಲಸಂಘದ ದೇಸಿಯಗಣ
ದ ಪುಸ್ತಕ

45 ಗಚ್ಛದಶ್ರೀಮನ್ಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯದೇವರಶಿಷ್ಯರ್ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರ್ಗ್ಗೆ ಪಾದಪ್ರಕ್ಷಾಳನಂಮಾಡಿಸಿಬ್ಬರ್ಬಾ-
ಧಾಪರಿಹಾರವಾಗಿಬಿಟ್ಟ

46 ದತ್ತಿ ॥ ಶ್ರೀ ॥ ಪ್ರಿಯದಿಂತಿವನೆಯ್ದೆ ಕಾವಪುರುಷರ್ಗ್ಗಾಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆಯಿದಂಕಾಯದೆಕಾಯ್ವಪಾಪಿಗೆಕು
ರುಕ್ಷೇತ್ರೋ

47 ರ್ವ್ವಿಯೊಳ್ ಬಾಣರಾಸಿಯೊಳ್ಕೋಟಿಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಢ್ಯರಂಕೊಂದುದೊಂದಯಶಂಸಾರ್ಗ್ಗುವಿದಂ
ಮಸಾಜಿದಪುವೀಕ್ಷ್ಯಾಕ್ಷರಂಸಂತತಂ ॥

48 ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ॥

49 ಎಳಸನಕಟ್ಟವಕೆಱೆಯಾಗಿಕಟ್ಟಿಸಿಸವತಿಗಂಧಹಸ್ತಿಬಸದಿಗೆಸಲಿಗೆದೇವಿಯರುಜಿನಾಲೆಯಕ್ಕೆಬಿಟ್ಟರು ॥

50 ಶ್ರೀಮತ್ ಪಿರಿಯರಸಿಪಟ್ಟಮಹಾದೇವಿಶಾನ್ತಲದೇವಿಯರುತಾವುಮಾಡಿಸಿದಸವತಿಗನ್ಧವಾರಣಬಸದಿಗೆಶ್ರೀ

51 ಮತ್ ವಿಷ್ಣುವರ್ದ್ಧನಪೊಯ್ಸಳದೇವರಬೇಡಿಕೊಂಡುಗಂಗಸಮುದ್ರದಕೆಳಗಣನಡುಬಯಲಪ್ಪತ್ತುಕೊಳಗಗದ್ದೆ

52 ತೋಟಮಂಶ್ರೀಮತ್ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟದತ್ತಿ ಇದನಳಿದವಂಗಂಗೆಯ

53 ತಡಿಯೊಳಹನೆಂಟುಕೋಟಿಕವಿಲೆಯಂಕೊಂದಮಹಾಪಾತಕ ॥ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ॥

(ಬಲಪಾರ್ಶ್ವದಲ್ಲಿ.)

54 ಶ್ರೀಮತ್ ಪ್ರಭಾಚನ್ದ್ರಸಿದ್ಧಾಂತದೇವರಶಿಷ್ಯರುಮಹೇನ್ದ್ರಕೀರ್ತ್ತಿದೇವರು ಮುನ್ನೂಱಹಣಮುಂಕಂಚಿನಹೊಳವಿ
ಗೆಯುಶಾನ್ತಲದೇವಿಯಬಸದಿಗೆ

55 ಮಾಡಿಸಿ ಕೊಟ್ಟರು ಮಂಗಳಮಹಾ ॥ ಶ್ರೀ ಶ್ರೀ ॥

133 (57)

ಅದೇ ಬಸ್ತಿಯ ಇದಿರು ಕಂಭದಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ.)

1 ಸಂಸಾರವನಮಧ್ಯೇಸ್ಮಿನ್ನೃಜಾಂಸ್ತದ್ಗನ್ಜನದ್ರುಮಾನ್
2 ಆಲೋಕ್ಯಾಲೋಕ್ಯಸದ್ವೃತ್ತಾನ್ಛಿನತ್ತಿಯಮತಕ್ಷಕಃ ॥
3 ಶ್ರೀಮತ್ ಕೃಷ್ಣರಾಜೇನ್ದ್ರನಮಗನಮಗಂ
4 ಸತ್ಯಶೌಚವ್ಯಯಾಳಂಕಾರಂಶ್ರೀಗಂಗಗಾಂಗೇ
5 ಯನಮಗಳಮಗಂವೀರಲಕ್ಷ್ಮೀವಿಳಾಸಾಗಾರಂ
6 ಶ್ರೀರಾಜಚೂಡಾಮಣಿಯುಳಿಯ
7 ಸಿದೇಂಪೆಂಪೊಪೇಱೆನ್ದಲಂಪಿಂಭೂರಕ್ಷಾ
8 ಚಕ್ರಮುಂಬಣ್ಣಿಸಸಲೆನೆಗೆಲ್ದಿಂರಟ್ಟಕನ್ದ
9 ಪ್ಪರ್ದೇವಂ ॥ ಪರಭೂಪಿಶ್ವಾಭೀಕರಂಕರಸಿಶಾ
10 ತೋಗ್ರಾಸಿಶತ್ರುಕ್ಷಿತೀಶ್ವರವಿಧ್ವಂಸಪ
11 ರಂಪರಾಕ್ರಮಗುಣಾಟೋಪಂವಿಪಕ್ಷಾವನೀ
12 ಶ್ವರಪಕ್ಷಕ್ಷಯಕಾರಣಂರಣಜಯೋ
13 ದ್ಯೋಗಂವ್ಯಪನ್ಮೇದಿನೀಶ್ವರಸಂಹಾರಹವಿರ್ಭು
14 ಜಂಭುಜಬಳಂಶ್ರೀರಾಜಮಾರ್ತ್ತಣ್ಡನ ॥
15 ಇಱಿಯಲ್ಕಮ್ಮಮರೀಯಲಾಪರರೆಬರ್
16 ಪೊಣ್ದೀವರಾರಾನುಮಾನ್ತಿಱಿಯಲ್ಕಾರದಾ
17 ವಗಣ್ಡಗುಣಮದಪೌರ್ದಾಯ್ಯ್ರಮುನ್ದಳ್ಕದಾಸ್ತಿ
18 ಱಿಮಣ್ಮಂಪಿರಿದೀವಪಂಪುದಸೆದೊಪ್ಪಲ್ದಿ
19 ಪ್ಪಪಾರ್ಬ್ಬಣ್ಣಿಸಲ್ಕೆಬೆಮರ್ಬ್ಬಲ್ದಗಮನ್ನ
20 ತಿಕೆಯಂಶ್ರೀರಾಜಮಾರ್ತ್ತಣ್ಡನ ॥ ಕಡಪಜ
21 ಸಕ್ಕತಾನೆಗುಱಿಯಾದಚಲಂಸೆರೆದತ್ತಿರ್ಗ್ಗತರ್ಪ್ಪಂ
22 ಕುಡವಚಲಂತೊವಳ್ನಿಯುಪಿಪ್ಪರ್ಚಲಂಪರವೆ
23 ಸ್ಕೋಳೋತೊಡಂಬಡದಚಲಂಶರಣ್ಗೆವರೆಕಾವಚಲಂ
24 ಪರೆಸ್ತ್ರೀನ್ಯಮುಂಪೆಱಂಗಡೆಗುಡಪಟ್ಟಕ್ಕೊಲ್ವಚಲ
25 ಮಾಳ್ಪಚಲಂಚಲದಂಕಕಾಱನ ॥ ಇರುಪೆಱಮೇನ
26 ಪಿಂಪೊಗೆಱುತೀಲ್ದಪುದೀವನೆಗಱ್ತೆಕಲ್ಪಭೂ
27 ಮಿಲುಪರಿನೆಗ್ಳಂನುಡಿಸುರಾಚಳದಿಂನ್ದಚಳಂ
28 ಪರಾಕ್ರಮಮುಖರಕರತೇಜಮಿಂಬಿಸಿಮುಟ್ಟಾ
29 ಗಳನಸ್ನಿಯಬೀರದನ್ದಿದೊರತೆನಱಣ್ಣಿಸ
30 ಲ್ಕೆಬೆಮರಾರ್ವಳವಂಚಲದಂಕಕಾಱನ ॥ ಬಗ
31 ಸುಗಮಲ್ಲದುಳ್ಳುವನೆಪೇಲ್ದಪೆನ
32 ನ್ದುಮತಕ್ಯರ್ವಿಕ್ರಮಂಮ್ರುಗೆಪತಿಗೆ
33 ಲ್ಲದಿಲ್ಲಗಡಸನ್ದಗಭೀರತವಾರ್ಧಿಗ
34 ಲ್ಲದಿಲ್ಲಗಡಜಗತ್ಪ್ರಸಿದ್ಧಗೆಳ್ .
35 . . ಮಹೋನ್ನತಿವೆ . ಗ . . . . . .
36 . . ಮೆಲ್ಲಮೊಳಮಾನಱಿವೆಂ . . . .

110 ಬೆಡಂಗಂ || ನೆಗೞ್ದ ಮಣ್ಡಳಿಕಮಾಳಿತ್ರಿಮಣ್ಡ
111 ಳಿಯರಾಮುಕಮಣ್ಡಳಿಕಮರ್ದ್ಧನಚನ್ದ್ರಮಾರ್ಗ್ಗಗಂಬ
112 ಗೆವೊಡರಿದಪ್ಪಸರ್ವ್ವತೋಭದ್ರಮುದ್ದಮಱಂ
113 ಚಕ್ರವ್ರ್ತ್ಯಹಂಬಲ್ಮೆಗಳಂಪೊಗೞಸಲ್ತು
114 ಕ್ಕಷೆಜಿವುದುಷ್ಕರದೆಱೆಪಂಗಳನಶ್ರಮ
115 ದಿನೆಱೆಯೊಳ್ ಜಗದೊಳೊಱೆವಬೆಡಂಗ
116 ನೊರ್ವ್ವನೆಬಲ್ಲ . . . ನ್ತ್ರಾರಾಳಂಮಾನ್ತ್ರರಮೆ.

(ಪಶ್ಚಿಮ ಮುಖ.)

117 ಉದ್ದಮಱಮುಱಿವರಂಬುದೆಬಿ
118 ದ್ವಂಮುನ್ನಲ್ಲಿಕಡುಪಿನೊಳ್ ಬಹು
119 ವಿಧದಿಂದುದ್ದಮಱಮುಱಿದುಮು
120 ರಿಗುಂಪಿದ್ದಮೆನಲ್ಖಲಳಪೊ
121 ಜಗನೆಱೆವಬೆಡಂಗಂ ||
122 ಎಜಿಕಮಲ್ಲದೆಪೊಲ್ಲದಾಗೆಜಿ
123 ಗಿದೊರಕ್ಕೊಣ್ಡುಕೊಳ್ವತಜನಲ್ಲ
124 ದೆನೆಱೆಯೆಬರೆಲತಕ್ಕಡಿ
125 ಯಲ್ಲಿಬೀಸುವಲ್ಲಿಯೆಬೀಸ
126 ಲಱಿದೆಯಿಲ್ಲಪಱಿಯನಾ
127 ದಿಟ್ಟಿಮುರವಲ್ಲಿಕಡುಪಿನೊಳ್
128 ಮುರಿದಯಿಲ್ಲಿಲ್ಲಿಯಬಿನ್ನ
129 ಣವನ್ನೆಱೆಯೆಕಲ್ಪದೆಬೀ
130 ರರಬೀರನಂಗಿಡೆಗಳಾಭರಣ
131 ನಂನೋಡಿಕಲ್ಲಾ [||] ಆಸುವನುಂ
132 ಕೂಕುವನುಂಬೀಸುವನುಂಗಡ
133 ಯೆನೆಗಟ್ಟಿತಕ್ಕಡಿಯೊಳ್
134 ನುತ್ತಾಸದೆಯುಕುಂಕದೆಯುಂ
135 ಬೀಸಂದೆಯುಪಿದ್ದಮೆಱೆ
136 ಗುಮೆಱೆವಬೆಡಂಗಂ || ಎಜ
137 ಗಲಱಿಯುವೆಜಿಣ್ಣಕಮ್ಮಗುಟ್ಟಂ
138 ಬರಲಣಮುಱಿಯದೆತಪ್ಪಂಪಿ
139 ನ್ದಂತೆಜನನಱಿಯದೆಭಂಗಮ
140 ನಿಕ್ಕಿಯುಂಮೂಜಿಡೆಗಲ್ಲದೆಕಟ್ಟಾಡಿ
141 ಯುಂಮುಱಿಯೆಪೊಯಿಸಿದನು
142 ರೆಯುಂಕೊನ್ದುಧರೆಗೆಡೆತಗಗರ್ಡ
143 ಯಿವನೆನಿಸದೆನೆಱೆಯೆಕ
144 ಮುಜಾಣನೆನಿಸಲ್ಕೆ ಬಿಕ್ಕರ್ಮೆಗೆ
145 ಷಗಳಾಭರಣನಕಲ್ಲದನ್ನಂ ||
146 ಕಾಲ್ಗಳಕಯ್ಗಳತುರಗದಕಾಲ್ಗ
147 ಳತ್ರಿಣೆವುಗಳೊಳಲ್ಲಿಬಂಚಿಸು
148 ತೆಱೆಗುಂಗೆಲ್ಗಮೆನೆನೆಗೞ್ದಮಾ
149 ಗ್ಗರ್ದೆಗೆಲ್ಗಮುಪಿಕದಲ್ಲಿಕೀರ್ತ್ತಿನಾ
150 ರಾಯಣನಂ || ವನಧಿನಭೋಸಿ
151 ಧಿಪ್ರಮಿತಸಂಖ್ಯಶಕಾವನಿ
152 ಪಾಳಕಾಳಮಂನನೆಯಿಸಚಿತ್ರ
153 ಭಾನುಪರಿವರ್ತ್ತಿಸೆಚೈತ್ರಸಿತೇತ
154 ರಾಷ್ಟಮಿಯಾದಿನಯುತಭೌಮವಾರದೊ
155 ಳಸಾಕುಳಚಿತ್ತದನೋನ್ತುತಾಳ್ದಿದಂ
156 ಜನನುತನಿನ್ದ್ರರಾಜನಖಿಳಾವ
157 ರರಾಜಮಹಾವಿಭೂತಿಯಿಂ ||

134 (58)

ತೇರಿನ ಬಸ್ತಿಯ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ಕಂಭದಲ್ಲಿ.

(ಈ ಕಂಭದ ಉತ್ತರ ದಕ್ಷಿಣ ಪಶ್ಚಿಮ ಮುಖಗಳ ಮೇಲ್ಭಾಗವು ಸವೆದು ಹೋಗಿರುವುದಲ್ಲದೆ ಪಶ್ಚಿಮ ಮುಖ ಹೊರತು ಉಳಿದ ಮುಖಗಳ ಕೆಳಭಾಗವು ಕಟ್ಟಡದಲ್ಲಿ ಸೇರಿಹೋಗಿದೆ. ಆದುದರಿಂದ ಸಿಕ್ಕಿರುವ ಭಾಗಕ್ಕೆ ಮಾತ್ರ ಪಙ್ಕ್ತಿಸಂಖ್ಯೆ ಕೊಟ್ಟಿದೆ.)

(ಉತ್ತರ ಮುಖ.)

1 . . . .
2 . . ಪೊರವೆಳ್ಪಡಿಗು . . . .
3 ದನ್ದದಪೊಗೞಸಂಬನೆ . .
4 ಗಿಯ . ದಿಸಿಮಾ . ಲದೊ . ನು
5 . ಮೆ . ಗದೆನ . ಬ್ಬ . ತೆಸು .
6 ಪೊದಿಸುವೆಳ್ತ್ರಯುರಿ . ಬೀಡಿ . .
7 ನಗಿಸುಗುಮೆಂಬ . ಮಷೆದ . ಕ್ಕೆ
8 ಯೆಮಾವನಗನ್ಧಹಸ್ತಿಯುಂ ||
9 ಅದಿರದಿರಿಚ್ಚರ್ಸಿನ್ದರ . . ನೆನೆಪಾ
10 ಯಿಸಿತನ್ನ ವಿಣ್ಡಮುಂ ಕುದುರೆಯುಯೆಂ
11 ಬಿವುಂಬೆರಸಿಬೀಱ್ವದುಮೋಡಿದಿರ
12 . ದೆದ್ದುಕಾೞ್ಗದಿಗೊಳೆತಾನೆ . . .
13 . . . .

(ಪೂರ್ವ ಮುಖ.)

14 ಸಾಧಿಸಿಪೋಗ . . .
15 ನಿರದೆ . . . . .
16 . . . .
17 . . ದಿಬ . . .
18 ಬೆಜಿತ . . . . .
19 ನ್ತಳಿಯ . . ಳ್ದರಿ .
20 ಜಯ . . . ಜ್ದಿನ್ತವ
21 ಸ್ತ್ರೀ . . . ಪೆನಕ
22 ಲ . . . . ಪೋಲಗದೊಳ್ತಾಯೆ
23 . . . . ಉನತಾ
24 . . . . . ಯಪಿಟ್ಟ
25 ನೆವೆ . . . ಅಜಿಪಿ
26 . . . ಯ .
27 . . . .
28 ಣ್ಡಲುಚ್ಚಜದುಸಿಜಾಧ

29 ಪಂಬಿಸಸಿದೇಬ್ಬ್ರಸನಂಕು
30 ಸಿಸಿಮ್ಮೆರ್ಕೇಳ್ದುಬಾಜ್ಯೋಜಿಪ
31 ನನವ್ಯವಸ್ಥಿತನನೊಬ್ಬೆರ್ಸಕ
32 ಳ್ಕ್ವಪಜೋಳಗಳ್ಗರಂಪಜಿಯೆ
33 ಡೆಯಿಲ್ಲದೊಳ್ಪಲೆಯುತಿ
34 ಪ್ಪುರ್ದುವೆಸಾವನಗನ್ಧಹಸ್ತಿ
35 ಯ್ಯಂ ‖ ಪರಬಳವೆಯ್ದಿಕ
36 ಯದ್ದಿವೆಡೆಯಸಾಡುವತಾಣ
37 ದೊಳಲ್ಲಿಬೀರಮಂಪರ
38 ವರ್ಧುವಟ್ಟೆಳಾತರೆಡಯಾ
39 ಡುವತಾಣದೊಳಲ್ಲಿಸಾಚ
40 ವುಂಪರಕಿಸಿಸನ್ದರಲ್ಲಿ
41 ಪೆಪರೊಬ್ಬರುವೆನ್ನಲಿದ
42 ಣ್ಮಿಸಾಚವೆುಂಬರದಜೆಳ
43 . . . .

(ದಕ್ಷಿಣ ಮುಖ.)

44 . . . . . .
45 ವಾಗದಿಟ್ಟಗರನ .
46 ವುದಂದೊರೆಗೆವಕ್ಕುರ್ವೆುವೂವ
47 ನಗನ್ಧಹಸ್ತಿಯಂ ‖ ಒಡನೆ
48 ಯನಾಯಕಕ್ಕುರ್ದಿದುತಾಗುವೆು
49 . ವ್ಯಜ್ಯವಕ್ಕದೊಡ್ಡುಪುಣ್ಬ
50 ಡುವಿನವಿಜ್ಜಿನನ್ದುಸವಕಟ್ಟ
51 ಜದಲ್ಲಿಗೆನೂಂಕಿಬೀರವುಚ್ಚ

52 ಜಪಿನವೂವೆುತಳ್ತುಜಿದುಗ
53 ಲ್ದಿವರಾತಿಯನೆನ್ದುಪೊಚ್ಚ
54 ಜಿನುತಿವಜಗಣ್ಡರಂನಗ್ಗೆ
55 ವುದೊಟ್ಟಜೆವೂವನಗನ್ಧ
56 ಹಸ್ತಿಯಂ ‖ ಅಣುಗಿನೊಳರಾ
57 ಜಚೂಡಾವುಣಿವೂಗ್ಗರ್ಜೆನುಲ್ಲ
58 ಸೀಯೆಗೆಲ್ವೆಜೆಪವಬಿನ್ನಣ
59 . . . . . .

(ಪಶ್ಚಿಮ ಮುಖ.)

60 . . . .
61 ಜಲಾಗೆಕಣೆವಾಜುವಲ್ಲಿ
62 ಬಿತ್ತರಿಸುವುದರಿಯೆಂಗತಿ
63 ಯನೇಂ | ಎನೆನೆಗಜ್ದಿಪಿಟ್ಟುಗ
64 ಬೀಡಿನಸಾಚೀರನೊಪ್ಪುಚಣ್ಡ
65 ಭುಜದಣ್ಡಂವೂವನಗನ್ಧಹ
66 ಸ್ತಿಕವಿಜನವಿನುತಂವೊನೆ

67 ವುಟ್ಟೆಗಣ್ಡನಾಹವಸಾಣ್ಡ |
68 ಬರೆಚಿತ್ರಭಾನುಸಂವತ್ಸ
69 ರವುಧಿಕಾಷಾಡಬಹುಳ
70 ವಸಮಿ ದಿನದೊಳಗುರುಚ
71 ರಣವುೂಳದೊಳಸುಭಪ
72 ರಿಣಾವುದೆಬಿಟ್ಟನಿನ್ದ
73 ಲೋಕಕ್ಕೊಗದವು ‖

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ಅದೇ ಬಸ್ತಿಯ ಎಡಕ್ಕೆ ನಿಲ್ಲಿಸಿರುವ ೧ನೆಯ ಕಂಭದಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ.)

1 ಸ್ವಸ್ತಿಶ್ರೀವುತ್ಸರವುಗಂಭೀರಸ್ಯಾದ್ವಾ
2 ದಾವೋಘಲಾಂಛನಂಜೀಯಾತ್ರೈ
3 ಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನ
ಶಾಸನಂ ‖

(ವುುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ.)

136

ಅದೇ ಬಸ್ತಿಯೊಳಗೆ ನವರಂಗದ ಜಗಲಿಗೆ ಸೇರಿಸಿ ಕಟ್ಟಿರುವ ಕಲ್ಲು ತುಂಡು.

1 ತ . . . . . ತಿ
2 ಕಚ್ಚಿಪ್ಪಿನಲ್ಲಿ ॥
3 ಮಲದಕುಮು
4 ರಣನ್ದಿ ಭಟಾರರಸಿ
5 ಷಿತ್ತಿಯರ್ಸಾಯಿಬ್ಬೆ
6 ಕನ್ತಿಯರ . . .
7 . ವಪ್ಪಿದಿಗಳ್

ಅದೇ ಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ.

9 ವಿಳ . . .
10 ಸ . . . .
11 ಸರ್ವ್ವ . . .

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ಅದೇ ಬಸ್ತಿಯ ಮುಂಭಾಗದಲ್ಲಿರುವ ತೇರಿನ ಉತ್ತರಮುಖದ ಮೇಲ್ಪಟ್ಟಿಯಲ್ಲಿ.

1 ಭದ್ರಂಭೂಯಾಜ್ಜಿನೇಂದ್ರಾಣಾಂಶಾಸನಾಯಾಘನಾಶಿನೇಕುತೀರ್ತ್ಥಧ್ವಾಂತಸಂಘಾತಪ್ರಭಿನ್ನಘನಭಾನವೇ ॥ ಸಕವರ್ಷಂಸಾ
ಯಿರದಿಂ

2 ಪ್ರಕಟಮೆನಲ್ನೂರ್ವತೊಂಭತುಂನಡೆಯುತಿರಲುಸುಕರಮನೆಹೇಮಳಂಬಿಯೊಳಕಳಂಕದಜೇಷ್ಟಸುದ್ಧಗುರುತೇರಸಿಯೊ
ಳು ॥ ವ್ರಿ ॥ ಧರ

3 ಣೀಪಾಳಕನಪ್ಪಪೊಯ್ಸಳನರಾಜಶ್ರೇಷ್ಠಿಗಳುತಮ್ಮತಿಬ್ಬರ್ರೆನಲ್ಪೊಯ್ಸಳಸೆಟ್ಟಿಯುಂಗುಣಗಣಾಂಭೋರಾಸಿಯೆಂಬೊಂದು
ಸುಂದರಗಂಭೀರದನೇಮಿ

4 ಸೆಯುಮಿವಶ್ರೀಜೈನಧರ್ಮ್ಮಕ್ಕೆತಾಯ್ಗರೆಗಳ್ತಾಮೆನೆಸನ್ದಪಂಪಸವಳಂಪರ್ವ್ವಿತ್ತುಭೂಭಾಗದೊಳ್ ॥ ಕ ॥ ಅಮಳಯಶ
ರಮೆಳಗುಣಗಣರವು

5 ಳಿನಜಿನಶಾಸನಪ್ರದೀಪಕರೆನಿಪಂಪವರ್ದ್ಧರೆಪೊಯ್ಸಳಸೆಟ್ಟಿಯುಮುಮೇಯಗುಣಿನೇಮಿಸೆಟ್ಟಿಯುಂಸುಖದಿನಿರಲು ॥ ಅವರಜ
ನನಿಯ

6 ರನಲ್ಕೆಭುವನತಳಂಪೊಗಳೆಮಾಚಿಕಬ್ಬೆಯುಮುದ್ಯದ್ವಿವಿಧಗುಣಿಶಾನ್ತಿಕಬ್ಬೆಯುಮುವರ್ಗ್ಗಳುಜಿನಜನನಿಯುನ್ನರಬೀತ
ದೊಳ್ ॥

ಅದೇ ತೇರಿನ ಪಶ್ಚಿಮಮುಖದ ಮೇಲ್ಪಟ್ಟಿಯಲ್ಲಿ.

7 ಜಿನಗ್ರಿಹವಂಮ್ಮನೋಽವುದದೆಮಾಡಿಸಿಪುನ್ದರಮಂಪಿನಿರ್ಮ್ಮಿಸಿದ್ದರ್ನುಪಮಭಾನುಕೀರ್ತ್ತಿಮುನಿಶೀ . . ದಿವ್ಯಪದಾಬ್ಜ
ಮೂಳದೊಳ್ | ಮನವೂ

8 ಸದಿವ್ರ್ವಾಂಪರವುದೀಕ್ಷೆಯನೊಪ್ಪಿರೆತಾಳ್ದಿದಜ್ಜ್ರ್ಗಜ್ಜನತತಿಕೀರ್ತ್ತಿಸಲ್ಕೆಮರುದೇವಿಯು(ಮಿಂ) ಬಿನೆಶಾನ್ತಿಕಬ್ಬೆಯುಂ॥
ಶ್ರೀಮೂಲ

9 ಸಂಗದೊಳ್ಮತ್ತಾಮಹಿಮೋನ್ನತಮೆನಿಪ್ಪದೇಸಿಗಗಣದೊಳತಾಮಿರ್ವ್ವರುಮಖಿಳಗುಣೋದ್ದಾಮೆಯರೆನೆಸೆಗರ್ದ್ದರಿನ್ತು
ನೋಂತರುಮೊ

10 ಳರೇ ॥ ಜಿನಪತಿಗೆಪೂಜೆಯಂಸನ್ಮುನಿಪತಿಗಳ್ಗನ್ನದಾನಮಂಭಕ್ತಿಯೊಳಿಂಬಿನೆಪೊಯ್ಸಳಸೆಟ್ಟಿಯುಮೊಪ್ಪಿನಕಣಿಯನೇಮಿ
ಸೆಟ್ಟಿ

11 ಯುಂಮಾಡಿಸಿದರ್ ॥

138 (60)

ಬಾಹುಬಲಿ ಬಸ್ತಿಯ ಸಮೀಪದ ೧ನೆಯ ವೀರಗಲ್ಲು.

1 ಶ್ರೀಗಾಸ್ಪ್ರಯುವೆನೆತೇಜಕ್ಕಾಗರವನೆನೆಗಱ್ದಿ
2 ಗಂಗವಜ್ರನಲಂಕಬ್ಬೋಗಾಯ್ಬನೆಂಬರವರೊಳ್ಬ್ಬೋಗೆಯು
3 ವಮಾಪ್ಪರ್ಡೆಗೊಬಂಟನ್ನಾನೆಬಂಟ ॥ ರಕ್ಕಸಮಣಿಯುಕೋ
4 ಣೆಯ ಗಂಗನಕಾಳಗದೊಳ್ತನ್ನಸಾವಂಸಿಬ್ಬಯ್ಸಿಕಾಳಗ
5 ಕಿಡೆರಕ್ಕಸಮಣಿಯುಕೆಱಪಿತನ್ನಬಲಸಮುಪಬ್ಬರಲವು
6 ತನ್ನನೆಪೊಗಱೆ । ಬಡನೆಕಾಳಗಬಯಿಸಿವಘೋೞಯಿ
7 ಲಪ್ಪರ್ಬಪಿಂಗೆಪಬ್ಬರಲಂಪಡೆಕಡಿಕಯದ್ದಸೂಂಕಿಕಿ
8 ಡೆತನ್ನಬಲಂಪಬಬಾಗದಲ್ಲಿಬಂದಟಿಗೆಡದಂವೆವ
9 ಜೆಯೊಳೆಪಾಯಿಸಿಪಲವೆಲ್ಲವಂಪಡಲ್ವೆಸಿಪೊಗ
10 ೞ್ತೆಯುಂಪಡೆದುಣಾಂತುಪುಜೋಯಿಗನಾಂತಾಸಿಚ್ಚಟ ॥ ಅದಿರಿ .
11 ಱಕವಪ್ಪಗನಕೋಣೆಯಗಂಗನವೆತ್ತವೆಲ್ಲವಂಬೆದ
12 ಬಪಿನಂತೆರಳ್ಚಿ ಪಲರಂತೆಱಲಾಳ್ಗಳಸಿಕ್ಕಿ ತನ್ನಬೀರದ .
13 ಲದೇಱಿಗ್ಗೆಯುಂಪರಬಲಂಪೊಗೞಲ್ಪಿಕಂ . ಪಾಗಿಪಿ
14 ಱ್ದಿವಟನಳುಕ್ಕರಯಂವೆ ಜೀಪತ್ತಾವುದುಪೊಯಿಗನಸ್ತಿ
15 ಳಾಗ್ರದೊಳ್ ॥ ನಟ್ಟಸರಲ್ಗಳಿಂಪದಕ . . . ಬಿಂಕೆಡಕೆಯುದ್ದ
16 ಬೇಡರೊಳ್ಳಟ್ಟಸಿಸಾಂತರ್ತ್ರಾಳಿಸಾದವಗುಪ್ಪಿರಸಿ
17 ಬಟ್ಟುಪೋಜ ವ್ರೊಬ್ಬೊಟ್ಟಸೆನ್ನುಬೀಱಿಪ್ಪಡೆಯ . .
18 . ಗೊಂಡವಿಮಾನವ . ಲಂಪಟ್ಟಲುಪಿತ್ತ್ರರ
19 ಲ್ಲಗಳಬೋಸಿಗನಂದಪಿಜೇಂಪ್ರಕಾಸ್ತೆಯ . ॥

139 (61)

ಅದೇ ಸ್ಥಳದ ೨ನೆಯ ವೀರಗಲ್ಲು.

1 ಶ್ರೀಯುವತಿಗೆಸಜಪಿಜಯಶ್ರೀಯುವತಿಯಸವತಿಯು
2 ನಿಸರ್ಗವೂಱ್ವನೃಪಾವ್ನಾಯದೊಳಯದವೆಯ್ದಲ್ಪಿನಾಯಿಕನೆಂ
3 ಬನೆಗಱ್ತೆಯಂಪ್ರಕಟಿಸಿದಸ್ । ಶ್ರೀವಯಿತಸಬಾಯಿಕನವು
4 ನೋಪಯಿತೆಗೆಜಘದೊಳೆಸಜಾಬಯ್ಯಗತಾವಮಾದರತನ
5 ಯರ್ಪೇಱಿವಾದವಂದೋಯಿಲವ್ಮನೆಂಬಿಪಸರಿಂ ॥
6 ಅವರೊಡವೃಟ್ಟದೊಳಜಿಪಿನತಪರನೆಧರ್ಮದಗಂತಿಯು
7 ನೆನೆಗೞ್ದಿಳಭೂಘವನಕ್ಕಸಾವಿಯಬ್ಬಗವುವನಿಜೆಗಂವೊ
8 ರಯನಲ್ಕಿ ಪಣ್ಡಿದವೊಳದೇ ॥ ಧವಿರನತಸಯಂಪಿಬುಧೋದಾ
9 ರಂಧರೆಗೆಸೆವಲೋಕವಿದ್ಯಾಧರನಂತಾರವಣಿಗೆಪತಿಯೆನೆ
10 ಪಿಐರಾದವುಸಾಸತಿಯಪಂಪಿನೊಳ್ಪೋಲಿಪುದೇ ॥ ಶ್ರಾವಕಧ
11 ರ್ಮ್ಮದೊಳ್ದೊರೆಯೆನಲಪಜರಿಲ್ಲನೆಸನ್ದರೇವತಿಶ್ರಾವಕಿತಾನೆಸ
12 ಜ್ಜನಿಕೆಯೊಳ್ಜನಕಾತ್ಮಜೆತಾನೆರೂಪಿನೊಳ್ದೇವಕಿತಾನೆಪೆಂಪಿನೊ
13 ಳರುಂಧತಿತಾನೆಜಿನೇನ್ದ್ರಭಕ್ತಿಸದ್ಭಾವದೆಸಾವಿಯಬ್ಬೆಜಿನೇಶಾಸ
14 ನದೇವತೆತಾನೆಕಾಣಿರೇ ॥ ಉದಯವಿದ್ಯಾಧರನಪ್ಪಸಾಯಿಬ್ಬೆನ್ದ್ರ

ಮೇಲ್ಭಾಗದಲ್ಲಿ.

15 . ರಿಯಿಸಿದರಿ . . . ಮೂಮಾ . . . ಪಜನ . . . ನ್ದಮೂಪ . . . . ರದಿ . . . . .
16 . ಲಿ . ಪ . . ಮು . . ಯಸಿ . . ನಪ .
17 ನುಡಿವಗಿಪಂದರಾಗಿಪಸಿಯಾಸಿವಗಾಸಾದೆನೆದಲ್ಲಿಮು
18 ನೊಲ್ಕಾ ಬಿಯಲಿ . . ಪಿಳ್ದ
19 ಪರನಜನನಿಸಾಯಿಬ್ಬೆ ಕಣ್ದ
20 . . ಡಿದರದೆಕಯ್ಯ್ಯಾರಜೆ .
21 ಮಾಲಾಗ್ರದ . . ಕಜಿಸ .
22 ... ನೆತುಮುದೆನುಪಿಂಪಿಡೆ
23 . ದ್ರಾಗಿ . ನುಡಿವ್ರನುವಗದಳ್ಬಗಿಯುಂಲ್ಲಿಸತ್ಕಳ್
24 . . ವೆತ್ತ
25 . . ಯಬ್ಬೆ
26 ಸಾಯುಲೆನ್ದು
27 ಪೆಣ್ಡತಿಯು
28 . . ವೊತ್ತ
29 ಣ್ಣಳೊಗಳ್
30 ಪಲರುಂತೊ
31 ಲಗಿದರಾಯು
32 ದಚಲವು
33 ಸಲಬಳಗಿ
34 ಗಸ್ದಿ ಸಿಪ್ಪ
35 ಣ್ಡತಿಯಿನ್

140 (50)

ಗಂಧವಾರಣ ಬಸ್ತಿಯ ಮುಗ್ಗಲಲ್ಲಿರುವ ಗಸೆಯ ಮಂಟಪದ ಕಂಭದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

1 ಭದ್ರಂಭೂಯಾಜ್ಜಿನೇಂದ್ರಾಣಾಂಶಾಸನಾಯಾಘ
2 ನಾಶಿನೇ ಕುತೀರ್ತ್ಥಧ್ವಾನ್ತಸಂಘಾತಪ್ರಭಿನ್ನಘನಭಾನ
3 ವೇ ॥ ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಳಜಿನವರಾನೀಕ
4 ಸೌಧೋರುವಾರ್ದ್ಧಿಃ । ಪ್ರಧ್ವಸ್ತಾಘಪ್ರಮೇಯಪ್ರಚ ॥
5 ಯವಿಷಯಾಕೈವಲ್ಯಬೋಧೋರುವೇದಿಃ । ಶಸ್ತಸ್ಯಾ
6 ತ್ಕಾರಮುದ್ರಾಶಬಳಿತಜನತಾನನ್ದನಾದೋರುಘೋ
7 ಷಃ । ಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾ
8 ವೀರ್ಯ್ಯವೀಚೀನಿಕಾಯಃ ॥ ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರತ್ನ
9 ವರ್ಗ್ಗಾಃ ಶ್ರೀಗೌತಮಾದ್ಯಾಃ । ಪ್ರಭವಿಷ್ಣವಸ್ತೇ ತ
10 ತ್ರಾಂಬುಧೌ ಸಪ್ತಮಹರ್ದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸನ್ತತೌನ
11 ನ್ದಿಗಣೇಬಭೂವ ॥ ಶ್ರೀಪದ್ಮನನ್ದೀತ್ಯನವದ್ಯನಾಮಾ
12 ಹ್ಯಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರಕೊಂಡಕುನ್ದಃ ದ್ವಿತೀಯಮಾಸೀದ
13 ಭಿಧಾನಮುದ್ಯಚ್ಚರಿತ್ರಸಂಜಾತಸುಚಾರಣರ್ದ್ಧಿಃ ॥ ಅ
14 ಭೂದುಮಾಸ್ವಾತಿಮುನೀಶ್ವರೋಸಾವಾಚಾರ್ಯ್ಯಶಬ್ದೋ
15 ತ್ತರಗೃಧ್ರಪಿಂಛಃ । ತದನ್ವಯೇತತ್ಸದೃಶೋಸ್ತಿನಾನ್ಯಸ್ತಾ
16 ತ್ಕಾಲಿಕಾಶೇಷಪದಾರ್ತ್ಥವೇದೀ ॥ ಶ್ರೀಗೃಧ್ರಪಿಂಛಮುನಿಪ
17 ಸ್ಯಬಲಾಕಪಿಂಛಃ । ಶಿಷ್ಯೋಜನಿಷ್ಟಭುವನತ್ರಯವರ್ತ್ತಿಕೀ
18 ರ್ತ್ತಿಃ । ಚಾರಿತ್ರಚಂಚುರಖಿಳಾವನಿಪಾಲಮೌಳಿಮಾಲಾಶಿ

19 (ಶ್ರೀ)ಶೀವಮುಖವಿರಾಜಿತಪಾದಪದ್ಮಃ ॥ ತಚ್ಛಿಷ್ಯೋಗುಣನಿ
20 ಪಂಡಿತಯತಿಶ್ಚಿತ್ರಚಕ್ರೇಶ್ವರಃ । ತರ್ಕವ್ಯಾಕರಣಾ
21 ದಿಶಾಸ್ತ್ರನಿಪುಣಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾಪತಿಃ ಮಿಥ್ಯಾವಾದಿ
22 ಮದಾನ್ಧಸಿನ್ಧುರಘಟಾಸಂಘಟ್ಟಕಣ್ಠೀರವೋಭವ್ಯಾಂಭೋಜ
23 ದಿವಾಕರೋವಿಜಯತಾಂಕನ್ದರ್ಪದರ್ಪಾಪಹಃ ॥ ತಚ್ಛಿಷ್ಯೋ
24 ಸ್ತ್ರಿದಶಾಧಿಪೇಕನಿಧಯಃ ಶಾಸ್ತ್ರಾಬ್ಧಿಪಾರಂಗತಾ ಸ್ತೇಷೂತ್ಕೃ
25 ಷ್ಟತಮಾರ್ಯಸಪ್ತತಿಮಿತಾಃ । ಸಿದ್ಧಾನ್ತಶಾಸ್ತ್ರಾರ್ಥಕ ವ್ಯಾಖ್ಯಾನೇ
26 ಪಟವೋವಿಚಿತ್ರಚರಿತಾಸ್ತೇಷುಪ್ರಸಿದ್ಧೋಮುನಿಃ । ನಾನಾ
27 ನೂನನಯಪ್ರಮಾಣನಿಪುಣೋದೇವೇನ್ದ್ರಸೈದ್ಧಾನ್ತಿಕಃ ॥
28 ಅಜನಿಮಹಿಪಚೂಡಾರತ್ನರಾರಾಜಿತಾಂಘ್ರಿಸ್ಸ್ಫೂರ್ಜಿತಮ
29 ಕರಕೇತೂದ್ದಂಡದೋರ್ದಂಡಗರ್ವಃ । ಕುನಯನಿಕರಭೂದಾನ್ಯಸೀ
30 ಕದಂಭೋಳಿದಂಡಃ । ಸಜಯತುವಿಬುಧೇನ್ದ್ರೋಭಾರತೀಭಾಳಪ
31 ಟ್ಟಃ ॥ ತಚ್ಛಿಷ್ಯಃ ಕಳಧೌತನಂದಿಮುನಿಪಃ ಸೈದ್ಧಾನ್ತಚಕ್ರೇಶ್ವ
32 ರಃ । ಪಾರಾವಾರಪರೀತಧಾರಿಣಿಕುಳವ್ಯಾಪ್ತೋರುಕೀರ್ತ್ತೀಶ್ವರಃ ।
33 ಪಂಚಾಕ್ಷೋನ್ಮದಕುಂಭಿಕುಂಭದಳನಪ್ರೋನ್ಮುಕ್ತಾಫಳಪ್ರಾಂಶುಪ್ರಾಂ
34 ಚಿತಕೇಸರೀಬುಧನುತೋವಾಕ್ಕಾಮಿನೀವಲ್ಲಭಃ ॥ ತತ್ಪು
35 ತ್ರಕೋಮಹೇನ್ದ್ರಕೀರ್ತ್ತಿರ್ಮ್ಮದನಶಂಕರಃ । ಯಸ್ಯವಾ
36 ಗ್ದೇವತಾವಕ್ತ್ರೇಸ್ತ್ರೀವರಳಾಪಮಯಾಯಜತ್ ॥
37 ತಚ್ಛಿಷ್ಯೋವೀರನನ್ದೀಕವಿಗಮಕಮಹಾವಾದಿವಾಗ್ಮಿತ್ವ
38 ಯುಕ್ತ್ಯೋಯಸ್ಯಶ್ರೀನಾಕಸಿನ್ಧುತ್ರಿದಶಪತಿಗಜಾಕಾ
39 ರಾಂಕಾಶಕೀರ್ತ್ತಿಃ । ನಾಯಂತ್ಯಚ್ಛಾಬ್ಧಿಗನ್ಧತ್ರಿದಶಯು
40 ವತಯಃ । ಪ್ರೀತಿರಾಗಾನುಬನ್ಧಾತ್ । ನೋಯಜ್ಜೀಯಾ
41 ತ್ ಪ್ರಸಾದಪ್ರಕರಮಹಿಧರಾಭೀಳದಂಭೋಳಿ
42 ರ್ದ್ದಃ ॥ ಶ್ರೀಗೊಲ್ಲಾಚಾರ್ಯನಾಮಾಸಮಜನಿಮು
43 ನಿಪಸ್ಸದ್ಧರತ್ನತ್ರಯಧರಿತಾನಿಧಾತ್ರಿವೃತ್ತಿರ್ನಿಸಾ
44 ರ್ಥಪ್ರಕಟನಪಟುಸಿದ್ಧಾನ್ತಶಾಸ್ತ್ರಾಬ್ಧಿವೀಚೀಸಂಘಾ
45 ತಕ್ಷೋಳಿತಾಹಃ ಪ್ರಮದಮದಕಳಾಲೀಢಬುದ್ಧಿ
46 ಪ್ರಭಾವಃ । ಜೀಯಾದಭ್ರಪಾಳಮೌಳಿದ್ಯುಮಣಿಪದ
47 ದೀತಾಂಘ್ರ್ಯಬ್ಜಲಕ್ಷ್ಮೀವಿಳಾಸಃ ॥ ಅವಿರಳವಿಬುಧೇಂ
48 ದ್ರಸನ್ತತೌನೂತ್ನಚನ್ದ್ರಿಲನರೇನ್ದ್ರವಂಶಚೂಡಾಮ |
49 ಣಿಃ । ಪ್ರಥಿತಗೊಲ್ಲದೇಶಭೂಪಾಳಕಃ ಕಿಮಪಿಕಾರಣೇ
50 ನಸಃ ॥ ಶ್ರೀಮತ್ಕಾಲ್ಯಯೋಗೀಸಮಜನಿಮಹಿಕಾಳಕಾಯ
51 ಲಗ್ನಾನಮತ್ರ್ಯಂಬರಸ್ಯಾಭೂದಗ್ನಿದ್ಧಾರಾನಿಪತಶರಗಣಾಗ್ರೀ
52 ಷ್ಮವರ್ತ್ತಣ್ಣಬಿಂಬಂ ಚಕ್ರಂ ಸದ್ವೃತ್ತಚಾಪಾಕಳಿತಯತಿಪತಸ್ಯಾ
53 ಘೋರತ್ರ್ಯಸ್ಯಜೀತಂಗೊಲ್ಲಾಚಾರ್ಯಸ್ಯಶಿಷ್ಯಸ್ಸಜಯತುಭು
54 ವನೇಭವ್ಯಸತ್ಕೃತವೇಸ್ಸಃ ॥ ಗಂಗಣ್ಣನಲಿಖಿತ ॥

(ದಕ್ಷಿಣ ಮುಖ)

55 ತಪಸ್ಸಾಮರ್ಥ್ಯತೋಯಸ್ಯಧಾತೋರ್ಭೂದ್ಬ್ರಹ್ಮರಾ
56 ಕ್ಷಸಃ । ಯಸ್ಯಸ್ಮರಣಮಾತ್ರೇಣಮುಂಚಂತಿಚಮಹಾ
57 ಗ್ರಹಾಃ ॥ ಪ್ರಾಜ್ಯಾಪ್ರ್ಯತಾಂಗತಾಲೋಕೇಕಾರಂಜಸ್ಯಹಿತೈ

58 ಲಕಂ | ತಪಸ್ಸ್ವಮತ್ರ್ಥ್ಯರ್ತ್ತಃ ತಸ್ಯ ತಪಃ ಕಿಂ ವರ್ಣ್ಣ್ಯರ್ತಾಂ
59 ಕ್ಷಮಂ || ತ್ರೈಕಾಲ್ಯಯೋಗಿಯತಿತಪಾಗ್ರ್ಯಂ ವಿನೇಯ
60 ರತ್ನಸ್ಸಿದ್ಧಾನ್ತವಾರ್ದ್ಧಿಪಾರವರ್ದ್ಧನಪೂರ್ಣ್ಣಚಂದ್ರಃ | ದಿಗ್ನಾ
61 ಗಕುಂಭಲಿಖಿತೋಜ್ವಳಕೀರ್ತ್ತಿಕಾನ್ತೋ ಜೀಯಾದಸಾವಭ
62 ಯನಂದಿಮುನಿರ್ಜ್ಜಗತ್ಯಾಂ || ಯೇನಾಶೇಷಪರೀಷಹಾದಿ
63 ರಿಪವಸ್ಸಮ್ಯಗ್ಜಿತಾಃ ಪ್ರೋದ್ಧತಾಃ | ಯೇನಾಪ್ತಾ ದಶಲಕ್ಷ
64 ಣೋತ್ತಮಮಹಾಧರ್ಮ್ಮರ್ಕ್ಷ್ಯಕಲ್ಪದ್ರುಮಾಃ | ಯೇನಾಶೇ
65 ಷಭವೋಪತಾಪಹನನಂ ಸ್ವಧ್ಯಾತ್ಮಸಂವೇದನಂ ಪ್ರಾಪ್ತಂ ಸ್ಯಾದಭಯಾ
66 ದಿನನ್ದಿಮುನಿಪಸ್ಸೋಯಂ ಕೃತಾರ್ತ್ಥೋ ಭುವಿ || ತಚ್ಛಿಷ್ಯಸ್ಸ
67 ಕಳಾಗಮಾರ್ತ್ಥನಿಪುಣೋ ಲೋಕಜ್ಞತಾಸಂಯುತಸ್ಸಚ್ಚಾ
68 ರಿತ್ರವಿಚಿತ್ರಚಾರುಚರಿತಸ್ಸಜ್ಜನ್ಯಕಂದರ್ಪಾಂಕುರಃ | ವಿಖ್ಯಾ
69 ತಾಖಿಳಭವ್ಯತಾಪಹನನಶ್ರೀಸೋಮದೇವಪ್ರಭುರ್ಜ್ಜೀಯಾ
70 ತ್ತತ್ಸಕಳೇನ್ದುನಾಮಮುನಿಪಃ ಕಾಮಾಟವೀಪಾವಕಃ ||
71 ಅಶೇಷಸಕಳಚಂದ್ರೋವಿದ್ಯಾವಿಷ್ಟಂಭರೇಣಪ್ರಣುತಪದಪ
72 ಯೋಜಃಕುನ್ದಹಾರೇನ್ದುರೋಚಿಸ್ತ್ರಿದಶಗಜಸುಮಜ್ರಪ್ರೋ
73 ಮಸಿನ್ಧುಪ್ರಕಾಶಪ್ರತಿಮಪರಿವಕೀರ್ತ್ತಿರ್ವ್ಯಾಗ್ರ್ಯಧೂಕ
74 ಣ್ಣ್ವಪೂಃ || ಶಿಷ್ಯಸ್ತಸ್ಯ ದೃಢವ್ರತಶ್ಚ ಮುನಿಧಿಸ್ತತ್ಸಂಯ
75 ಮಾಂಭೋನಿಧಿಃ | ಶೀಳಾನಾಂ ವಿಪುಳಾಲಯಸ್ಸಮಿತಿಭಿರ್ಯ್ಯು
76 ಕ್ತಿಸ್ತ್ರಿಗುಪ್ತಿಶ್ರಿತಃ | ನಾನಾಸದ್ಗುಣರತ್ನರೋಹಣಗಿರಿಃ
77 ಪ್ರೋದ್ವೃತ್ತಪೋಜನ್ಮಭೂಃ | ಪ್ರಖ್ಯಾತೋ ಭುವಿ ಮೇಘಚಂದ್ರ
78 ಮುನಿಪೋಸ್ತ್ರೈವಿದ್ಯಚಕ್ರಾಧಿಪಃ || ಶ್ರೀಭೂಪಾಳಮೌಳಿ
79 ಲಾಲಿತಪದಸ್ಸಂಜ್ಞಾನಲಕ್ಷ್ಮೀಪತಿಶ್ಚಾರಿತ್ರೋತ್ಕರವಾ
80 ಹನಶ್ರಿತಯಶಶ್ಶುಭ್ರಾತಪತ್ರಾಂಚಿತಃ | ತ್ರೈಳೋ
81 ಕ್ಯೋದ್ಭೃತಮನ್ಮಥಾರಿವಿಜಯಸ್ಸದ್ಧರ್ಮ್ಮಚಕ್ರಾಧಿಪಃ
82 ಪೃಥ್ವೀಸಂಸ್ತುತತೂರ್ಯ್ಯಘೋಷನಿನದಸ್ತ್ರೈವಿದ್ಯಚಕ್ರೇಶ್ವ
83 ರಃ || ಶಾಬ್ದೌಘಸ್ಯ ಶಿರೋಮಣಿಃ ಪ್ರವಿಳಸತ್ತರ್ಕ್ಕಸ್ಯ ಚೂ
84 ಡಾಮಣಿಃ ಸೈದ್ಧಾನ್ತೇಷು ಶಿರೋಮಣಿಃ ಪ್ರಶಮವದ್ಭೃತ್ರ
85 ಸ್ಯ ಚೂಡಾಮಣಿಃ ಪ್ರೋದ್ಯತ್ಸಂಯಮಿನಾಂ ಶಿರೋಮಣಿ
86 ರುದಂಚದ್ಭವ್ಯರಕ್ಷಾಮಣಿಃ | ಜೀಯಾತ್ಸನ್ತತಮೇಘಚಂ
87 ದ್ರಮುನಿಪಸ್ತ್ರೈವಿದ್ಯಚೂಡಾಮಣಿಃ || ತ್ರೈವಿದ್ಯೋತ್ತ
88 ಮಮೇಘಚಂದ್ರಯತಿನಃ ಪ್ರತ್ಯಕ್ಷಮಾರ್ಗ್ಗಮಾಸಿಪ್ರ
89 ಯಾಮಾಗ್ದೇವೀದಿಸಹಾವಹಿತ್ಥಹೃದಯಾತವ್ಯ
90 ಸ್ಯ ಕರ್ಮ್ಮಾರ್ತ್ಥಿನೀ ಕೀರ್ತ್ತಿರ್ವ್ಯಾಪ್ತದಿಕುಳಾಚಳಕುಳಸ್ವಾ
91 ದಾತ್ಮಪ್ರಷ್ಟುಮಪ್ಯ | ನ್ವೇಷ್ಟುಂ ಮಾಣಿಮಂತ್ರತಂತ್ರ
92 ನಿಚಯಂ ಸಾಸಂಭ್ರಮಾ ಭ್ರಾಮ್ಯತಿ || ತ
93 ರ್ಕ್ಕನ್ಯಾಯಸುವಜ್ರವೇದಿರಮಳಾಹಾತ್ಸೂಕ್ತಿ
94 ತನ್ಮೌಕ್ತಿಕಃ | ಶಬ್ದಗ್ರನ್ಥವಿಶುದ್ಧಶಂಖಕಳಿತಸ್ಯಾ
95 ದ್ವಾದಸದ್ವಿದ್ರುಮಃ || ವ್ಯಾಖ್ಯಾನೋರ್ಜ್ಜಿತಘೋಷ
96 ಣಃ ಪ್ರವಿಪುಳಪ್ರಜ್ಞೋದ್ಧವೀಚೀಚಯೋಜೀಯಾ
97 ದ್ವಿಶ್ರುತಮೇಘಚಂದ್ರಮುನಿಪಸ್ತ್ರೈವಿದ್ಯ

98 ರತ್ನಾಕರಃ ॥ ಶ್ರೀಮೂಲಸಂಘಕೃತಪು |
99 ಸ್ತಕಗಚ್ಛದ್ದೇಶೀಯೋದ್ಯದ್ಗಣಾಧಿಪಸುತಾರ್ಕ್ಕಿಕಚಕ್ರ
100 ವರ್ತ್ತೀ ಸೈದ್ಧಾನ್ತಿಕೇಶ್ವರಶಿಖಾಮಣಿಮೇಘಚಂದ್ರ |
101 ಸ್ತ್ರೈವಿದ್ಯದೇವಇತಿಸದ್ಬುಧಾಸ್ಸ್ತುವನ್ತಿ ॥ ಸಿದ್ಧಾ
102 ನ್ತೇಜಿನವೀರಸೇನಸದೃಶಃ ಶಾಸ್ತ್ರಾಬ್ಜಭಾಭಾ
103 ಸ್ಕರಃ ಷಟ್ತರ್ಕ್ಕೇಷ್ವಕಳಂಕದೇವವಿಬುಧಃ ಸಾಕ್ಷಾದ |
104 ಯಂಭೂತಳೇ | ಸರ್ವ್ವವ್ಯಾಕರಣೇವಿಪಶ್ಚಿದಧಿಪಃ ಶ್ರೀ
105 ಪೂಜ್ಯಪಾದ ಸ್ಸ್ವಯಂತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರ
106 ಮುನಿಪೋವಾದೀಭಪಂಚಾನನಃ ॥ ಲಿಖಿತಮಸೋಹ
107 ರಪರನಾರೀಸಹೋದರನಪ್ಪಗಂಗಣ್ಣನಲಿಖಿತ ॥

(ಪಶ್ಚಿಮ ಮುಖ.)

108 ಉದ್ಯಾಣೀಸಸ್ಯಕಾಂಡಧವಳಯತಿಹಿಮಜ್ಯೋತಿಜಾತ
109 ಮಂಕಂಪಿತಂಸಾವರ್ಣ್ಣಕೃಳಂಕಿಬನಪತನಂರಾಹುದೇಹಂ
110 ನಿತಾನ್ತಂ ಶ್ರೀಕಾನ್ತಾವಲ್ಲಭಾಂಗಂಕಮಳಭವವಪುರ್ವೈರಿಘಚಂದ್ರ |
111 ಬ್ರತೀಂದ್ರತ್ರೈವಿದ್ಯಸ್ಯಖಿಳಾವಳಯನಿಳಯಸತ್ಕೀರ್ತ್ತಿಚಕಂ
112 ದ್ಯಾತಪೋಸಾ ॥ ಮುವತ್ತಾಕುಂಗೆ ಗಾಂಭಾವಜನಂಕಟ್ಟಿಪಟ್ಟ
113 ವೆಳೆದವೃಷಭಾಪಿಪಡೆಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯರನೆಂತೂರಾನ್ತರ
114 ಸವ ಸ್ತಳೆವರ್ ॥ ಮುನಿನಾಥಂದಸಧವರ್ತ್ರಧಾಲದೃಢ ಷಟ್ತ್ರಂಶದ್ಗಾಂ
115 ಬನ್ಯಬಾಣಸಿಧಾನಂಸಿಸಾಕ್ಷಟಾಪಮ ಶಿಸೀಜ್ಯಸೂತ್ರ |
116 ಪೋರೊಂಪಸೂಪಿನಬಾಣಂಗಳ್ಮಟ್ಟಿನಸಧಿಕಾಗಾಕ್ಷೇಪಮಂ
117 ಪದಾಚ್ಚಿದಾವನಸಮಂಪಪ್ಪ್ರಕಮೇಘಚಂದ್ರಮಸಿಯ್ಯೊಳ್ತ್ರ
118 ಕೆಸಿಸ್ನಪೋಡ್ಡಪ್ಪವಂ |. ತ್ರಿಪಣೀಯಬಬ್ಬಿಪಿದ್ಯಾ ಪಲಣತಿ
119 ಮಪಸೀಯುಂಪ ಹಾತಕ್ರ್ಪಿಪ್ರಸ್ರಪತ್ತ್ವಂಶಾ ಘಸಿಯುಂ
120 ಜಿನನಿಗಬತಸಂಬದ್ಧಸಿದ್ಧಾನ್ತಪಿದ್ಯಾಪ್ರಪಣಪಾಗಳ್ಭ್ಯವ
121 ನ್ಟಿನ್ನಪಚಿತವುಳಕಂಕೀರ್ತ್ತಿಸಲ್ಕುತ್ರ್ಯವಿದ್ಯಂಸಿಪಹಂತ್ರೈವಿ
122 ದ್ಯನಾಮಪ್ರಪಿದಿತನೆಸದಂ | ಮೇಘಚಂದ್ರಬ್ರತೀಂದ್ರಂ ॥
123 ಕ್ಷಮೆಗೀಗಳ್ ಜೌವನಂತೀವಿದ ಪತಳತಪಶ್ರೀಗೆಲಾಪಂ
124 ಪಿಗಳ್ ಸಮೆಸಂಬದ್ಧನತ್ತುತಂನಿಂಬ್ರತಪಧಗಭಿಕಪಾತ್ರಿಯಣ
125 ಯ್ತ್ಯಾಗಳೆಂದಂದೆಮಹಾಪಿಶ್ರ್ಯಾತ್ರಿಯಂತಾಳ್ದಿದಸಮಳಚಲ
126 ತ್ರೀತ್ತಮಂಭವ್ಯಚೀತ್ರರಮಣಂತ್ರೈವಿದ್ಯವಿದ್ಯೋದಿತವಿಶ
127 ದಯಂಮೇಘಚಂದ್ರಬ್ರತೀಂದ್ರಂ ॥ ಇದೆಹಂಸೀಬೃಂದ
128 ವಿಬುಟಿಲ್ಲಿಗೆದಪ್ರುವೆಚಕೆಲ್ಲೀಚಮಂಚಂಚಿಂದಂಕದೆಕಪ್ಪ
129 ದ್ದನಪ್ಪುಪೀಠಂ ಜೆಡೆಯೊಳ್ಗಿರಸಲೆಂಬದ್ದನಪಂ ನೆಜ್ಜೆಗೇಪಲ್ಪದೆ
130 ದಪ್ಪಂಕೃಷ್ಣನೆ ಬಸ್ತೆಸದಬಿಸಲಸತ್ಕಂದ | ಳೀ
131 ಕನ್ದಕಾನ್ತಂಪುಬಪತ್ತಿಮೇಘಚಂದ್ರಬ್ರತಿತಿಳಕಜಗದ್ವ
132 ತ್ರಿಕೀರ್ತ್ತಿಪ್ರಕಾಶಂ ॥ ಪೂಜಿತವಿದಗ್ಧವಿಬುಧಸಮೂ
133 ಜಂತ್ರೈವಿದ್ಯಮೇಘಚಂದ್ರಬ್ರತಿರಾರಾಜಿಸಿದಂವಿನಮಿತ
134 ಮುನಿರಾಜಂವೃಷಭಗಣಭಗಣತಾರಾರಾಜಂ ॥ ಸ್ತಬ್ಧ |
135 ತ್ರರನತನುಶರಕ್ಷುಬ್ಧರನೇ ವೊಗಳ್ವವೊಗಳ್ಜಿನಶಾಸನದು
136 ಗ್ಧಾಬ್ಧಿ ಸುಧಾಂಶುವನಖಿಳಕಳುದ್ಧವಳಿಮಕೀರ್ತ್ತಿಮೇಘ |

(ಪಶ್ಚಿಮ ಮುಖ.)

42 ಅವರೊಳಗೆ ॥ ದೊರೆಯಾರ್
43 ಭುವನಂಗಳೊಳ್ ದಿಟಕೆಕೇಳ್ ಸ
44 ವ್ಯಕ್ತ್ವದೊಳುಸತ್ಯದೊಳ್ ಪರಮ
45 ಶ್ರೀಜಿನಪೂಜೆಯೊಳ್ ವಿನ
46 ಯದೊಳ್ ಸೌಜನ್ಯದೊಳು ಪೆಂಪಿನೊ
47 ಳುಪರಮೋತ್ಸಾಹದೆಮಾರ್ಪ್ಪಡಾ
48 ನದೆಡೆಯೊಳ್ ಸೌಚವ್ರತಾಚಾರ
49 ದೊಳು ನಿರುತಂ ನೋಳ್ಪ್ಪಡೆ ನಾಗದೇವ
50 ನೆವಲಂ ಧನ್ಯಂ ಪ್ರಬುದ್ಧನ್ಯವೇ ॥ ಅನ್ತೆನಿ
51 ಪನಾಗದೇವನಕಾನ್ತೆಮನೋರಮಣಿ
52 ಸಕಳಗುಣಾಗಣೆಧರ್ಮಣೀಕಾನ್ತೆಗವ
53 ಧಕಂ ನೋಳ್ಪ್ಪಡೆ ಕೊನ್ತಿಯುದೊರೆಯೆನಿಸಿ
54 ನಾಗಿಯಕ್ಕನೆಗೞ್ದಳು ॥ ಅನ್ತವರಿರ್ವ್ವ
55 ರತನಯಂ ಸನ್ತತಮಖಿಳೋರ್ವ್ವಿಯೊಳ
56 ಗೆಜಸವೆಸಪಿನೆಗಂಟಿಸ್ತಿತವಸ್ತುವನೀ
57 ಯಲುಚಿನ್ತಾಮಣಿಕಾಮದೇನುವೆಸಿ
58 ಪಂಬಲ್ಲಂ ॥ ಎನ್ತೆನ್ತುನೋಳ್ಪ್ಪಡೆಗುಣವನ್ತಂ
59 ಕಲಿಸುಚಿದಯಾಪರಂಸತ್ಯವಿದಂಭ್ರಾ
60 ನ್ತೇನೆನುತಂಬುಧರಶ್ರಾನ್ತಂಕೀರ್ತ್ತಿಪುದು
61 ಧಾತ್ರಿಯೊಳ್ ಬಲ್ಲಣನಂ ॥ ಆತನನು
62 ಜಾತೆಭುವನಖ್ಯಾತಿಯನೆಯ್ದಿತಾಳ್ದಿದಾನ
63 ಗುಣದುನ್ನತಿಯಿಂಸೀತಾದೇವಿಗವಧಿಕಂ
64 ಭೂತಳದೊಳಗೇಚಿಯಕ್ಕನೆನೆವೆಚ್ಚ ದ
65 ರಾಂ ॥ ವ ॥ ಆ ಜಗಜ್ಜನನಿಯೊಡ
66 ವುಟ್ಟಿದಂ ॥ ಭಾವಿಸಿಪಂಚಪದಂಗಳನೋವ
67 ದೆಪರಿಂದಿಕ್ಕಿ ಪನೋಸನ್ಯಾಸದತೊಡರಂದೇ
68 ವಗುರುಸನ್ನಿಧಾನದಲಾಪಿಥ ಬಲದೇವ
69 ನಮರಗತಿಯಂ ಪಡೆದಂ ॥
70 ಸಕವರ್ಷಂ ೧೦೪೧ | ನೆಯ ಸಿದ್ಧಾ
71 ರ್ತ್ಥಸಂವತ್ಸರ ಮಾರ್ಗ್ಗಶಿರಸು
72 ದ್ಧ ಪಾಡಿವಸೋಮವಾರದಂ
73 ದಮೋರಂಗಜೆಯತೀರ್ತ್ಥದ
74 ಉಸನ್ಯಸನವಿಧಿಯಿಂಮು
75 ಡಿಪಿದ ॥ ಆತನಜನನಿಸಾಗಿಯ
76 ಕ್ಕನು | ಮಿಮಿಯಕ್ಕನುಪರೋಕ್ಷ
77 ವಿನಯಕ್ಕೆಕಬ್ಬಪ್ಪುನಾಡೊಳ್
78 ಮತ್ತ್ರಳಿಗೆಯ ಬ | ಳಲುಪಟ್ಟನಾ
79 ಲೆಮವನಾಶಿಸಿತಮ್ಮಗುರುಗಳ್
80 ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಕಾಲಂ
81 ಕಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊ
82 ಟ್ಟರುಅರಿಯಕೆಜೆಯುಮಂ
83 ಆಕೆಜೆಯಮೂಡಣದೆಸೆ
84 ಯಲಖಂಡುಗಬೆದ್ದಲ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೆಯ ಕಂಭ.

(ಪೂರ್ವ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ
2 ಲಾಂಛನಂ ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥ
3 ಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
4 ಸ್ವಸ್ತ್ಯನವರತಪ್ರಬಳರಿಪುಬಳವಿಷಮಸಮರಾ
5 ವನೀಮಹಾಮಹಾರಿಸಂಹಾರಕಾರಣಕಾರ
6 ಣಪ್ರಚಂಡದಂಡನಾಯಕಮುಖದರ್ಪ್ಪಣಂಕರ್ಣ್ಣೇಜಪಕು
7 ಭೃತ್ಯಕ್ಕಳಕಜಿನಧರ್ಮ್ಮಹರ್ಮ್ಯಮಾಣಿಕ್ಯಕಳಶ
8 ಮಳಯಜಮಿಳಿತಕಾಸ್ಮೀರಕಾಳಾಗರುಧೂಪ
9 ಧೂಮಧ್ಯಾಮಳೀಕೃತಜಿನಾರ್ಚ್ಚನಾಗಾರ | ಸಿದ್ಧಿ
10 ಕಾರಮದನಮನೋಹರಾಕಾರ | ಜಿನಗನ್ಧೋ
11 ದಕಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗ | ವೀರಲಕ್ಷ್ಮೀಭು
12 ಜಂಗ | ನಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿ
13 ನೋದ | ಜಿನಧರ್ಮ್ಮಕಥಾಕಥನಪ್ರಮೋದನುಮ
14 ಪ್ಪ ಶ್ರೀಮತುಬಲದೇವದಂಡನಾಯಕನೆನೆಗಪ್ದಂ ॥
15 ಸ್ಥಿರನೇ ಬಾಪ್ಪಮದಾದ್ರಿಯಿಂದವಧಿಕಂಗಂಭೀರನೇ
16 ಬಾಪ್ಪಸಾಗರದಿಂದಗ್ಗಳಮೆನ್ತುದಾನಿಯ ಸುರೋರ್ವ್ವೀ
17 ಜಕ್ಕೆ ಮದಂ ಮಂಡಳಂ ಸುರರಾಜಂಗೆಸೆಯಂ ಮಕೀರ್ತ್ತಿ
18 ಪ್ರಮಕಮೆಗ್ಗಳಕ್ಕೆಮೆಸಂತತಂ | ಧರೆಯುನ್ನಂಬಲದೇ
19 ಮನಸತ್ತ್ಯನಸಿಳಾಲೋಕೈಕವಿಖ್ಯಾತನಂ ॥ ಬಲದೇವ
20 ದಂಡನಾಯಕನಲಘುಭುಜಬಳಪರಾಕ್ರಮಂ ಮ
21 ನ್ಮಕರತಂಜಲನಿಧಿವೇಷ್ಟಿತಧಾತ್ರೀತಳದೊಳ್ ಸಮ
22 ನಾರೊಮಂತ್ರಿಚೂಡಾಮಣಿಯೊಳು ॥ ಮಲರುಂ ಮು
23 ಸ್ಸಿನಪ್ರಣ್ಯದೊಂದೊದವಿಸಿಂಭಾಗ್ಯಕ್ಕೆ ಪಕ್ಕಾದೊಡಂಚೆ
24 ಲರಂತೇಜದಿನೊಳ್ಪಿನಿಂಗುಣದಿನಾದೌದಾರ್ಯ್ಯದಿಂ
25 ಧೈರ್ಯ್ಯದಿಂ ಲಲನಾಚಿತ್ತಹರೋಪಚಾರವಿಧಿಯಿಂ
26 ಗಾಂಭೀರ್ಯ್ಯದಿಂಸೌರ್ಯ್ಯದಿಂಬಲದೇವಂಗೆಸಮಾನಮ

27 ಪ್ಪರೊಳರೇವುತ್ತನ್ಯದಂಡಾಧಿಪರು ॥ ಅಬಲದೇವಂ
28 ಗಂಧ್ವಗಜಾದೇಕ್ಷಣೆಯಿಂನಿಪಬಾಚಿಕಬೆಗವಳಿ
29 ಳೋವ್ವಿರ್ಗ್ಗೆಬನ್ಧುವೃಷ್ಟಿದಂಗುಣಾಲೋಖರನದಟಲೆವ
30 ಸಿಂಗಿಮಯ್ಯನುದಾರಂ ॥ಜಿನಧರ್ಮಾಂಬರತಿಗ್ಮರೋಚಿ
31 ಸುಚರಿತ್ರಂಭವ್ಯವಂಶೋತ್ತಮಂಸಿಷ್ಟನಿಧಾನಂದಂತ್ರಿ
32 ಚೂಡಾಮಣಿಬುಧವಿನುತಂಗೋತ್ರವಂಶಾಂಬರಾ
33 ರ್ಕ್ಕಂವನಿತಾಚಿತ್ತಪ್ರಿಯಂನಿರ್ಮ್ಮಳನನುಪಮನ
34 ತ್ಯೃತ್ತ್ವಂ ಕೂರೆಕೂಪ್ಪರ್ಗ್ಗಂವಿನಯಾಂಭೋರಾಸಿವಿ
35 ದ್ಯಾಸಿಧಿಗುಣಾನಿಳಯಂಧಾತ್ರಿಯೊಳ್ಸಿಂಗಿಮ
36 ಯ್ಯಂ ॥

(ಪಶ್ಚಿಮ ಮುಖ.)

37 ಜಿನಪದಭಕ್ತಸಿಷ್ಟಜನವತ್ಸಳನಾಶ್ರಿ
38 ತಕಲ್ಪಭೂರುಹಂಮುನಿಚರಣಾಂಬು
39 ಜಾತಯುಗಭೃಂಗನುದಾರನನೂನದಾನಿ
40 ಮತ್ತಿನಪುರುಷರ್ಗ್ಗೆಪೋಲಿಪುದದಾದ್ದೊರ್ಗ್ಗರೆ
41 ಯೆಂಬಿನೆಗಂನೆಗರ್ದ್ದಸೀಪುನುಜಸಿಧಾನನೆಂದು
42 ಪೊಗಳ್ಗುಂಧರೆಪೆರ್ಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯನ ॥
43 ಎನೆನೆಗಳ್ದಸಿಂಗಿಮಯ್ಯನವನಿತೆಮನೋರಥನಲಕ್ಷ್ಮಿಯ
44 ನಿಪಳುರೂಪಿಂಜನವಿನುತಸಿರಿಯದೇವಿಯನನುನ
45 ಯದಿಂಪೊಗಳ್ಪುದಖಿಳಭೂತಳವೆಲ್ಲಂ ॥ ವ ॥ ಆ ಮ
46 ಹಾನುಭಾವನವಸಾನಕಾಲದೊಳು ॥ ಪರಮಶ್ರೀಜಿ
47 ನಪಾದಪಂಕಜಾಹಮಂಸಭಕ್ತಿಯಿಂತಳ್ದಿಸಿಘರ್ಗ್ಗದಾ
48 ಪಂಚಪದಂಗಳಂನೆನೆಯುತಂದುಮರ್ತ್ಯಗೇಹಸಂದೋಹ
49 ಮಂತ್ರರತಂಖಾಂಡಿಸತಂಸಮಾಧಿವಿಧಿಯಿಂಭವ್ಯಾ
50 ಬ್ಜಸೀಭಾಸ್ಕರಂಸಿರಿತಂಪೆರ್ಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯನಮರೇಂ
51 ದ್ರಾವಾಸಮಂಪೊಕ್ಕಿದಂ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂ
52 ಚ (ಮಪಾಚ) ಮಹಾಕಲ್ಯಾಣಾಷ್ಟಮಹಾ
53 ಪ್ರಾತಿಹಾರ್ಯ್ಯಚತುಸ್ತ್ರಿಂಶದತಿ
54 ಶಯವಿರಾಜಮಾನಭಗವದರ್ಹ
55 ತ್ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಮುಖ
56 ಕಮಳವಿನಿರ್ಗ್ಗತಸದಸದಾದಿವಸ್ತು
57 ಸ್ವರೂಪನಿರೂಪಣಪ್ರವಣರಾ
58 ದ್ಧಾನ್ತಾದಿಸಕಳಶಾಸ್ತ್ರಪಾರಾವಾರಗರ
59 ರಮತಪಶ್ಚರಣನಿವತರುಮಪ್ಪ
60 ಶ್ರೀಮನ್ಮಂಡಳಾಚಾರ್ಯ್ಯರ್ ಪ್ರಭಾಚಂ
61 ದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಿನಾಗಿಯಕ್ಕನುಂಸಿರಿ
62 ಯಪ್ಪೆಯುಂಸಕವರ್ಷ ೧೦೪೧ | ನೆಯಸಿದ್ಧಾರ್ತ್ಥ
63 ಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಸುದ್ಧಪಾಡದಸ
64 ಸೋಮವಾರದಂದುಮಹಾಪೂಜೆಯುಂ
65 ಮಾಡಿಸಿನಿಸಿಧಿಯುಂನಿಱಿಸಿದಳ್ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೆಯ ಕಂಭ.

(ಪೂರ್ವ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ।
2 ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
3 ಶ್ರೀಮದ್ಯಾದವವಂಶಮಂಡನಮಣಿಃ ಕ್ಷೋಣೀಶರಕ್ಷಾಮಣಿರ್
4 ಕ್ಷ್ಮೀಹಾರಮಣೀನರೇಶ್ವರಶಿರಃಪ್ರೋತ್ತುಂಗಪುಂಭಷ್ಮಣಿಃಜೀಯಾನ್ನೀತಿಪಥೇಕ್ಷ
5 ದರ್ಪ್ಪಣಮಣಿಃಲೋಕಯ್ಕಚೂಡಾಮಣಿಶ್ರೀವಿಷ್ಣುರ್ವ್ವಿನಯಾರ್ಚ್ಚಿತೋಗುಣಮಣಿಃಸಮ್ಯ
6 ಕ್ತ್ವಚೂಡಾಮಣಿಃ ॥ ಎರೆದಮನುಜಂಗೆಸುರಭೂಮಿರುಹಂಶರಣೆಂದವಂಗೆಕುಳಿಶಾಗಾರಂಪರವನಿ
7 ತೆಗಸಿಲತನೆಯಂಧುರದೊಳಪೊಣರ್ದ್ದಂಗೆಮೃತ್ಯುವಿನಯಾದಿತ್ಯಂ ॥ ವೃ ॥ ಎನೆತಾನಂಕೆಯಿದೇ
8 ಗುಲಂಗಳ್ಸಿತಾನುಂಜೈನಗೇಹಂಗಳಂತನೆತುಂನಾಕ್ಕರ್ಗಳನೂರ್ಗ್ಗಳಂಪ್ರಜೆಗಳಂ ಸಂತೋಷದಿಂಮಾಡಿದಂವಿ
9 ನೆಯಾದಿತ್ಯನ್ರಿಪಾಳಪೊಯ್ಸಳನೆಸಂದುದ್ದಾರ್ಬಲೀಂದ್ರಂಗಮೇಲೆನೆಪೆಂಪಂಪೊಗಳ್ವನ್ನನಾವನೊಮಹಾಗಂ
10 ಭೀರನಂಧೀರನಂ ॥ ಇಟ್ಟಗೆಗೆಂದಗಳ್ದಕುಳಿಗಳ್ಕೆಱೆಯಾದವುಕಲ್ಲುಗೆಗೊಂಡಪೆರ್ವ್ವಟ್ಟೆಧರಾತಳಕ್ಕೆ
11 ಸರಿಯಾದವುಸುಣ್ಣದಭಂಡಿಬಂದಪೆರ್ವ್ವಟ್ಟೆಯುಪಳ್ಳಮಾದುವೆನೆಮಾಡಿಸಿದಂಜಿನರಾಜಗೇಹಮಂನಟ್ಟ
12 ನೆಪೊಯ್ಸಳಿಗನೆನಬಣ್ಣಿಪರಾವನ್ಮಲೆರಾಜರಾಜನಂ ॥ ಕಂ ॥ ಆಪೊಯ್ಸಳಭೂಪಂಗಮಹೀಪಾ
13 ಳಕಮಾರಸಿಕರಚೂಡಾರತ್ನಂಶ್ರೀಪತಿನಿಜಭುಜವಿಜಯಮಹೀಪತಿಜನಿಯಿಸಿದನದಟನೆ
14 ಱೆಯಂಗನ್ರಿಪಂ ॥ ವ್ರಿ ॥ ವಿನೆಯಾದಿತ್ಯನ್ರಿಪಾಳನಾತ್ಮಜನಿಳಾಲೋಕೈಕಕಲ್ಪದ್ರುಮಂಮನುಮಾರ್ಗ್ಗಂ

15 ಜಗದೇಕವೀರನೆಱೆಯಂಗೊಪ್ಪಿರ್ಪ್ಪೀಶ್ವರಂಪಿರಿಕ್ಕನಾತನಪುತ್ರಂಪೃಥುವೀಪಾಳಕವುದಸ್ಸಂವರ್ದ್ಧ
16 ನಂವಿಷ್ಣುವರ್ದ್ಧನಭೂಪಂನೆಗಳ್ದಂಭರಾವಳೆಯದೊಳಶ್ರೀರಾಜಕಣ್ಠೀರವಂ ॥ ಕಂ ॥ ಆನೆಗಱ್ಡೆಱೆಯಂ
17 ಗನೃಪಾಳನಸೂನುಪ್ರಹದ್ವೈರಿಮರ್ದ್ದನಂಸಕಳಧರಿತ್ರೀನಾಥನರ್ತ್ಥಿಜನತಾಭಾನುಸುತಂವಿಷ್ಣುಭೂ
18 ಪನುದಯಂಗೆಯ್ದಂ ॥ ಅರಿನರಪಸಿರಾಸ್ಫಾಳನಕರ್ಕಶನುದ್ಧತವೈರಿಮಂಡಳೀಶ್ವರಮದಸಂಹರಣಂನಿಜಾ
19 ನ್ವಯೈಕಾಭರಣಂಶ್ರೀಬಿಟ್ಟಿದೇವಸೀವರದೇವ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇ
20 ಶ್ವರಂ । ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರ । ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ । ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ।ಮಲಪ
21 ರೊಳ್ಗಂಡ । ಚಲಕೆಬಲುಗಂಡ । ನಾಳೆಂಮುನ್ನಿಱಿವ । ಸಾಯ್ಯರ್ಮಂಮಱೆವ । ತಳಕಾಡುಗೊಂಡ ।
ಗಂಡಪ್ರಚಂಡ ।
22 ಪಟ್ಟಪೆರುಮಾಳನಿಜರಾಜ್ಯಾಭ್ಯುದಯಯುಕ್ತರಕ್ಷಣ ದಕ್ಷಕ । ಅವಿನಯನರಪಾಳಕಜನಸಿಕ್ಷಕ । ಚೆ
23 ಕ್ರಗೊಟ್ಟವನದಾವಾನಳ । ನಹಿತಮಂಡಳಿಕಕಾಳಾನಳ । ತೊಂಡಮಂಡಳಿಕಮಂಡಳಪ್ರಚಂಡದೌರ್ವ್ವಾನ
24 ಳ । ಪ್ರಬಳರಿಪುಬಳಸಂಹರಣಕಾರಣ । ವಿದ್ವಿಷ್ಟಮಂಡಳಿಕಮದನಿವಾರಣಕರಣ । ನೊಳಂಬವಾಡಿ
25 ಗೊಂಡ । ಪ್ರತಿಪಕ್ಷನರಪಾಲಲಕ್ಷ್ಮೀಯನಿಕ್ಕುರ್ಳಿಗೊಂಡ । ತಪ್ಪೆತಪ್ಪುವ । ಜಯಶ್ರೀಕಾಂತೆಯನಪ್ಪು
26 ವ । ಕೂರೆಕೊಪ್ಪರ್ । ಸಾಯ್ಯರ್ಮಂತೋರ್ಪ್ಪ । ವೀರಾಂಗನಾಲಿಂಗಿತದಕ್ಷಿಣದೋರ್ದ್ದಂಡ । ನುಡಿದಂತೆ
ಗಂಡ । ಅದಿ
27 ಯಮನಹ್ರಿದಯಸೂಲ । ವೀರಾಂಗನಾಲಿಂಗಿತಲೋಲ । ಉದ್ಧತಾರಾತಿಕಂಜವನಕುಂಜರ । ಸರ
28 ಣಾಗತವಜ್ರಪಂಜರ । ಸಹಜಕೀರ್ತ್ತಿಧ್ವಜ । ಸಂಗ್ರಾಮವಿಜಯಧ್ವಜ । ಚೆಂಗಿರೆಯಮನೋಭಂಗ । ವೀ
29 ರಪ್ರಸಂಗ । ನರಸಿಂಗವರ್ಮ್ಮನಿರ್ಮ್ಮೂಳನಂ । ಕಳಪಾಳಕಾಳಾನಳಂ । ಹಾನುಂಗಲುಗೊಂಡ । ಚತುರ್ಮ್ಮುಖ
30 ಗಂಡ । ಚತುರಚತುರ್ಮ್ಮುಖ । ನಾಹವಶಣ್ಮುಖ । ಸರಸ್ವತೀಕರ್ಣ್ಣಾವತಂಸ । ನುಂನತವಿಷ್ಣುವಂಸ । ರಿಪು
31 ಹ್ರಿದಯಸೆಲ್ಲ । ಭೀತರಂಕೊಲ್ಲ । ದಾನವಿನೋದ । ಚಂಪಕಾಮೋದ । ಚತ್ಸಮಯಸಮುದ್ಧರಣ । ಗಂಡ
32 ರಾಭರಣ । ವಿವೇಕನಾರಾಯಣ । ವೀರನಾರಾಯಣ । ಸಾಹಿತ್ಯವಿದ್ಯಾಧರ । ಸಮರಧುರಂಧರ ।
33 ಪೊಯ್ಸಳಾನ್ವಯಭಾನು । ಕವಿಜನಕಾಮಧೇನು । ಕಲಿಯುಗಪಾರ್ತ್ಥ । ದುಷ್ಟಗರ್ಧೂರ್ತ್ಥ । ಸಂಗ್ರಾ
ಮರಾ
34 ಮ । ಸಾಹಸಭೀಮ । ಹಯವತ್ಸರಾಜ । ಕಾಂತಾಮನೋಜ । ಮತ್ತಗಜಭಗದತ್ತ । ನಭಿನವಚಾ
35 ರುದತ್ತ । ನೀಲಗಿರಿಸಮುದ್ಧರಣ । ಗಂಡರಾಭರಣ । ಕೊಂಗರಮಾರಿ । ರಿಪುಕುಳತಳಪ್ರಹಾ
36 ರಿ । ತೆರೆಯೂರನಲೆವ । ಕೊಯತೂರತುಳಿವ । ಹಂಜೆಪುರಿಸೂಪಟ್ಟ । ಸಂಗ್ರಾಮಜತ್ತಲ
37 ಟ್ಟ । ಪಾಂಡ್ಯನಂಬೆಂಕೊಂಡ । ಉಚ್ಚಂಗಿಗೊಂಡ । ಏಕಾಂಗವೀರ । ಸಂಗ್ರಾಮಧೀರ । ಪೊಂಬುಚ್ಚನಿ
ರ್ದ್ಧಾಟಣ । ಸಾ
38 ವಿಮಲಸಿಲ್ಲೋರ್ಟಣ । ವೈರಿಕಾಳಾನಳ । ನಹಿತದಾವಾನಳ । ಶತ್ರುನರಪಾಳದಿಶಾಪಟ್ಟ ।
39 ಮಿತ್ರನರಪಾಳಲಲಾಟಪಟ್ಟ । ಘಟ್ಟವನಳಿವ । ತುಳುವರಸಳಿವ । ಗೋವಿಂದವಾಡಿಭಯಂ
40 ಕರ । ನಹಿತಬಳಸಂಖರ । ರೊದ್ದವತುಳಿವ । ಸಿತಗರಂಪಿಡಿವ । ರಾಯರಾಯಪುರಸೂ
41 ಱೆಕಾಱ । ವೈರಿಭಂಗಾಱ । ವೀರನಾರಾಯಣ । ಸಾಯ್ಯರ್ನಾರಾಯಣ । ಶ್ರೀಮತ್ಕೇಶ
42 ವದೇವಪಾದಾರಾಧಕ । ರಿಪುಮಂಡಳಿಕಸಾಧಕಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಳಂಕ್ರಿತ
43 ನುಂಗಿರಿದುರ್ಗ್ಗವನದುರ್ಗ್ಗ । ಜಳದುರ್ಗ್ಗಾದ್ಯನೇಕದುರ್ಗ್ಗಂಗಳನಶ್ರಮದಿಂಕೊಂಡಚಂಡಪ್ರತಾ
44 ಪದಿಂಗಂಗವಾಡಿತೊಂಭತ್ತಱುಸಾಸಿರಮುಮಂಲೊಕ್ಕಿಗುಂಡಿವರಮುಂಡಿಗೆಸಾಧ್ಯಂಮಾಡಿ ।
45 ಮತ್ತಂ ॥ ವೃ ॥ ಎಳೆಯೊಳದುಷ್ಟರನುದ್ಧತಾರಿಗಳನಾಟಂದೊತ್ತಿಬೆಂಕೊಂಡುದೋರ್ಬ್ಬಳದಿಂ
46 ದೇಶಮನಾವಗಂತನಗೆಸಾಧ್ಯಂಮಾಡಿರಲುಗಂಗಮಂಡಳಮಂದೋಲಿಗೆತತ್ತುವಿತ್ತು ಬೆಸನಂ
47 ಪೂಣ್ದಿರ್ಪ್ಪನಂವಿಷ್ಣುಪೊಯ್ಸಳಸಿತ್ಥಂಸುಖದಿಂದೆರಾಜ್ಯದೊದವಿಂದಂಸಂತತೋತ್ಸಾಹದಿಂ ॥ ಎ
48 ತ್ತಿದನೆತ್ತಲೆತ್ತಲಿದಿರಾದನೃಪಾಳಕರಳ್ಕಿಬಳ್ಕಿಕಂಡಿತ್ತುಸಮಸ್ತವಸ್ತುಗಳನಾಳುತನ
49 ಮಂಸಲೆಪೂಣ್ದುಸಂತತಂಸುತ್ತಲುಮೋಲಗಿಪ್ಪರೆನೆಮುನ್ನಿನವರ್ಗಮನೇಕರಾದವರ್ಗ್ಗ
50 ತ್ತಳಗಂ ಪೊಗತ್ತಗೆನೆಬಣ್ಣಿಪನಾವನೊವಿಷ್ಣುಭೂಪನಂ ॥ ಅನ್ತುತ್ರಿಭುವನಮಲ್ಲತಳಕಾ

51 ಡುಗೊಂಡಭುಜಬಳವೀರಗಂಗವಿಷ್ಣುವರ್ದ್ಧನಹೊಯ್ಸಳದೇವರವಿಜಯರಾಜ್ಯಮು
52 ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆತ
53 ತ್ಪಾದಪದ್ಮೋಪಜೀವಿಪಿರಿಯರಸಿಪಟ್ಟಮಹಾದೇವಿಸಾನ್ತಲದೇವಿ

(ದಕ್ಷಿಣ ಮುಖ.)

54 ಸ್ವಸ್ತ್ಯನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದ
55 ಯಸಹಸ್ರಫಳಭೋಗಭಾಗಿನಿದ್ವಿತೀಯ
56 ಲಕ್ಷ್ಮೀಲಕ್ಷಣಸಮಾನೆಯುಂ । ಸಕಳಗುಣಗ
57 ಣಾನೂನೆಯುಂ । ಮಭಿನವರುಗುಮಿಣೀದೇವಿಯುಂ । ಪತಿ
58 ಹಿತಸತ್ಯಭಾಮೆಯುಂ । ವಿವೇಕೈಕಬೃಹಸ್ಪತಿಯುಂ । ಪ್ರ
59 ತ್ಯುತ್ಪನ್ನವಾಚಸ್ಪತಿಯುಂ । ಮುನಿಜನವಿನೇಯಜನವಿ
60 ನೀತೆಯುಂ । ಚತುಸ್ಸಮಯಸಮುದ್ಧರಣೆಯುಂ । ಬ್ರತ
61 ಗುಣಶೀಳಚಾರಿತ್ರಾಂತಃಕರಣೆಯುಂ । ಲೋಕೈಕವಿ
62 ಖ್ಯಾತೆಯುಂ । ಪತಿವ್ರತಾಪ್ರಭಾವಪ್ರಸಿದ್ಧಸೀತೆ
63 ಯುಂ । ಸಕಳವಂದಿಜನಚಿಂತಾಮಣಿಯುಂ । ಸಮ್ಯಕ್ತ
64 ಚೂಡಾಮಣಿಯುಂ । ಮುದ್ವೃತ್ತಸವತಿಗಂಧವಾರ
65 ಣೆಯುಂ । ಪುಣ್ಯೋಪಾರ್ಜ್ಜನಕರಣಕಾರಣೆಯುಂ । ಮ
66 ನೋಜರಾಜವಿಜಯಪತಾಕೆಯುಂ । ನಿಜಕಳಾಭ್ಯು
67 ದಯದೀಪಿಕೆಯುಂ । ಗೀತವಾದ್ಯಸೂತ್ರಧಾರೆ
68 ಯುಂ । ಜಿನಸಮಯಸಮುದಿತಪ್ರಾಕಾರೆಯುಂ ।
69 ಜಿನಧರ್ಮ್ಮಕಥಾಕಥನಪ್ರಮೋದೆಯುಂ । ಆ
70 ಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದೆ
71 ಯುಂ । ಜಿನಧರ್ಮ್ಮನಿರ್ಮ್ಮಳೆಯುಂ । ಭವ್ಯಜನವತ್ಸ
72 ಳೆಯುಂ । ಜಿನಗನ್ಧೋದಕಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂ
73 ಗೆಯುಮಪ್ಪ ॥ ಕ ॥ ಆನೆಗರ್ದ್ದವಿಷ್ಣುನೃಪನಮ
74 ನೋನಯನಪ್ರಿಯೆಚಳಾಳನೀಳಾಳಕಿಚಂದ್ರಾ
75 ನನೆಕಾಮನರತಿಯಲುತಾನೆಣೆತೊಣೆಸರಿ
76 ಸಮಾನೆಶಾಂತಲದೇವಿ ॥ ವೃ ॥ ಧುರದೊಳ್ವಿಷ್ಣುನೃ
77 ಪಾಳಕಂಗೆವಿಜಯಶ್ರೀವಕ್ಷದೊಳ್ಸಂತತಂಪ
78 ರಮಾನನ್ದದಿನೋತುನಿಲ್ವವಿಪುಳಶ್ರೀತೇಜದು
79 ದ್ದಾನಿಯುಂವರದಿಗ್ಭಿತ್ತಿಯನೆಯ್ದೆಸಲ್ವೆಜವಕೀರ್ತ್ತಿ
80 ಶ್ರೀಯುಮತಿಪ್ಪುರ್ಬ್ಬಿಧರೆಯೊಳ್ಶಾನ್ತಲದೇವಿ
81 ಯಂನೆಱೆಯೆಬಣ್ಣಿಪ್ಪಣ್ಣನೇವಣ್ಣಿಪಂ ॥ ಕಲಿಕಾಲ
82 ವಿಷ್ಣುವಕ್ಷಸ್ಥಳದೊಳ್ಕಲಿಕಾಲಲಕ್ಷ್ಮೀನೆಲಸಿ
83 ದಳೆನೆಶಾಂತಲದೇವಿಯಸಾಭಾಗ್ಯಮನೆಲಗಳಬ
84 ಣ್ಣಿಸುವನೆಂಬನೇವಣ್ಣಿಸುವ ॥ ಶಾನ್ತಲದೇವಿಗೆಸದ್ಗುಣ
85 ಮಂತೆಗೆಸಾಭಾಗ್ಯಭಾಗ್ಯವತಿಗೆವಚಶ್ರೀಕಾಂತೆ
86 ಯುಮುಗಳೆಯುಮಚ್ಯುತಕಾಂತೆಯುಮೆಸೆಯ
87 ಲ್ಲದುಳಿದಸತಿಯದೊರ್ದ್ದರಯೇ ॥ ಅಕ್ಕರ ॥ ಗುರುಗ
88 ಳ್ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಪೆತ್ತತಾಯಿಗು
89 ಣನಿಧಿಮಾಚಿಕಬ್ಬೆಪಿರಿಯಪೆರ್ಗ್ಗಡೆಮಾರಸಿಂಗಯ್ಯಂ

90 ತಂದೆಮಾವನುಂಪೆರ್ಗ್ಗಡೆಪಿಂಗಿಮಯ್ಯಂ । ಅರಸಂವಿಷ್ಣು
91 ವರ್ದ್ಧನನೃಪಂವಲ್ಲಭಂ । ಜಿನನಾಥಂತನಗೆಂದುಮಿಷ್ಟದೈ
92 ಯ್ವಂ । ಅರಸಿಶಾನ್ತಲದೇವಿಯುಮಹಿಮೆಯಂಬಣ್ಣಿಸಲು
93 ಬಕ್ಕುಮೆಭೂತಳದೊಳು ॥ ಸಕವರ್ಷಂ ೧೦೫೦ ಮೂಱನೆ
94 ನೆಯವಿರೋಧಿಕೃತ್ಸಂವತ್ಸರದ ಚೈತ್ರಸುದ್ಧಪಂಚ
95 ಮಿಸೋಮವಾರದಂದು ಸಿವಗಂಗೆಯತೀರ್ತ್ಥದಲು ಮುಡಿಪಿ
96 ಸ್ವರ್ಗ್ಗತೆಯಾದಳು ॥ ವೃ ॥ ಈಕಲಿಕಾಲದೊಳುಮನು
97 ಬೃಹಸ್ಪತಿವಂದಿಜನಾಶ್ರಯಂಜಗವ್ಯಾಪಿತಕಾಮ
98 ಧೇನುವಭಿಮಾನಿದುಹಾಪ್ರಭುಪಂಡಿತಾಶ್ರಯಂಲೋ
99 ಕಜನಸ್ತುತಂಗುಣಗಣಾಭರಣಂಜಗದೇಕದಾನಿ
100 ಯುಮಪ್ಪಕುಳಮಂತ್ರಿಯೆಂದುಪೊಗಳ್ಗುಂಧರೆಪೆರ್ಗ್ಗಡೆಮಾ
101 ರಸಿಂಗನ ॥ ದೊರೆಯೇಪೆರ್ಗ್ಗಡೆಮಾರಸಿಂಗವಿಭುವಿಂಗೀಕಾಲ
102 ದೊಳುಪುರುಷಾರ್ತ್ಥಂಗಳೊಳತ್ಯುದಾರತೆಯೊಳಂಧರ್ಮ್ಮಾನು
103 ರಾಗಂಗಳೊಳುಹರಪಾದಾಂಬ್ಜಭಕ್ತಿಯೊಳುಸಿಯುಮದೊ
104 ಳ್ಳಶೀಳಂಗಳೊಳುತಾನೆನಲುಸುರಲೋಕಕ್ಕಮನೋಮುದಂಬೆ
105 ರಸುಪೋದಂಭೂತಳಂಕೀರ್ತ್ತಿಸಲು ॥ ಕ ॥ ಅನುಪಮಸಾನ್ತಲ
106 ದೇವಿಯುಮನುನಯದಿಂತಾದೆಮಾರಸಿಂಗಯ್ಯನುಮಿಂಬನೆಜ
107 ನನಿಮಾಚಿಕಬ್ಬೆಯುಮಿಸಿಬರುಮೊಡನೊಡನೆಮುಡಿಪಿ
108 ಸ್ವರ್ಗ್ಗತರಾದರು ॥ ಲೇಖಕಬೋಕಿಮಯ್ಯ ॥

(ಪಶ್ಚಿಮ ಮುಖ.)

109 ಅರಸಿಸುರಗತಿಯನೆಯ್ದಿದಳೆರಲಾಗೆನಗೆಂದುಬಂ
110 ದುಜಿಳುಗೊಳದಲುದುರ್ದ್ಧರಸನ್ಯಾಸನದಿಂಪರಿ
111 ಣತೆತಾಯಿಮಾಚಿಕಬ್ಬೆತಾನುಂತುಱಿದಳು ॥ ವೃ ॥ ಅ
112 ರಮಗುಳ್ದಿಷ್ಟರ್ಕ್ಕಮ್ಮಲರ್ಗ್ಗಳೋದುವಪಂಚಪದಂಜಿನೇಂದ್ರನಂಸ್ಮರಿಯಿಸುವೋಜೆಬ
113 ನ್ಧುಜನಮಂಬಿಸಿವೃನ್ನತಿಸನ್ಯಸಕ್ಕಮಂಬೇಳೂಸದೊಂದುತಿಂಗಳುಪವಾಸದೊಳಂಬಿ
114 ನೆಮಾಚಿಕಬ್ಬೆತಾಂಸುರಗತಿಗೆಯ್ದಿದಳುಸಕಳಭವ್ಯರಸನ್ನಿಧಿಯೊಳುಸಮಾ
115 ಧಿಯಿಂ ॥ ಕ ॥ ಆಮಾರಸಿಂಗಮಯ್ಯನಕಾಮಿನಿಜಿನಚರಣಭಕ್ತಗುಣಸಂ
116 ಯುತೆಉದ್ಬಮಪ್ರತಿಬ್ರತವಿದ್ದೀಭೂವಿಜನಂಪೊಗಳೆಮಾಚಿಕಬ್ಬೆಯು
117 ನೆಗಳ್ದಳು ॥ ಜಿನಪದಭಕ್ತೆಬನ್ಧುಜನಪೂಜಿತೆಯಾಶ್ರಿತಕಾಮಧೇನುಕಾ
118 ಮನಸತಿಗಂಪಹಾಸತಿಗುಣಾಗ್ರಣಿದಾನಪಿನೋದೆಸಂತತಂಮ
119 ನಿಜನಪಾದಪಂಕರುಹಭಕ್ತೆಜನಸ್ತುತೆಮಾರಸಿಂಗಮಯ್ಯನಸತಿ
120 ಮಾಚಿಕಬ್ಬೆಯೆಸೆಕೀರ್ತ್ತಿಸುಗಂಧರೆಮೆಚ್ಚೆಸಿಚ್ಚಲುಂ ॥ ಜಿನನಾಥಂತನ
121 ಗಾಪ್ತನಾಗೆಬಲದೇವಂತಂದೆಪೆತ್ತಬ್ಬೆಸದ್ವಿನಿತಾಗ್ರೇಸರೆಬಾಚಿಕಬ್ಬೆ
122 ಯೆಸೆತಮ್ಮಂಸಿಂಗಣಂಸಂದಪನ್ತನಬಂದಗ್ಗದನಾಚ್ಚಿಕಬ್ಬೆಸುರಲೋಕ
123 ಕ್ಕೋಟ್ಟಿದಳೆಂದೆಂದುಮೆಬಸಿಯುಸ್ಸಿಂಪೊಗಳುತ್ತುಮಿಶ್ವಸ್ಯರ್ದನೆಬಣ್ಣಿಪ್ಪಣ್ಣಾ
124 ನೇವಣ್ಣಿಪ ॥ ಕ ॥ ಪಂಡಿತ್ಸನ್ಯಾಸನಂಗೊಂಡವರೊಳಗಿನಿತಂಬಲ್ಲರಾ
125 ರೆಂಬಿನಂಕೈಕೊಂಡಾಗಳುಘೋರವೀರಬ್ರತಪರಣಾತಯುಮೆಚ್ಚಿ
126 ಸಂತೋಷದಿಂದಂಪಾಂಡಿತ್ಯಂಚಿತ್ತದೊಳುತಳ್ತಿರೆಜಿನಚರಣಾಂಭೋ
127 ಜಮಂಭಾವಿಸುತ್ತುಂಕೊಂಡಾಡಲುಧಾತ್ರಿತನ್ನಂಸುರಗತಿವ
128 ಡೆದಳುಲೀಲೆಯಿಂಮಾಚಿಕಬ್ಬೇ ॥ ದಾನಮುನನೂನಮುಂ

129 ಕಾಕೇನಾರ್ತ್ಥಿಯೆಂದುಕೊಟ್ಟುಜಿನಸಂಮುಖದೊಳುಧ್ಯಾನಿಸು
130 ತಂಮುಡಿಪಿದಳಿನ್ನೇನೆಂಬುದೊಮಾಚಿಕಬ್ಬೆಯೊಂದುನ್ನ
131 ತಿಯಂ ॥ ಇಂತುತಮ್ಮ ಗುರುಗಳುಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾ
132 ನ್ತದೇವರಂ । ವರ್ದ್ಧಮಾನದೇವರಂ । ರವಿಚಂದ್ರದೇವರು । ಸ
133 ಮಸ್ತಭವ್ಯಜನಂಗಳಸನ್ನಿಧಿಯೊಳುಸನ್ಯಸನಮಂಕೈ
134 ಕೊಂಡವರಪೇಳ್ವಸಮಾಧಿಯುಂಕೇಳುತ್ತಮುಡಿಪಿದಳು ॥
135 ಪಂಡಿತಮರಣದಿನೀಭೂಮಂಡಲದೊಳುಮಾಚಿಕಬ್ಬೆಯಂತೆ
136 ಪ್ರೊಲ್ಲಾರ್ಕ್ಕೆಕೊಂಡಿಂತುನೆಗಳ್ದವರಿಗಳಖಂಡಿತಮಂಘೋರವೀ
137 ರಸನ್ಯಾಸನಮಂ ॥ ಅವರವಂಶಾವತಾರಮೆಂತೆಂದಡೆ ॥ ಕ ॥ ಜಿ
138 ನಧರ್ಮ್ಮಸಿವರ್ಮ್ಮಳಂಭವ್ಯನಿಧಾನಂಗುಣಗಣಾಶ್ರಯಂ ಮನುಚರಿತಂ
139 ಮುನಿಚರಣಕಮಳಭೃಂಗಂಜನವಿನುತಂನಾಗವರ್ಮ್ಮದಂಡಾಧೀಶಂ ॥ ವೃ ॥
140 ಅನುಪಮನಾಗವರ್ಮ್ಮನಕುಲಾಂಗನೆಪೆಂಪಿನಚಂದಿಕಬ್ಬೆಸಜ್ಜನನುತೆ
141 ಮಾನಿದಾನಿಗುಣಿಮಿಕ್ಕಪತಿವ್ರತೆಸೀಲದಿಂದಮೇದಿನಿನುತೆ
142 ಗಂಮ್ಮಿಗಿಲುಪೊಗಳಲಾನರಿಯೆಂಗುಣದುಕಕಾರ್ತ್ತಿಯುಂಜಿನ
143 ಪದಭಕ್ತಿಯುಂಭುವನಸಂಸ್ತುತೆಯುಂಜಗದೇಕದಾನಿಯುಂ ॥ ಅವರ್ಗ್ಗೆ
144 ಸುಪುತ್ರಂಬುಧಜನಸೇವಕಕ್ಕಾರ್ತ್ತಿಕೇವಕಾಮಧೇನುವೆನುತ್ತಂಭುವನ
145 ಜನಂಪೊಗಳಲ್ ವಿಕ್ಕವನುದಯಂಗೆಯ್ದುನುತ್ತಂಬಲದೇವಂ ॥ ವೃ ॥
146 ಸಕಳಕಳಾಶ್ರಯಂಗುಣಗಣಾಭರಣಂಪ್ರಭುಪಂಡಿತಾಶ್ರಯಂಸು
147 ಕವಿಜನಸ್ತುತಂಜಿನಪದಾಬ್ಜಭೃಂಗನನೂನದಾನಿಲೌಕಿಕಪರಮಾ
148 ರ್ತ್ಥವೆಂದೆರಡುಮಂನೆರೆಬಲ್ಲನೆನುತ್ತೆದಂಡನಾಯಕಬಲದೇವನಂಪೊ
149 ಗಳ್ವುದಂಬುಧಿವೇಷ್ಟಿತಭೂರಿಭೂತಳಂ ॥ ಮುನಿಸಿವಹಕ್ಕೆ
150 ವ್ಯಸಿಕರಕ್ಕೆಜಿನೇಶ್ವರಪೂಜೆಗೆ ವಿಕ್ಕನುಪಮದಾಸಧರ್ಮ್ಮ
151 ಜೊಡವಿಂಗನಿರಂತರಮೊಂದೆಮಾರ್ಗ್ಗದಾಮನೆಯೊಳನಾಕುಳಂ
152 ನುಡಿವೆಡಂಪದಪಾಂಗಿನೊಳ್ ದೆಂದಡಂಮನುಜಸಿಧಾನನು
153 ಪೊಗಳ್ವನೇಪೊಗಳ್ವಂಬಲದೇವಮಾತ್ರ್ಯನ ॥ ಸ್ಥಿರನೇಮೇರುಗಿರೀಂದ್ರದಿಂದೆ
154 ...ಗಿಲೀಗಂಭೀರನೇಬಾಪ್ಪುಸಾಗರದಿಂದಗ್ಗಳಮೆಂತುದಾನಿಮೆನಸು
155 ರೋರ್ವ್ವಿಜಕ್ಕೆ ಮೇಲುಭೋಗಿಯೇಸುರರಾಜಂಗೆಣೆಯೆಂನುಕೀರ್ತ್ತಿಪುದು
156 ಕವಿಕ್ಕಂಡಳ್ಕ ...ಸಂತತಂಧರೆಯೊಳ್ಶ್ರೀಬಲದೇವಮಾತ್ರ್ಯನನಿ
157 ...ಕ್ಕೆಕಟಿಖ್ಯಾತನ ॥ ಕ ॥ ಬಲದೇವದಂಡನಾಯಕನಲಂಘ್ಯ
158 ಭುಜಬಳಪರಾಕ್ರಮಂಮನುಚರಿತಂಜಲನಿಧಿವೇಷ್ಟಿತಧಾ
159 ತ್ರೀತಳದೊಳ್ನಮನಾದೊಮಂತ್ರಿಚೂಡಾಮಣಿಯೊಳು ॥
160 ಶ್ರೀಮತ್ಚಾರುಕೀರ್ತ್ತಿದೇವರಗುಡ್ಡ ಲೇಖಕಬೋಕಿಮಯ್ಯಬರೆದನಿ
161 ರಿದರೂವಾರಿಮ ಖತಿಳಕಗಂಗಾಚಾರಿಯತಮ್ಮಕಾಮಾಚಾರಿಕಂಡರಿಸಿದ

(ಉತ್ತರಮುಖ)

162 ಸ್ವಸ್ತ್ಯನವರತಪ್ರಬಳರಿಪುಬಳವಿ
163 ಷಮಸಮರಾವಸಿಮಹಾಮಹಾರಿ
164 ಸಂಹಾರಕರಣಕಾರಣಪ್ರಚಂಡದಂಡನಾ
165 ಯಕಮುಖದರ್ಪ್ಪಣ । ಕಥಕಮಾಗಧಪುಣ್ಯ
166 ಪಾಠಕ । ಕವಿಗಮಕಿವಾದಿವಾಗ್ಮಿಜನತಾದಾ
167 ರಿದ್ರಸನ್ತರ್ಪ್ಪಣ । ಜಿನಸಮಯಮುಹಾಗ

168 ಗನಕೋಭಾಕರ | ದಿವಾಕರ | ಸಕಳಮ
169 ನಿಜಜನನಿರಂತರದಾನಗುಣಾಶ್ರಯ | ಶ್ರೀ
170 ಯಾಂಸ | ಸರಸ್ವತೀಕರ್ಣ್ಣಾವತಂಸ | ಗೋತ್ರ
171 ಪವಿತ್ರ | ಪರಾಂಗನಾಪುತ್ರ | ಬನ್ಧುಜನಮನೋ
172 ರಂಜನ | ದುರಿತಪ್ರಭಂಜನ | ಕ್ರೋಧಲೋಭಾನೃ
173 ತಭಯಮಾನ | ಮದವಿದೂರಗುತ್ತ | ಚಾ
174 ರುದತ್ತ | ಜೀಮೂತವಾಹನ | ಸಮಾನಪರೋ
175 ಪಕರೋದಾರ | ಪಾಪವಿದೂರ | ಜಿನಧರ್ಮ್ಮ
176 ನಿರ್ಮ್ಮಳ | ಭವ್ಯಜನವತ್ಸಳ | ಜಿನಗನ್ಧೋದಕ
177 ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗ | ನನುಪಮಗುಣ
178 ಗಣೋತ್ತುಂಗ | ಮುನಿಚರಣಸರಸಿರುಹ
179 ಭೃಂಗ | ಪಂಡಿತಮಂಡಳೀಪುಂಡರೀಕವನಪ್ರಸಂ
180 ಗ | ಜಿನಧರ್ಮ್ಮಕಥಾಕಥನಪ್ರಮೋದನು |
181 ಮಾಹಾರಾಭಯಭೈಶಜ್ಯ ಶಾಸ್ತ್ರದಾನವಿ
182 ನೋದನುಮಪ್ಪಶ್ರೀಮತ್ ಬಲದೇವದಂಡನಾ
183 ಯಕನೆನೆನೆಗಲ್ದ || ಆಬಲದೇವಂಗಂಪ್ರಿಗಸಾ
184 ಜೇಕ್ಷಣಿಯುನಿಪ ಬಾಚಿಕಬ್ಬೆಗಮಖಿಳೋರ್ವ್ವೀ
185 ಬನ್ಧುಪುಟ್ಟಿದಂಗುಣಿಲೋಬರನದಟಲೆವ ಸಿಂಗಿ
186 ಮಯ್ಯನುದಾರ || ವೃ || ಜಿನಪತಿಭಕ್ತನಿ
187 ಷ್ಟಜನವತ್ಸಳನಾಶ್ರಿತಕಳ್ಪಭೂರುಹಂಮು
188 ನೀಕರಸಾಂಬುಜಾತಯುಗಭೃಂಗನುದಾರನನೂನ
189 ದಾನಿಮತ್ತಿಸತ್ಪುರುಷರ್ಗ್ಗಪೋಲಿಸುವಪಾದರ್ದ್ಧರಯೆಂ
190 ಬಿನೆಗಂನೆಗಲ್ದಸೀಮನುಜನಿಧಾನನೆಂದುಪೊಗಳ್ಗುಂಧರೆ
191 ಪೆರ್ಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯನ || ಜಿನಧರ್ಮ್ಮಾಂಬರತಿಗ್ಮರೋಚಿ
192 ಸುಚರಿತ್ರಂಭವ್ಯವಂಶೋತ್ತಮಂ ನಿಷ್ಟನಿಧಾನಂಮಂತ್ರಿಚಿ
193 ನ್ತಾಮಣಿಬುಧವಿನುತಂಗೋತ್ರಮಂಶಾಂಬರಾರ್ಕ್ಕಂವನಿತಾ
194 ಚಿತ್ತಪ್ರಿಯಂನಿರ್ಮ್ಮಳನನುಪಮನತ್ಯುತ್ತಮಂಕೂ
195 ರೆಕೂಪ್ರ್ಪಂಪಿನಯಾಂಭೋರಾಸಿವಿದ್ಯಾಸಿಧಿಗುಣಾಸಿಳ
196 ಯಂಧಾತ್ರಿಯೊಳ್ಸಿಂಗಿಮಯ್ಯಂ || ಕ || ಶ್ರೀಯಾದೇವಿ
197 ಗುಣಾಗ್ರಣಿಯೊಯ್ಯುಗದೊಳಂದಾನಧರ್ಮ್ಮ
198 ಚಿನ್ತಾಮಣಿ ಭೂದೇವಿಯುಕೋನ್ತಿದೇಪಿಯುದೊರೆಯೆನ್ನ
199 ಸಿಂಗಿಮಯ್ಯನವಧುವ || ಸ್ವಸ್ತ್ಯನವರತಪರಮಕ
200 ಲ್ಯಾಣಾಭ್ಯುದಯಸತಸಹಸ್ರಫಳಭೋಗಭಾಗಿನಿದ್ವಿತೀಯ
201 ಲಕ್ಷ್ಮೀಸಮಾನೆಯುಂ | ಸಕಳಕಳಾಗಮಾನೂನೆಯುಂ | ವಿವೇಕಯ್ಯ
202 ಬ್ರಿಹಸ್ಪತಿಯುಂ | ಮುನಿಜನವಿನೇಯಜನವಿನೀತೆಯುಂ | ಪತಿಬ್ರತಾಪ್ರಭಾ
203 ವಪ್ರಸಿದ್ಧಸೀತೆಯುಂ | ಸಮ್ಯಕ್ತಚೂಡಾಮಣಿಯುಮುದ್ವೃತ್ತಸವ
204 ತಿಗನ್ಧವಾರಣೆಯುಮಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿ
205 ನೋದೆಯುಮಪ್ಪಶ್ರೀಮದ್ವಿಷ್ಣುವರ್ದ್ಧನಪೊಯ್ಸಳದೇವರ ಪಿರಿಯರಸಿಪಟ್ಟಮ
206 ಹಾದೇವಿಶಾನ್ತಲದೇವಿಯರ್ ಶ್ರೀಬೆಳ್ಗೊಳತೀರ್ತ್ಥದೊಳ್ಸವತಿಗಂಧವಾರಣ
207 ಜಿನಾಲಯಮುಮಂಮಾಡಿಸಿಯಿದಕ್ಕೆದೇವತಾಪೂಜೆಗಂರಿಷಿಸಮುದಾ

208 ಯಕ್ಕಾಹಾರದಾನಕ್ಕಂಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕಂಕಲ್ಕಣಿನಾಡಮೊಟ್ಟೆನ
209 ವಿಲೆಯುಮಂಗಂಗಸಮುದ್ರದನಡುಬಯಲಲಯ್ವತ್ತುಕೊಳಗಗದ್ದೆರ್
210 ಯತೋಂಟಮುಮಂ ನಾಲ್ವತ್ತುಗದ್ಯಾಣಪೊನ್ನನಿಕ್ಕಿಕಟ್ಟಿಸಿಚರುಗಿಂಗೆ
211 ವಿಳಸನಕಟ್ಟಮುಮಂಶ್ರೀಮದ್ವಿಷ್ಣುವರ್ದ್ಧನ ಪೊಯ್ಸಳದೇವರಂ
212 ಬೇಡಿಕೊಂಡುಸಕವರ್ಷಸಾಯಿರದನಾಲ್ವತ್ತಯ್ದನೆಯ ಶೋಭಕ್ರಿ
213 ತ್ಸಂವತ್ಸರದ ಚೈತ್ರಸುದ್ಧ ಪಾಡಿವಬೃಹಸ್ಪತಿವಾರದಂದು
214 ತಮ್ಮ ಗುರುಗಳಶ್ರೀಮೂಲಸಂಘದ ದೇಸಿಯಗಣದಪೊಸ್ತ
215 ಕಗಚ್ಛದ ಶ್ರೀಮನ್ಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯದೇವರಶಿಷ್ಯರಪ್ಪಪ್ರ
216 ಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರ್ಗ್ಗೆ ಪಾದಪ್ರಕ್ಷಾಳನಂಮಾಡಿ
217 ಸರ್ಬ್ಬಬಾಧಾಪರಿಹಾರವಾಗಿಬಿಟ್ಟದತ್ತಿ || ವೃತ್ತ || ಪ್ರಿಯ
218 ದಿಂದಿನ್ತಿದನೆಯ್ದೆಕಾವಪುರುಷರ್ಗ್ಗಾಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆ
219 ಯಿದಂಕಾಯದೆಕಾಯ್ವಪಾಪಿಗೆಕುರುಕ್ಷೇತ್ರೋರ್ವ್ವಿಯೊಳು
220 ಬಾಣರಾಸಿಯೊಳ್ಕೋಟಿಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಢ್ಯರಂ
221 ಕೊಂದುದೊಂದಯಶಂಸಾರ್ಗ್ಗಮಿದೆಂದುಸಾಱಿದಪುವೀಶೈ
222 ಳಾಕ್ಷರಂಸಂತತಂ || ಶ್ಲೋಕ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ
223 ರೇತಿವಸುಂಧರಾ ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯ
224 ತೇಕ್ರಿಮಿಃ ||

144

ಅದೇ ಮಂಟಪದ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ನಮಃಸಿದ್ಧೇಭ್ಯಃ || ಸಾಸನಂಜಿನಸಸಾನ

(ಇದರ ಪಕ್ಕದಲ್ಲಿ)

. . . ಭಚಂದ್ರ

145 (36)

ಕೋಟೆಯ ಹೊರಗೆ ಇರುವಬ್ರಹ್ಮದೇವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.

ಶ್ರೀ ಎಱೆಯಂಗವಕವಟ್ಟದಲೊ . .

146

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 145 ಕ್ಕೆ ಕೆಳಗೆ.

1 ನೇಮಣಪಾದ ||
2 ನ

147

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 146 ಕ್ಕೆ ಉತ್ತರ.

ಶ್ರೀ ಸಿವಗ್ಗಯ್ಯ

148

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 147 ಕ್ಕೆ ಉತ್ತರ.

ಶ್ರೀ ಕಳಯ್ಯ

149 (37)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಶ್ರೀಮತುಗರುಡಕೇಸರಿರಾಜಸಿ ರಂಜೇ
2 ಯಾತು

150

ಅದೇ ದೇವಸ್ಥಾನದ ಬಾಗಿಲ ಬಲಗಡೆ ಚೌಕಟ್ಟಿನ ಕಲ್ಲಿನ ಮೇಲೆ.

(ಮೇಲ್ಭಾಗ ಒಡೆದುಹೋಗಿದೆ)

1 ನೆಸೆವಳ್ಕುನ್ದ ಗುಬು .
2 ಟ್ಟ ಸಿಪಟ್ಟಮಂಗ. ಳಿಯ .
3 ಸಿಗೆಯಿಳಿಸಲೆಗಂಗರಾಜ್ಯಂ .
4 . ಸೇವುದೇವ ಸ್ತ್ರಿ ನರಸಿಙ್ಗ
5 . ತಂಗಳಿಯುಂವಿಶೇಷದಿಂ ||
6 ಎಱೆಗಙ್ಗ ವ್ರಹಾವ ಾತ್ಯಂ .
7 ಱೆದಂನತಗಂಗವುಹಿಗೆಸ
8 ಘಳವ ತೆಯಿಂಗುಱಿವಾಳ
9 ನಾತನಳಿಯುನೆಱೆನೆಗೞ್ದಿ
10 ನಾಗವರ್ಮ್ಮನವನೀತಳದೊಳ್ ||
11 ಆತನಪುತ್ರನಬ್ಧಿ ವೃತಧಾ
12 ತ್ರಿಯೊಳೀತನರಾಮದೇವ .
13 ನೀತನೆವತ್ಸರಾಜನಿಳಗೀತ
14 ನೆತಾಂಭಗದತ್ತನಾಗಿವಿಖ್ಯಾ
15 ತಯ ಸಂತಗುಳ್ದ ಕು . ಮಂ
16 ತ್ರೊಱೆದ ನ್ನೆಱೆನೋನ್ತುಮೆನ್ತು

(ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ)

151

ಅದೇ ಬಾಗಿಲ ಎಡಗಡೆ ಚೌಕಟ್ಟಿನ ಕಲ್ಲಿನ ಮೇಲೆ.

1 . . . . . .
2 . . . ಪ್ಪಿಡಿದು .
3 ವಱಂದೊ . ರ್ದ್ಧರಿ . .
4 ಟ್ಟಗಜೋ . ಆ
5 ಕೆ ಜೆಗದ .
6 . . .
7 . . ವಿಮಾ .
8 ವಱಿಸಿದ .

152

ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದುಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಜಗಧಕ್ಷಣಚಕ್ರವರ್ತ್ತಿ
2 ಗೊಗ್ಗಿಯಸುವನತ್ಯ . ರ

153

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

ಚಂದ್ರಕೀರ್ತ್ತಿ

154

ಅದೇ ಶಾಸನದ ಕೆಳಗೆ.

1 ಶ್ರೀಮತುರಾಚಮಲ್ಲದೇವರಜಂಗಿನ
2 ಸೇನಬೋವಸುಭಕರಯ್ಯಬನ್ದಿಸಿದ

155 (70)

ಅದೇ ದೇವಸ್ಥಾನದ ಸಮೀಪದಲ್ಲಿ ಮುರಿದು ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1 . . . . ದಾ . ನ್ವಯುದಹನ
2 . . ಯುಖಿಳಿಯುಶ್ರೀಗುಣ
3 ಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗ್ರ
4 ಶಿಷ್ಯರುಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿ
5 ದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳಶಿಷ್ಯ
6 ರುಶ್ರೀದಾಮನಂದಿತ್ರೈವಿದ್ಯದೇ
7 ವರುಂಭಾನುಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತದೇ
8 ವರುಂಶ್ರೀಅಧ್ಯಾತ್ಮಿಬಾಳಚಂದ್ರ
9 ದೇವರು ‖ ಪರಮಾಗಮವಾರಿಧಿ
10 . . . . ಣಂರಾದ್ಧಾನ್ತಚಕ್ರಿನ
11 ಯಕೀರ್ತ್ತಿಯಮಿಸ್ವರಶಿಷ್ಯನ .
12 ೞಚಿತ್ಪರಿಣತನಧ್ಯಾತ್ಮಿಬಾ . .
13 ದ್ರಮುನೀಂದ್ರಂ ‖ ಬಾಳಚಂ . .

156

ಕಂಚಿನ ದೊಣೆಯ ಹೊರಗೆ ನೈರುತ್ಯ ಮೂಲೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಂಭದಲ್ಲಿ.

1 . . . . .
2 . . . . .
3 . ಮುಡಿಪಿದರ್
4 ಅವರಗುಡ್ಡಸಾ
5 ಯಿಬ್ಬನಿಸಿದ
6 ೞಪೊಲ್ಲಬ್ಬೆ
7 ಕನ್ತಿಯರ್ಗ್ಗೆ . .
8 ಗೆ ‖

157

ಅದೇ ದೊಣೆಗೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀಮತುಗಂಡವಿಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಂ
2 ಶ್ರೀಧರಪೋಜ

158 (69)

ಅದೇ ದೊಣೆಗೆ ಹೋಗುವ ಬಾಗಿಲಿನ ಸಮೀಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮುರಿದ ಕಲ್ಲು. *

(೧ನೆಯ ಮುಖ.)

1 . . . ವ್ಯಾವೃತ್ತಪಿಪ್ಪತ್ತಯೇ . ಕ್ರ
2 . ಕಲಿಕಲ್ಮಷತ್ಯನುದಿನಂ | ಶ್ರೀಬಾ
3 ೞಚಂದ್ರಮುನಿಂಪಶ್ಯಾಮಶ್ರುತರ
4 ತ್ನರೋಹಣಾಧರಂಧನ್ಯಾಸ್ತನಾಸ್ಯೇ
5 ವಯಂ ‖ ಪ್ರಚುರಕಳಾಸ್ವಿತರಕುಟಿ
6 ೞರಚಂಚಳಸುರ್ದ್ದಪಕ್ಷನ್ಯತ್ತದ್ದೋಷಾ
7 ಪಚಯಪ್ರಕಾಶರನೆಬಾಳಚಂದ್ರದೇ
8 ಮಪ್ರಭಾವಮೇನಕ್ಷರಿಯೇ ‖ ಶ್ರೀ
9 ಬಾಳಚಂದ್ರ . . . . .

(೨ನೆಯ ಮುಖ.)

1 . . . . ಭದ್ರಮಪ್ಪತ್ರಿಳೋ . .
2 ಮರವಿಹಿತಪೂರ್ತ್ತಂನಿತ್ಯಕೀರ್ತ್ತಿ . ಚಿತ್ಯಸಮು
3 ಚಿತಚರತೋಯ . . . . . ರಧೃತ .
4 ಧುವಿನೂ . . . . ಯಿತ್ವಾಹಂ
5 ಭುಜಬಿಂಬಚಿತಮಣಿ . . ಕರತ್ವಂಚಿರಾ
6 ದಿಮು . . . .
7 ಸಮಾ . . . .
8 ಗತಿಭಿಸ್ಸ . . . ಕ್ಷತ್ರಿಯುಬುದ್ಧಶ್ರೀಕವಿ
9 . . . . ನಧ . . ಶ್ರೀವಹಂ . . . .

(೩ನೆಯ ಮುಖ.)

1 . . . . ರಾನ್ಯೋಬ್ಭಾ . . .
2 ಚಿತ್ರತನೂಭೃತಾಮ . . . . .
3 ಯತೀತರಾ . ‖ ಸಕಳ . . . .
4 ವಂದ್ಯಪಾದಾರವಿಂದಂಸ . . . .
5 ಮಮೂರ್ತ್ತಿಂಸರ್ವ್ವಸತ್ವಾ . . . .
6 ಬಕದುರಿತರಾಶಿಭವ್ಯದ . . .
7 ಸುವಿಜಿತಮಕರಂಕೇತು . . . .
8 ತ್ರಿವ್ರತೀಂದ್ರಂ ‖ ಭಾನೋ . .
9 ಸುವಿಕ . . . . ಚಕ್ರಾ . . .
10 ರೋತತ್ಪಧ್ವವ . . . . .

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* ಈ ಕಲ್ಲು ಸಿಕ್ಕಲಿಲ್ಲ.

159 (68)

ಅದೇ ದೊಣೆಯಲ್ಲಿ ಪೂರ್ವ ಕಡೆ ಗೋಡೆಗೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಭದಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರ
2 ಮಗಂಭೀರಸ್ಯಾ
3 ದ್ವಾದಾಮೋಘಲಾಂ
4 ಛನಂಜೀಯಾತ್ರೈಲೋಕ್ಯನಾ
5 ಥಸ್ಯಶಾಸನಂ ಜಿನಶಾಸನಂ ।
6 ಸ್ವಸ್ತಿಸಮಸ್ತಗುಣ
7 ಸಂಪಂನರಪ್ಪಶ್ರೀಮ
8 ತ್ರಿಭುವನಮಲ್ಲಚಲದಂಕ
9 ರಾಮಹೊಯ್ಸಳಸೆಟ್ಟಿ
10 ಯರುಅಯ್ಯಾವೊಳೆಯ
11 ಯುಂಡಿಗೆಯದಮ್ಮಿಸೆಟ್ಟಿ
12 ಯಮಗಂಮಲ್ಲಿಸೆಟ್ಟಿಗೆ
13 ಚಲದಂಕರಾಮಹೊಯ್ಸ
14 ಳಸೆಟ್ಟಿಯೆಂದುಪೆಸರು
15 ಕೊಂಟ್ಟರಂತುಸಕವರ್ಷ
16 ೧೦೪೯ ಸಾಮ್ಯಸಂವತ್ಸರ
17 ದಮಾಘಮಾಸದಕೃ
18 ಷ್ಣಪಕ್ಷದಸಂಕ್ರಮ
19 ಣದಂದುತನ್ನವಸಾನ
20 ಮನಱಿದುತನ್ನಬನ್ಧುಗಳಂ
21 ಬಿಡಿಸಿಸಮಚಿತ್ತದೊಳು
22 ಮುಡಿಪಿಸ್ವರ್ಗಸ್ಥನಾದಂ ॥

(ಪಶ್ಚಿಮ ಮುಖ.)

1 ಆತನಸತಿಎಂತ
2 ಪ್ಪಳೆಂದಡೆ ॥ ತುರವಮ್ಮ
3 ರಸಗಸುಗ್ಗವೆಗಸುವು
4 ತ್ರಿಸ್ವಸ್ತಿಶ್ರೀಜಿನಗಂ
5 ಧೋದಕಪವಿತ್ರೀಕೃ
6 ತೋತ್ತಮಾಂಗೆಯುರುಂಆಹಾ
7 ರಾಭಯಭೀಸಜ್ಯಸಾ
8 ತ್ರದಾನವಿನೋದೆಯರ
9 ಪ್ಪಚಟ್ಟಕಬ್ಬೆತನ್ನಪುರು
10 ಷಚಲದಂಕರಾಮಹೊಯ್ಸ
11 ಳಸೆಟ್ಟಿಗಂಮನಗಂತನ್ನಮ
12 ಗಬೂಚಣಂಗಪರೋಕ್ಷವಿ
13 ನೆಯಮಾಗಿಮಾಡಿಸಿ
14 ದನಿಸಿಧಿಗೆ ॥

160

ಅದೇ ದೊಣೆಯಲ್ಲಿ ಉತ್ತರ ಭಾಗದ ಪಾಳ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿರುವ ಒಡೆದುಹೋದ ಕಂಭದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ
2 ಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾ
3 ಸನಂಜಿನಶಾಸನಂ ॥ ಜಗತ್ರಿತಯನಾಥಾಯ
4 ನಮೋಜನ್ಮಪ್ರಮಾಥಿನೇನಯಪ್ರಮಾಣವಾ
5 ಗ್ರಸ್ಮಿಧ್ವಸ್ತಧ್ವಾನ್ತಾಯಶಾನ್ತಯೇ ॥ ಪರಮಶ್ರೀ
6 ಜಿನಧರ್ಮ್ಮನಿರ್ಮ್ಮಳಯಶಂಭವ್ಯಾಬ್ಜಿನೀಭಾಸ್ಕರಂ ।
7 ಗುರುಪಾದಾಂಬುಜಮೃತ್ತಸುಧ್ಯಚರಿತಂವಿಪ್ರೋ
8 . ಮುಂಮೇರುಭೂಧರಧೈರ್ಯ್ಯಂಗುಣರತ್ನವಾರ್ಧಿ
9 ವಿಳಸತ್ಸಮ್ಯಕ್ತ್ವರತ್ನಾಕರಂಪರಮೋತ್ಸಾಹದಿರಾ
10 . . . . . ಂಬಿಳಾಭಾಗದೊಳು ॥ ಆಫು
11 . . . . . . ಮಾಣಗೋಣಗಳ

(ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ)

161

ಅದೇ ದೊಣೆಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಭದ ಮಧ್ಯದ ಪಟ್ಟಿಯ ಸುತ್ತಲೂ ಇರುವುದು.

1 ಶ್ರೀಧನಕೀರ್ತ್ತಿದೇವರ | 2 ಮಾನಸ್ತಂಭದಕಂ | 3 ಫ

162

ಅದೇ ಶಾಸನದ ಪಕ್ಕದಲ್ಲಿ.

ಮಾನಭಆನಂದಸಂವತ್ಸರದಲ್ಲಿಕಟ್ಟಿಸಿದದೊಣೆಯು

163

ಅದೇ ಕಂಭದ ಕೆಳಗಣ ಪಟ್ಟಿಯಲ್ಲಿ.

1 ತಮ್ಮಯ್ಯಂಗೆ ಪ | 2 ರೋಕ್ಷವಿನಯ | 3 ನಿಧಿ

ಅದರ ಪಕ್ಕದಲ್ಲಿ.

4 ಶ್ರೀಧರಂಗೆಪರೋಕ್ಷ | 5 ವಿನಯ

ಅದರ ಪಕ್ಕದಲ್ಲಿ.

6 ಶವಮ್ಮ ವೆಗೆಪರೋಕ್ಷ | 7 ವಿನಯನಿಶಿದಿ

164

ಅದೇ ದೋಣೆಯಲ್ಲಿ ಉತ್ತರ ದಿಕ್ಕಿನ ಪಾಳ ಗೋಡೆಯ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳು.

1ನೆಯ ತುಂಡು.

1 . . . .
2 . . . ದಲಿಕ .
3 . . . ಗೊ . .
4 . ಗ್ಗಳಂಗಜ್ಜ .
5 ನಿಸಿದಿಗೆಯನಿಱಿ
6 ಸಿರ್ದ ||

2ನೆಯ ತುಂಡು.

1 . . . .
2 ದ್ದ . . ಗವುದ
3 . . . .
4 ಗಳಿಯ . .
5 . . . ಸಗಿ
6 . . . .

165 (74)

ಚಿಕ್ಕ ಬೆಟ್ಟದ ಹೊರ ಪ್ರಾಕಾರಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿರುವ ದೋಣೆಗೆ ಉತ್ತರದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಪರಾಭವಸಂವತ್ಸರದ ಮಾರ್ಗ್ಗಸಿರ ಬಹುಳ ಅಷ್ಟಮಿಸುಕ್ರವಾ
2 ರದಂದು ಮಲೆಯಾಳ ಅಧ್ಯಾಡಿನಾಯಕ ಹಿರಿಯಬೆಟ್ಟದಿ ಚಿಕ್ಕ ಬೆಟ್ಟಕಜ್ಜ ||

166 (71)

ಭದ್ರಬಾಹು ಗುಹೆಯೊಳಗೆ ಬಂಡೆಯ ಮೇಲೆ. *

(ನಾಗರಾಕ್ಷರ.)

1 ಶ್ರೀಭದ್ರಬಾಹುಸ್ವಾಮಿಯಪಾದಮಂಜಿನಚಂದ್ರಪ್ರಣಮತಾಂ |

167 (72)

ಅದೇ ಗುಹೆಯ ಬಳಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

1 ಶಾಲೀವಾಹನಶಕಾಬ್ದ ೧೩೩೧
2 ನೆಯಸುಕ್ಲನಾಮಸಂವತ್ಸರದಭಾ
3 ದ್ರಪದ ಬ ೪ ಬುಧಾವಾರದಲ್ಲಿ ||
4 ಕುಂದಕುಂದಾನ್ವಯದೇಸಿಗಣದ
5 ಶ್ರೀಚಾರು || ಸಿಷ್ಯರಾದಅಜಿ
6 ತಕೀರ್ತ್ತಿದೇವರು ಅವರಸಿಷ್ಯ
7 ರುಶಾಂತಕೀರ್ತ್ತಿ | ದೇವರಸಿಷ್ಯ
8 ರಾದಅಜಿತಕೀರ್ತ್ತಿದೇವರುಮಾ
9 ಸೋಪವಾಸವಂಸಂಪೂರ್ಣ
10 ಮಾಡಿ ಇಗವಿಯಲ್ಲಿ ದೇವಗತರಾ
11 ದರು

168

ಅದೇ ಗುಹೆಗೆ ಆಗ್ನೇಯದಲ್ಲಿರುವ ಗುಂಡಿನ ಮೇಲೆ.

1 ಶ್ರೀಮತುಲಕ್ಷ್ಮೀಸೇನಭಟ್ಟಾ
2 ರಕದೇವರಶಿಷ್ಯರಾದ
3 ಲ್ಲಿಸೇನದೇವರನಿಸಿಧಿ

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* ಈ ಶಾಸನ ಸಿಕ್ಕಲಿಲ್ಲ.

169

ಚಿಕ್ಕ ಬೆಟ್ಟದ ಕುಂಭಿಯ ಮೇಲೆ ಪಾದಗಳ ಕೆಳಗೆ.

1 ಶ್ರೀಭದ್ರಬಾಹುಭಲಿಸ್ವಾಮಿ | 2 ಯಪಾದ

170 (73)

ಚಿಕ್ಕಬೆಟ್ಟಕ್ಕೆ ಹತ್ತಿಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಮುಂಭಾಗದ ಪಾದಗಳ ಬಳಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಈಶ್ವರಸಂವತ್ಸರದಮಲಯಾಳ
2 ಕೊದಯಸಂಕರನು ಇಲ್ಲಿದ್ದು ಗಏಚ್ಚ
3 ಗದ್ದೆಯಹಡುವಣಹುಣಿಸೆಯ
4 ಮಾಱಿಗುಂಡಿಗೆ

171

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 170 ಕ್ಕೆ ಕೆಳಗೆ.

(ಅರವ)

1 கோதை சங்கரநம
2 ளயசாரகள் இங்குநி.
3 றம்கழனிக்கு மேற்
3 குநின் றபுளிக்கு நிறை

172

ತೋರಣ ಕಂಭಕ್ಕೆ ವಾಯುವ್ಯ ಬಂಡೆಯ ಮೇಲೆ

(ಜಿನವಿಗ್ರಹಗಳ ಬಳಿ)

ಸಾವು . . . ದೇವರು . .

173

ಚಾಮುಂಡರಾಯನ ಬಂಡೆಯ ಮೇಲೆ ವಿಗ್ರಹಗಳ ಕೆಳಗೆ.

ಶ್ರೀಕನಕನನ್ದಿದೇವರು ಪಸಿದೇವರುಮಾಲಿದೇವರು

174

ಚಿಕ್ಕಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಸೋಪಾನದ ಬಳಿ ಎಡಕ್ಕೆ ಬಂಡೆಯಮೇಲೆ.

1 ಶ್ರೀನಖರಜಿನಾ | 2 ಲಯದಕೆಱೆ

ದೊಡ್ಡ ಬೆಟ್ಟ.

175 (76)

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಬಲಭಾಗದಲ್ಲಿ ಪಾದಗಳ ಬಳಿ.

ಶ್ರೀ ಚಾಮುಣ್ಡರಾಜಂ ಮಾಡಿಸಿದಂ

176 (76)

ಅದರ ಕೆಳಗೆ.

(ಗ್ರಂಥಾಕ್ಷರ ಮತ್ತು ವಟ್ಟೆಳುತು)

ஶ்ரீ சாமுண்டராஜந் செய்வித்தான்.

177 (76)

ಅದರ ಕೆಳಗೆ.

ಶ್ರೀ ಗಂಗರಾಜಸುತ್ತಾಲಯಮಂ ಮಾಡಿಸಿದಂ

178 (80)

ಅದೇ ಬಲಭಾಗದಲ್ಲಿ ಮತ್ತಗಳ ಬಿಡಿಸಿರುವವರ ಮೇಲೆ.

ಶ್ರೀಮನ್ಮಹಾ
2 ಮಂಡಳೇಶ್ವರಪ್ರತಾಪ
3 ಹೊಯ್ಸಳನಾರಸಿಂಹ
4 ದೇವರಕೈಯುಲುಮ
5 ಹಾಪ್ರಧಾನಹಿರಿಯ
6 ಭಂಡಾರಿಹುಳ್ಳಮಯ್ಯ
7 ಗೊಮ್ಮಟದೇವರ
8 ಪಾರ್ಶ್ವದೇವರ
9 ಚತುರ್ವ್ವಿಂಶತಿತೀರ್ತ್ಥಕರಅಷ್ಟ
10 ವಿಧಾರ್ಚ್ಚನೆಗಂಶಿ
11 ಮುರಾಹಾರದಾನಕ್ಕಂಸವಣೇರುಂಬಿಡಿ
12 ಸಿಕ್ಕೊಟ್ಟದತ್ತಿ ॥

179 (75)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಾದಗಳ ಎಡಭಾಗದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

ಶ್ರೀಚಾವುಣ್ಡರಾಜೇಂಕರವಿಯಲೇಂ

180 (75)

ಅದರ ಕೆಳಗೆ.

(ನಾಗರಾಕ್ಷರ)

ಶ್ರೀಗಂಗರಾಜೇಸುತ್ತಾಲೇಕರವಿಯಲೇ

181

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎಡ ಪಾದದ ಬಳಿ 180 ರ ಕೆಳಗೆ.

1 ಶ್ರೀಬಿಟಿದೇವನಪುತ್ರಪ್ರತಾಪನಾರ
2 ಸಿಂಹದೇವನಕಯ್ಯಲುಮಹಾ
3 ಪ್ರಧಾನಹಿರಿಯಭಂಡಾರಿ
4 ಹುಳ್ಳಮಯ್ಯಗೋಮಟದೇವರಪಾ
5 . . . ವರವರೂ . . . . ದಾನಕ್ಕಂ
6 ಸವಣೇರುಂಬಿಡಿಸಿಕೊಟ್ಟರ

182 (78)

ಅದೇ ಎಡಭಾಗದಲ್ಲಿ ಹುತ್ತಗಳ ಬಿಡಿಸಿರುವೆದರ ಮೇಲೆ.

1 ಶ್ರೀನಯ
2 ಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳಗುಡ್ಡ
3 ಶ್ರೀಬಸವಿಸೆಟ್ಟಿಯರು
4 ಸುತ್ತಾಲಯದಭಿತ್ತಿಯುಮಾಗಿಸಿ
5 ಚವ್ವೀಸತೀರ್ತ್ಥಕರಂಮಾಡಿಸಿದರುಮ
6 ತ್ತಂಶ್ರೀಬಸವಿಸೆಟ್ಟಿಯರ
7 ಸುಪುತ್ರರುನಂಬಿದೇವಸೆ
8 ಟ್ಟಿಬೋಕಿಸೆಟ್ಟಿಚೆನ್ನಿಸೆಟ್ಟಿ
9 ಬಾಹುಬಲಿಸೆಟ್ಟಿತಂಮ್ಮಯ್ಯ
10 ಮಾಡಿಸಿದತೀರ್ತ್ಥಕರಮುಂದಣ
11 ಜಾಳಾಂದಗವಂಮಾಡಿಸಿದರು ||

183 (79)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 182 ರ ಕೆಳಗೆ.

1 ಶ್ರೀಲಲಿತಸ
2 ರೋವರ

184 (77)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪದ್ಮ ಪೀಠದಲ್ಲಿ.

ಸ್ವಸ್ತಿಸಮಸ್ತದೈತ್ಯದವಿಜಾಧಿಪಕಿನ್ನರಪನ್ನಗಾನವಮನ್ಮಸ್ತಕರತ್ನನಿರ್ಗ್ಗತಗಭಸ್ತಿಶತಾವೃತಪಾದ . . . . ಪ್ರಾಸ್ತಸಮ
ಸ್ತಮಸ್ತಕತಮಃಪಟಳಂಜಿನಧರ್ಮ್ಮಶಾಸನಂವಿಸ್ತರಮಾಗೆಸಿಲ್ಕಧರೆವಾರಾಂಧಿಸೂರ್ಯ್ಯಶಶಾಂಕರುಳ್ಳಿನಂ ||

185 (104)

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಬಲಭಾಗದ ಸುತ್ತಾಲಯದ ಮೊದಲನೆಯ ಮಂಟಪದಲ್ಲಿ
ಕೂಷ್ಮಾಂಡಿನೀ ಪೀಠದಲ್ಲಿ

1 ಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿ
2 ಗಳಶಿಷ್ಯರುಶ್ರೀಬಾಳಚಂದ್ರದೇವರ
3 ಗುಡ್ಡಕೇತಿಸೆಟ್ಟಿಯುಮಗಬಮ್ಮಿಸೆ
4 ಟ್ಟಿಮಾಡಿಸಿದಯಕ್ಷದೇವತೆ ||

186 (81)

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಗೋಡೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛ
2 ನಂ | ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ||
3 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾ
4 ಜಪರಮೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬ
5 ರದ್ಯುಮಣಿಸರ್ವ್ವಜ್ಞಚೂಡಾಮಣಿಮಗರರಾಜ್ಯನಿರ್ಮ್ಮೂ
6 ಳನಂ ಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯ್ಯಂಶ್ರೀಮತ್ಪ್ರತಾಪಚ
7 ಕ್ರವರ್ತ್ತಿಹೊಯ್ಸಳಶ್ರೀವೀರನಾರಸಿಂಹದೇವಸರುಪ್ಪ

8 ಕ್ಷ್ಮೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲುತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಯುಂಶ್ರೀಮನ್ನ
9 ಯಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗಳಶಿಷ್ಯರುಂಶ್ರೀಮದ
10 ಧ್ಯಾತ್ಮಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡಂಸ್ವಸ್ತಿಸಮಸ್ತಗುಣಸಂಪ
11 ನ್ನನುಂಜಿನಗಂಧೋದಕಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗನುಂಸದ್ಧರ್ಮ್ಮ
12 ಕಥಾಪ್ರಸಂಗನುಂ ಚತುರ್ವ್ವಿಧದಾನವಿನೋದನುಮಪ್ಪಪದು
13 ಮಸೆಟ್ಟಿಯುಮಗ ಗೋಂಮಟಸೆಟ್ಟಿಖರಸಂವತ್ಸರದ ಪುಷ್ಯಶು
14 ದ್ಧ ಉತ್ತರಾಯಣಸಂಕ್ರಾಂತಿಪಾಡಿವ ಬೃಹವಾರದಂದುಶ್ರೀ
15 ಗೊಂಮಟದೇವರಚವ್ವೀಸತೀರ್ತ್ಥಕರಅಷ್ಟವಿಧಾರ್ಚ್ಚನೆಗೆಅಕ್ಷ
16 ಯಭಂಡಾರವಾಗಿಕೊಟ್ಟಗದ್ಯಾಣ ೧೨ ||

187

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ವೃಷಭತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪುಸ್ತ
2 ಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಯನಯಕೀ
3 ರ್ತ್ತಿಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗಳಗುಡ್ಡ ಬಸ
4 ವಿಸೆಟ್ಟಿಮಾಡಿಸಿದಂ ||

188

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ವಾಸುಪೂಜ್ಯ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪುಸ್ತ
2 ಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಯನಯಕೀರ್ತ್ತಿಸಿ
3 ದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗಳಗುಡ್ಡಬಸವಿಸೆಟ್ಟಿ
4 ಮಾಡಿಸಿದಂ ||

189

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಹಿಂಭಾಗದ ಸುತ್ತಾಲಯದಲ್ಲಿ ಶಂಭವ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀಮೂಲಸಂಘದೇಸಿಯಗಣಪುಸ್ತಕ
2 ಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಯದಶ್ರೀನಯಕೀ
3 ರ್ತ್ತಿಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗಳಗುಡ್ಡ ಬಲ್ಲಯ
4 ಣ್ಣನಾಕಂಮಾಡಿಸಿದಂ ||

190

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಕುಂಥು ತೀರ್ಥಕರರ ಬಲ ಪಕ್ಕದಲ್ಲಿರುವ ಬಿಂಬದ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀಮೂಲಸಂಘದೇಸಿಯಗಣಪುಸ್ತಕಗಚ್ಛ
2 ಕೊಂಡಕುಂದಾನ್ವಯದಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾ
3 ನ್ತಚಕ್ರವರ್ತ್ತಿಗಳಗುಡ್ಡ ಬಲ್ಲೆಯದಣ್ಣನಾ
4 ಯಕಂಮಾಡಿಸಿದಂ ||

191

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಪುಷ್ಪದಂತ ತೀರ್ಥಕರರ ಇದಿರಿಗೆ ತೊಲೆಯ ಮೇಲೆ ಮಸಿಯಲ್ಲಿ ಬರೆದಿರುವವು.

1 ದುರ್ಮ್ಮುಖಿಸಂವತ್ಸರದಪುಷ್ಯಮಾಸದಶುದ್ಧ ಬಿದಿಗೆ
2 ಮಂಗಳವಾರಕೊಪಣಪುರದ . . . ಯಸೆಟ್ಟಿಗುಂಮ
3 ಟಸೆಟ್ಟಿದನದ . . . . ಮಾದರು . .

192

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಶ್ರೇಯಾಂಸ ತೀರ್ಥಕರರ ಇದಿರಿಗೆ ತೊಲೆಯ ಮೇಲೆ ಮಸಿಯಲ್ಲಿ ಬರೆದಿರುವವು.

(ನಾಗರಾಕ್ಷರ)

1 ಶ್ರೀಸಂವತ್ ೧೫೪೮ ವರ್ಷಜೇಷ್ಟಸುದಿ ೩ ರವಿವಾಸರೇಗೋಮಟಸ್ವಾಮಿಕೀಯಾತ್ರಾಕೀಯೋಗೋಮಟಬಹುಪಾಲಕ
2 ಪ್ರಜಾಸವಾಲಈಕಬಿಕಬಂಸಬ್ರಮಚಾರೀಪುರಸ್ಥಾನೇಪುರೀಬ್ರಾತ್ರುಪುತ್ರಸಮ . . .

193

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಅಭಿನಂದನ ತೀರ್ಥಂಕರರ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳಶಿ
2 ಷ್ಯರುಶ್ರೀಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡ ಅಂಕಿಸೆ
3 ಟ್ಟಿ ಅಭಿನಂದನದೇವರಂಮಾಡಿಸಿದಂ

194

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಶಾಂತಿ ತೀರ್ಥಂಕರರ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀಮೂಲಸಂಘದೇಸಿಯಗಣಪು
2 ಸ್ತಕಗಛ್ಛಕೊಂಡಕುಂದಾನ್ವಯದಶ್ರೀ
3 ನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗಳಗುಡ್ಡ
4 ಕಮ್ಮಟದರಾಮಿಸೆಟ್ಟಿಮಾಡಿಸಿದ

195

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಎಡಗಡೆ ಸುತ್ತಾಲಯದಲ್ಲಿ ಅಜಿತ ತೀರ್ಥಂಕರರ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗಳಶಿಷ್ಯ
2 ರುಶ್ರೀಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡಸುಂಕದಭಾನುದೇ
3 ವಹೆಗ್ಗಡೆಮಾಡಿಸಿದಅಜಿತಭಟ್ಟಾರಕರು

196

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಸುಮತಿ ತೀರ್ಥಂಕರರ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರ
2 ವರ್ತ್ತಿಗಳಗುಡ್ಡಬಿದಿಯಮ
3 ಸೆಟ್ಟಿಮಾಡಿಸಿದಸುಮತಿ
4 ಭಟ್ಟಾರಕರು ||

197

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ವರ್ಧಮಾನ ತೀರ್ಥಂಕರರ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪುಸ್ತಕಗಛ್ಛ
2 ಕೊಂಡಕುಂದಾನ್ವಯನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತಚ
3 ಕ್ರವರ್ತ್ತಿಗಳಗುಡ್ಡಬಸವಿಸೆಟ್ಟಿಚತುರ್ವ್ವಿಂಶತಿ
4 ತೀರ್ತ್ಥಕರರಮಾಡಿಸಿದಂ ||

198

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಮಲ್ಲಿತೀರ್ಥಂಕರರ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳಶಿಷ್ಯ
2 ರುಶ್ರೀಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡಕಳಲೆಯಮ
3 ಹದೇವಸೆಟ್ಟಿಮಲ್ಲಿಭಟ್ಟಾರಕರಂಮಾಡಿಸಿದ

199

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಗಣಧರರ ಪಾದ ಪೀಠ ಸ್ತಂಭದ ಮೇಲೆ.

(ಪೂರ್ವ ಮುಖ.)

1 ಶಕವರ್ಷ೧[illegible]ನೆಯಪ್ರಮಾ
2 ಧಿಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಶುದ್ಧ೧೦
3 ಸೋಮವಾರದಂದುಶ್ರೀಮನು
4 ಮಹಾಪಸಾಯತತಿರುಮಪ್ಪ
5 . . ಧಿಕಾರಿಸಂಭುದೇವಣ್ಣನವರ
6 . . ಳಿಮಲ್ಲಣ್ಣನವರುಶ್ರೀಗೊಂ
7 ಮಟ . . . .
8 . . . .
9 . . . .
10 . . . . . .
11 . . . . .
12 . . . .
13 ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

200

ಅದೇ ಸ್ತಂಭದ ದಕ್ಷಿಣ ಮುಖ.

1 ಸರ್ವಧಾರಿಸಂವಚ್ಛರದಚೈತ್ರಸು
2 ದ್ಧಪಾಡ್ಯಬ್ರಿಹವರದಂದುಶ್ರೀಗೊ
3 ಮಟದೇವರನಿತ್ಯಾಭಿಷೇಕಕ್ಕೆಬಿಟ
4 ಯನಹಳಿಯಮೆಣಸಿನಸೋಯಿ
5 ಸೆಟಿಯಮಗಪಾದಿಸೆಟಿಕೊಟ್ಟ .
6 ದ್ಯಾಣಂ ೧ ಪಣ್ಣುಹಲುಮನ
7 ೧

201

ಅದೇ ಸುತ್ತಾಲಯದ ಕೊನೆಯಲ್ಲಿ ಚಂದ್ರಪ್ರಭ ಸ್ವಾಮಿಯವರ ಬಿಂಬದ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಂವತ೧೬೪೫ನೇಬಿಮತೀಚಸ | ಘಸುದೀಯಸೇನವೀರವ: ತಚೇಶ್ರೀಜಗತಕರ್ತಜೇಪದಾಘಟ್ಟೋದರಾಚೇಪ್ರ
2 ರಸಟೀವದವ . . ಉ . ಮಘೋಪದೆಸ್ರೀರಾಯಸೋಣಘಜೇ

202

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಚಿಕ್ಕ ಬಿಂಬದ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಂವತ೧೪೪೮ವರಭವಸಂಚೇಸುದ್ಧ೩ಮೂಲಸಂಘೇಅಗುಷಚೆಶ್ರೀಜಗದ್
2 ತ . . ಷ್ಟಾಕಪಡ . . ಲಂತಡಮತ' . ಮದಾರಾಜದಸತರಾಬ್

203

ಸುತ್ತಾಲಯದ ಮೇಲು ಮಹಡಿಯಲ್ಲಿ ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ವಾಮಹಸ್ತದ ಬಳಿ ಕೊನೆಯ ಅಂಕಣದ ತೊಲೆಯ ಮೇಲೆ ಮಸಿಯಲ್ಲಿ ಬರೆದಿರುವದು.

(ನಾಗರಾಕ್ಷರ)

1 ಸಂವತ೧೪೪೮ವರುಷೇಚೈತ್ರವದಿ೧೪ದನೆ
2 ಭಟಾರಕಶ್ರೀಅಭಯಚಂದ್ರಕಸ್ಯಶಿಷ್ಯಬ್ರಹ್ಮಧರ್ಮರುಚಿ
3 ಬ್ರಹ್ಮಗುಣಸಾಗರಪಂ ॥ ಕೀಕಾಯಾತ್ರಾಸಫಲ

204

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಇದಿರಿಗೆ ಅಂಗಳದಲ್ಲಿ ಹಾಸಿರುವ ಕಲ್ಲಿನ ಮೇಲೆ.

1 ಗೇರಸೊಪೆಯಅಪನಾ
2 ಯಕರಮಗಲಿಂಗಂ
3 ಣನುಸಾಷ್ಟಾಂಗ
4 ವೆರಗಿದನು

205

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಆಮಾಚೀರಕಮಳು (ಆಮಾಚೀರಕಮಳೀಉ)
2 ತುಮಚೀ [ರ]ಕಮಘಳು (ತಮಚೀ[ರ]ಕಮಘೀಉ)

206

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ಶ್ರೀ ॥

2 ಶ್ರೀಗಣಶಾಅನವು (ಶ್ರೀಗಣೇಶಾಯನಮಃ)

3 ಶಾಂಹರಖಚಾದದ (ಶಾಂಹರಖಚಂದವಾ)

4 ಸಜೀಶವತ೧೮೦೦ (ಸಜೀಸಂವತ್‌೧೮೦೦)

5 ವಿಾಗಶರವಿದಿ೧೩ (ಮಗಸರವದಿ೧೩)

6 ಗರಾಉ (ಗುರೌ)

207

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ಶ್ರೀ ॥

2 ಶ್ರೀಗಣಶಾಅನವುಃ (ಶ್ರೀಗಣೇಶಾಯನಮಃ)

3 ಶಾಂಕಪೂರಚಂವಮೆ (ಶಾಂಕಪೂರಚಂವಮೋ)

4 ತೀಚಂದಶತೀದಿರಾಶಾ (ತೀಚಂದಶತೀದೀರಾಸಂ)

5. ವತ೧೮೦೦ಮಗಶರಾ (ವತ್‌೧೮೦೦ಮಗಸರ)

6 ವದಿ೧೩ಗರಾಉ (ವದಿ೧೩ಗುರೌ)

208

ಅದೇ ಅಂಗಳದಿಂದ ಅಷ್ಟದಿಕ್ಪಾಲಕರ ಮಂಟಪಕ್ಕೆ ಹತ್ತುವ ಮೆಟ್ಟಿಲ ಮೇಲೆ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ಸವತ೧೮೪೬ವುಹಸವ೧೫ಅತದಸಅ (ಸಂವತ್‌೧೮೪೬ವೈಶಾಕಸುದೀ೧೫ಅತದಾಸಅ)

2 ಗರವಲವಲವಲಪನಖಥಯುವಸಟು (ಗರವಾಲಾದಿಲೀವಾಲಾಪನಥಿಯಾವ್ರೊಸೇಟು)

3 ಭಗವನದಸಜತರಕಅಯು (ಭಗವಾನದಾಸಜಾತರಾಕ್ರೊಅಯು)

209

ಅದೇ ಅಂಗಳದಿಂದ ಹೊರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ಸವುತ೧೮೦೩ಪೊಸಬು

2 ದ೧೪ವುಗ [ಲವಾದಸಂತ್ರೋಷ] ರಾ .

3 ಯುಬಾಲಕೀಸನಜೀತಸುವಕೊ (ಯುಬಾಲಕಿಸನಜೀತಸುವಕೊ)

4 ಷಂಡೆಲವಾಲಬುಫಲಾಲ

5 ಗಂಗರಾವುಚಕರಕೊಭೊಗ .... (ಗಂಗಾರಾವುಚೀಕರಕೊಭೋಗ . . .)

210

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ಸವತ೧೮೦೦ಮತಅಸಡ (ಸಂವತ್ ೧೮೦೦ ಮಿತೀಆಷಾಢ)
2 ಸದ ೧೦ ಸನಚರವರಸ (ಸುದೀ ೧೦ ಶನಿಚರವಾರಸಂ)
3 ತಷರಯಜಬಲಕಸನಜ (ತೋಷರಾಯಜೀಬಾಲಕಿಸನಜೀ)
4 ಅಜದತಜಚನರಯವದನ (ಅಜೀದತಜೀಚೈನರಾಯವದೀನ)
5 ದಯಲಅಬಟಅಜದತಜ (ದಯಾಲಬಿಬೀಟಾಅಜೀದತಜೀ)
6 ಇಕಜತರಇಸಥನಪಕ (ಎಕಜಾತರಾಇಸ್ಥಾನಪಕಾ)
7 ಅಗರವಲಸರವಗಪ (ಅಗರವಾಲಾಸರಾವಗೀಪಾ)
8 ನಪಥಕಗಯಲಗತಇಅ (ನೀಪಥಕಾಗೊಯಲಗೊತೀಅ)
9 ಯಥ (ಯೇಥೆ)

211

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ಸವತ ೧೮೦೦ಪಸವದ೬ (ಸಂವತ್ ೧೮೦೦ ಪೋಸವದೀ೬)
2 ಮಗಲವರವನ (ಮಂಗಲವಾರವನ)
3 ವರಲಲವನದಯಲ (ವಾರೀಲಾಲದೀನದಯಾಲ)
4 ಕಬಟ (ಕಾಬೀಟಾ)

212

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ಸವತ೧೮೧೭ಬಸಷ (ಸಂವತ್ ೧೮೧೭ ವೈಶಾಷ)
2 ಸದ ೧೧ ವರಮಗಲ (ಸುದೀ ೧೧ ವಾರಮಂಗಲ)
3 ಬಲರಮರಮಕಸನ (ಬಾಲರಾಮರಾಮಕಿಸನ)
4 ಕಬಟಅ[ಗರವ]ಲಸ (ಕಾಬೀಟಾಅಗರವಾಲಾಸ)
5 ರ[ವಗಕ]ಸರಯ (ರಾವಗೀಕೆಸೊರಾಯ)
6 ಗ[ಕಲ]ಗಥಯ (ಗೋಕಲಗಥಿಯಾ)
7 [ಸಂವತ್೧೮೦೦]ವಸಷ (ವೈಶಾಖ)
8 . . . ಇ . .
9 . . . . ಬ . . . .

213

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ೧
2 ಸವತ ೧೮೪೩ (ಸಂವತ್ ೧೮೪೩)
3 ಮತಮಹವದ೩ಲಷ (ಮಿತೀಮಾಹಬದೀ೩ಲಖ)

4 [ಮ] ಣರಯುಕಬಟತಇರಮ (ಮಣರಾಯುಕಾಬೇಟಾತೀರಾಮ)

5 ಲನರಗ್ನ ವಲನ (ಲನರಗ್ನ ವಾಲಾನ)

6 ತಮಲಗನರಮಧನ (ತಮಲಗೈನೀರಾಮಧನ)

7 . . . . . ಪಇ . . .

8 ದಜಪರಪ . . . ನರಕ (ದಜೀ . . . . .)

9 ಸಹನವಲ (ಸಹನವಾಲಾ)

214

ಅದೇ ಸ್ಥಳದಲ್ಲಿ

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ಸವತ ೧೮೧೦ (ಸಂವತ್ ೧೮೧೦)

2 ಮತವಸಷವ (ಮಿತೀವೈಶಾಖವ)

3 ದ೮ವರಸನ (ದೀ೮ವಾರಶನಿ)

4 ಸಠಂಜರಮ (ಸೇಠರಾಜಾರಾಮ)

5 ರಮಕರಸನ (ರಾಮಕಿರಸನ)

6 ಮಗತರಯ (ಮಂಗತರಾಯ)

7 ಕಬಟಗಯಲ (ಕಾಬೇಟಾಗೋಯಲ)

8 ಗತ . ರ . . (ಗೋತೀ . ರ .)

9 ಸರಪಲ (ಸಿರೈಪಾಲ)

10 ಸಭನಥ (ಶಂಭುನಾಥ)

11 ಬಟನಯ (ಬೇಟಾನಯ:)

12 ಕಬಟ (ಕಾಬೇಟಾ)

215

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 . . . . ಸದ (. . . . . . . ಸುದೀ)

2 ಮಗಲವರನಯ . . . (ಮಂಗಲವಾರನಯ . . .)

3 . . . ನರಯನಜವಹಡ (. . . ನಾರಾಯನಜೀವಾಹಡ)

4 . . . . . ರಥಥ

5 . . . . ಇ . . ಜಹತಯ

6 ರಮದನಮಲಕಸದ (ರಾಮದಾನಮಲಕೆಸೋದಾ)

7 . . . . ಬಮದಯ

8 ಕಸದಜಇನದರಯಜ (. . . . ಜೈನಂದರಾಯಜೀ)

9 . . . . . .

10 . ವನ . . .

11 . . ಗ . ರಲಮ . . . .

12 . . . .

13 . . . . . .

14 . . . . . .

216

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ಕವಸ
2 ರಾಯ್ಕಾಜೀಟಾ
3 ಸವತ ೧೯೧೬ (ಸಂವತ್ ೧೯೧೬)
4 ವಸಷಸದ (ವೈಶಾಖಸುದೀ)
5 ೧೧ ವರಮ್ಗ (೧೧ ವಾರಮಂಗ)
6 ಲವರಸವು (ಲವಾರಸಮಿಾ)
7 ರಮುಲಕಬಟ (ರಮುಲಕಾಬೇಟಾ)
8 ಮುಜರಮು (ಮೋಜೀರಾಮು)
9 ಗಗನಯು (ಗಂಗಾನಿಯಾ)
10 ಮ್ಹನಗಢ (ಮಹಾಂಡನಗಢ)
11 ಪಸಪಥ (ಪಾಸೀಪಥಿ)
12 ಯುಅಗರ (ಯಾ ಆಗರ)
13 ವಳ (ವಾಳಾ)

217

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ಸವ್ತ ೧೯೨೨ (ಸಂವತ್ ೧೯೨೨)
2 ಜಟಸದ ೩ ಕರಬಧಕಸಟ (ಜೇಟಸುದೀ ೩ ಕರಬಧಕಾಸ(ಠ)
3 ಜಮ್ಣಾದಸ . . ಭನಯು
4 . . . . . . ಯುವ್ತ
5 . . . . . ರ . .
6 . . ರ . ಉಸರಯ್ . (. . . ರ . ಉಸುರಾಯ್ . .)
7 ರಯ್ ಜಇಸರಮುಜಲಸ (ರಾಯುಜೇಇಸರಾಮುಜೇಲಸಾ)
8 ಸಿಯ್ತಲಸರಯು (ಸಿಯಾತೀಲಾಸರಾಯು)
9 ಬಲಕದಸಸರ (ಬಾಲಕದಾಸಸರಾ)
10 ವಗಲಗರವ (ವಗೀಲಗರವಾ)
11 ಲವನಪಥಗರ (ಲಾವಾನೀಪಥಗರ)
12 ಗಗತಬನಯು (ಗಗೋತೀಬನಿಯಾ)
13 ಸನನಯು (ಸನಾನಿಯಾ)

218

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ೧
2 ಉದಸಗವಗ . (ಉದೈಸಿಂಹವಗಢ)
3 ವಲರತತ . . (ವಾಲಾ . . . .)
4 ರಜಪ . . ಪವಲ (. . . . . . . ವಾಲಾ)

223 (98)

ಅದೇ ಮಂಟಪದ ನೈರಿತ್ಯ ಕಂಭದಲ್ಲಿ.

ಶ್ರೀ ೧

(ಪೂರ್ವ ಮುಖ.)

1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನ
2 ಶಕ ವರುಷ ೧೬೪೮ನೆ ಸಂದವರ್ತಮಾನ
3 ನಕ್ಕೆ ಸಲುವವ್ಯಯನಾಮಸಂವತ್ಸರದ ಭಾ
4 ಲ್ಗುಣ ಬ ೧೧ ಭಾನುವಾರದಲ್ಲು ಕಾಶ್ಯ
5 ಪಗೋತ್ರೇಅಶನಿಯಸೂತ್ರೇ ವೃ
6 ಷಭ ಪ್ರವರೇಪ್ರಥಮಾನುಯೋಗಶಾ
7 ಖಾಯಾಂಶ್ರೀಚಾವುಂಡರಾಜವಂಶ
8 ಸ್ಥರಾದಬೆಳಿಕೆರೆಅನಂತರಾಜೈಅರಸಿ
9 ನವರಪ್ರಪೌತ್ರತೊಟ್ಟದೇವರಾಜೈ
10 ಅರಸಿನವರಪೌತ್ರಸತ್ಯಮಂಗಲದ
11 ಚಲುವೈಅರಸಿನವರಪುತ್ರಶ್ರೀಮನ್
12 ಮಹಿಸೂರಪುರವರಾಧೀಶ ಶ್ರೀ ಕ್ರಿಷ್ಣ
13 ರಾಜವಡೆಯರವರಸಮ್ಮುಖದಲ್ಲಿಭಾ
14 ರಿಗಾಟ್ಟುಕಂದಾಚಾರಸವಾರಕಚೇರಿ

(ಉತ್ತರ ಮುಖ.)

15 ಯಲ್ಲಾಭಿಕ್ಷಿದೇವರಾಜೈಅರಸಿನ
16 ವರುಶ್ರೀಗೋಮಟೇಶ್ವರಸ್ವಾಮಿಯವ
17 ರಮಸ್ತಕಾಭಿಷೇಕಪೂಜೋತ್ಸ
18 ವಟ್ಟವಸಸ್ವಗ್ಗಸ್ಥರಾದ್ದಕ್ಕೆ ಶ್ರೀಮಠಂ
19 ದ ವರ್ಷಂಪ್ರತಿವರುಷವಲ್ಲು ಶ್ರೀಗೋಮ
20 ಟೇಶ್ವರ ಸ್ವಾಮಿಯವರಿಗೆ ಪಾದಪೂಜೆ
21 ಮಂಂತ್ರಾದಸೇವಾರ್ತ ನಡೆಯುವಹಾ
22 ಗೆ ಯಿವರಪುತ್ರರಾದಕೃಷ್ಣದೇವರಾ
23 ಜೈಅರಸಿನವರು ೧೦೦ ನೂರುವರ
24 ಹಾಕಿರುವ ಪುದುವಟ್ಟನಸೇವೆ
25 ಗೆಭದ್ರಂಭೂಯಾದ್ವರ್ಧತಾಂ ಜಿನ
26 ಶಾಸನಂ ॥ ಶ್ರೀ ॥

224 (99)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೆಯ ಕಂಭದ ಪಶ್ಚಿಮ ಮುಖ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ
2 ಲಾಂಛನಂ ಜೀಯಾತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ
3 ಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಶಕವರ್ಷಸಾ
4 ವಿರದ ೬೪೯ನೆತನೆಯ ವಿಳಂಬಿ ಸಂವತ್ಸ
5 ರದ ಮಾಘಶುದ್ಧ ೫ಯಲ್ಲು ಗೇರಸೊಪ್ಪೆಯ
6 ಚನ್ನಪ್ಪಸೆಟ್ಟರು ಆಗಣಿಜೋಮಯ್ಯನಮಗಕಂಭ
7 ಯ್ಯನು ತನ್ನ ಕ್ಷೇತ್ರ ಅಪಹಾಗಿರಲಾಗಿ ೭೫
8 ಪುತಿಸಟರು ಅಡನುಬಿಡಿಸಿಕೊಟ್ಟುದ
9 ಕ್ಕೆ ವರ್ಷಂಪ್ರತಂಪಕ್ಕೆ ಆಹಾರದಾನತ್ಯಾಗದ
10 ಬ್ರಹ್ಮನ ಮಂದಣ ಹೂವಿನ ತೋಟವೊಂ
11 ದು ಪಡಿ ಅಕ್ಕಿ ಅಕ್ಷತೆಪುಂಜ ಇಷ್ಟನು ಆ
12 ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ನಾವು ನಡಸಿ
13 ಬರೆನು ಮಂಗಲಮ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

225 (100)

ಅದೇ ಕಂಭದ ದಕ್ಷಿಣ ಮುಖ.

1 ತತ್ಸಂವತ್ಸರದಲ್ಲುಗೇರಸೊಪ್ಪೆಯಚೌತಿ
2 ಸೆಟ್ಟರಿಗೆದೊಡ್ಡದೇವಪ್ಪಗಳಮಗಚಿಕ್ಕ
3 ನುಕೊಟ್ಟಧರ್ಮ್ಮಸಾಧನದವಗೆತಿಸುವು
4 ತ್ಯಬರಲಾಗಿನೀವುನಮಗೆಪರಿಹರಿಸಿ
5 ಕೊಟ್ಟುದಕ್ಕೆ ೧ ತಂಪಕ್ಕೆ ಆಹಾರದಾನವನು
6 ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿನಡಸಿಬಹೆ
7 ವು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

226 (101)

ಅದರ ಕೆಳಗೆ.

1 ತತ್ಸಂವತ್ಸರದಲ್ಲುಗೇರಸೊಪ್ಪೆಯಚಾ
2 ವುಡಿಸೆಟ್ಟರಿಗೆಕವಿಗಳಮಗಬೊಮ್ಮ
3 ಣನುಕೊಟ್ಟಧರ್ಮಸಾಧನದ ಕ್ರಮವು
4 ಪತ್ಯಬರಲಾಗಿನೀವುನಮಗೆಪರಿಹರಿಸಿ
5 ಕೊಟ್ಟುದಕ್ಕೆ ವರ್ಷ೧ಕ್ಕೆ ಆಪತಿಂಗಳಮಯ್ಯ
6 ಂತ ೧ ತಂಪಕ್ಕೆ ಆಹಾರದಾನವನುಆಚ
7 ಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿನಡಸಿಬಹೆವುಮ
8 ಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

227 (102)

ಅದೇ ಕಂಭದ ಪೂರ್ವ ಮುಖ.

1 ಇವರೊಡಲ . . ತತ್ಸಂವತ್ಸರದಮಾಘೇರ
2 ಸೊಪ್ಪೆಯುಜವುಡಿಸಟ್ಟರಿಗೆಹೂವಿನ
3 ಚೇನಯ್ಯನುಕೊಟಧರ್ಮಸಾಧನದ
4 ಸಂಬಂಧಸನ್ನಕ್ಷೇತ್ರವೃತ್ತಿಹ
5 ಗಿರಲಾಗಿಸೀ(ವು) ಆಕ್ಷೇತ್ರವನುಬಿಡಿ
6 ಸಿಕೊ . . . . ||

228 (103)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೆಯ ಕಂಭದ ಪೂರ್ವ ಮುಖ.

1 ಸಖವರುಷಂ೧೧೬೩ನೆಯ
2 ಶುಕ್ಲಸಂವತ್ಸರದವಯಿಶಾ
3 ಖಬಹುಳೂವುಂಡಳೀಶ್ವ
4 ರಕುಲೋತ್ತುಂಗಚಂಗಾಳ್ವ
5 ಮಹಾದೇವಮಹೀಪಾಲನ
6 ಪ್ರಧಾನಸಿರೋಮಣಿಕೇಶವನಾ
7 ಥವರಪುತ್ರಕುಲಪವಿತ್ರಂಜಿ
8 ನಧರ್ಮ್ಮಸಹಾಯುಪ್ರತಿಪಾಲ
9 ಕರಹಜೊಂಮ್ಯಣಮಂತ್ರಿಸ
10 ಹೋದರರಹಸಂಮ್ಯಕ್ತ್ವಚೂಡಾ
11 ಮಣಿಚಂನಜೊಂಮರಸನ
12 ನಂಜರಾಯಪಟ್ಟಣದಶ್ರಾವಕಪ
13 ಮ್ಯಜನಂಗಳಗೋಷ್ಟಿಸಹಾ
14 ಯ ಶ್ರೀಗೊಂಮ್ಮಟಸ್ವಾಮಿಯ
15 ಬಳ್ಳಿನಾಡಪಡೆನ್ನೂರ್ದಿದ್ಧ
16 ಡಪವಾಡಿಸಿದರು ಶ್ರೀ

229

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೆಯ ಸಾಲಿನ ೨ನೆಯ ಕಂಭದ ಪಶ್ಚಿಮ ಮುಖ.

1 . . . ಕಸಂವತ್ಸರ ಶ್ರಾವಣಶು ೫
2 . . . .
3 . . . .
4 . . . .
5 . . . .
6 . . . .
7 . . . .
8 . . . .
9 ಸಿ . . . . ಪಾಲ . . . .
10 ಆ ಗ್ರಾಮದಲ್ಲಿಸಾ . . . . .
11 . . . . . ಕಿಯನಾ . ಯ
12 . . . . . ಗ್ರಾಮಕ್ಕೆ ಸಲು . . . . .
13 . . . . . . ದಲು . . . . .
14 ಕಟ್ಟಿ . . . .
15 ಡಾರಂಭಸೀರಾರಂಭಸಕಳಸುವರ್ನ್ನದಾ
16 ಯಸಕಲವಸ್ತುಗಳದಾಯಿ . . .
17 ಗರುತಗ್ರಾಮ . . . .
18 . . . .
19 ಗಂ . ವರಹಗಳನ

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ಅದೇ ಕಂಭದ ದಕ್ಷಿಣ ಮುಖ.

1 ಶ್ರೀ . . . .
2 . . . .
3 ಫಲ . . . .
4 . . . ಅನುಭ . . ಕೊ . . . .
5 ಯಸೀಮೆಗೆಚಿಕ್ಕದ . . . . ಕಂಪಯ
6 . . . ಪ್ರಾಶ . . ಆ ಗ್ರಾಮಕ್ಕೆ . . ವನುಸೀ
7 ಮೆತೆತ್ತು ಕೊಂಡು . . . ಆ ಗ್ರಾಮದಲಿನ
8 ಸಮಗಸಲುವಪತ್ತಿಗೆಯನುಪುತ್ರಪೌತ್ರಿಪ
9 ರೆಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿಅನುಭವಿ
10 ಸಿಕೊಂಡುಬರುವರುಯಿ . . . .
11 ಕ್ರಯಸಾಧನ . . . ಯಿಸಮಸ್ತಾರ್ದಿ
12 . . . . ಕ್ರಯಸಾಧನ
13 . . . . ಯಿರ್ಯ್ಕ .
14 . . . . . ನಾಗ ಗವುಡನ . . . .
15 . . . . ದಸ್ಥಾನೀಕ . . . .
16 . . . .
17 . . . .
18 ಸಾಕ್ಷಿಗಳುಸ . . . ಹಳಯ . .
19 . ಬ್ಬಾಲಮಲ್ಲಿ ದೇವರು . . . . .
20 . . ಸಜ್ಜೆ ಗವುಡಹಿಂದಳ . . .
21 . . . ವಕೊತ್ತನಗವುಡಬಸಟ್ಟಿಬಿಗವುಡ . .
22 . . ಹೊಸಪಟ್ಟಣದಸಮಯಿಯಮಯಿರ್ಯ್ಯ
. . . .

33 ಟ್ಟಿಯ ೨ ಮಾಳಿಸೆಟ್ಟಿ ಮಾರಿಸಸೆಟಿಯ
34 ೨ ಹೊಲ್ಲಿಸೆಟ್ಟಿ ಬೋಕಿಸೆಟ್ಟಿಯ ೨ ಗಂ
35 ಗಿಸೆಟ್ಟಿ ಆಯ್ತುಸೆಟ್ಟಿ ದೇವಿಸೆಟಿ ೨
36 ಮಾಳಿಸೆಟ್ಟಿ ದಾಮಿಸೆಟ್ಟಿಯ ೨ ಮಾರಿಸೆ
37 ಟ್ಟಿ ಆಯ್ತುಮಸೆಟ್ಟಿಯ ೨ ಮಾರಜ್ಜ
38 ಹರಿಯಣಕಾಳೆಯಯ ೨ ಮಾ
39 ರಗೌಂಡನಹಳ್ಳಿಯ ಗುಮ್ಮಜ್ಜಬ್ಬೆ
40 ರಯಯ ೧ ಮಾಕಿಸೆಟ್ಟಿ ಬೂವಿಸ
41 ಟ್ಟಿಯ ೧ ಪಚಿಸೆಟ್ಟಿಯ ೧ ಅಕ್ಕವೆಯ
42 ಮಹದೇವಸೆಟ್ಟಿ ಮಾರಿಸ್ಸಸೆಟ್ಟಿ
43 ಯ ೧ ಸಿರಿಯಮಲ್ಲಿಸೆಟ್ಟಿಯ ೧ . ||

236 (87)

ಅದೇ ಕಲ್ಲಿನ ಬಲಭಾಗದಲ್ಲಿ.

1 ಶ್ರೀಬಸವಿಸೆಟ್ಟಿಯರತೀರ್ತ್ಥಕ್ಕರಲ
2 ಷ್ಟವಿಧಾರ್ಚ್ಚನೆಗವೊಸಳಿಯ
3 ನಕರವಂಸಸಿಬಂಧಿಯಾಗಿ
4 ಚಟುಂಡೆಯ ಜಕ್ಕಾಕಿ ಬಿಯಂಚಲುಂ
5 ಬೆಯ ೨ ಮಹದೇವಸೆಟ್ಟಿ ಕಂಬಿ
6 ಸೆಟ್ಟಿಯ ೧ ಉಮ್ಮಸೆಟ್ಟಿ ಮಾರಿಸಸೆ
7 ಟ್ಟಿಯ ೧ ಜೋಕಿಸೆಟ್ಟಿ ಬೂಕಿಸೆಟ್ಟಿಯ ೧
8 ಮಾಚಿಸೆಟ್ಟಿ ಹೊಸ್ಸಿಸೆಟ್ಟಿ ಸುಗ್ಗಿಸೆಟ್ಟಿಯ ೧
9 ಮುಚಿಕಿಸೆಟ್ಟಿಯ ೧ ರಾಮಿಸೆಟ್ಟಿ ಹಾಬಿ
10 ಸೆಟ್ಟಿಯ ೧ ಮಂಚಿಸೆಟ್ಟಿ ಬಸವಿಸೆಟ್ಟಿಯ ೧
11 ಮಲ್ಲಿಸೆಟ್ಟಿ ಗುಡ್ಡಿಸೆಟ್ಟಿ ಚಿಕ್ಕಮಲ್ಲಿಸೆಟ್ಟಿ ೨
12 ಮಸಣಿಸೆಟ್ಟಿ ಮಾಚಿಸೆಟ್ಟಿ ಅಮ್ಮಾಯ್ತಿಸ
13 ಟ್ಟಿಯ ೨ ಆಳಿಯಮಾರಿಸೆಟ್ಟಿ ಮಯ್ದಸೆ
14 ಟ್ಟಿಯ ೨ ಸಿರಿಕಿಸೆಟ್ಟಿ ಚಿಕ್ಕಮಾವಿಯ ೨
15 ಕಾಮಬಿಮ್ಮಿಸೆಟ್ಟಿ ಮಾರಿಸೆಟ್ಟಿಯ ೧
16 ಮಲ್ಲಿಸೆಟ್ಟಿ ಅಯ್ಯಿಚಿಸೆಟ್ಟಿ ಕಾಳಿಸೆಟ್ಟಿಯ ೨
17 ಮಣಿಗಾರ ಮಾಚಿಸೆಟ್ಟಿ ಸೆಟ್ಟಿಯ
18 ಣಯ ೧ ತೆರಣಿಯ ಚೌಂಡಯಹ
19 ನ ಡೆಬಸವಣ್ಣ ಚಂದೆಯ ರಾಮೆಯ
20 ಹುಳ್ಳಿಯ ಜಕ್ಕಣಯ ೨ ಮಾಳಗೌಂಡ
21 ಸೆಟ್ಟಿಯಣ ಮಾಚಯ ಮಾರಯ
22 ಚಿಕ್ಕಣಗೊಳಿಯಯ ೧ ಮಾದಗೌಂಡ
23 ಗೌಂಡೆಯ ಮಾಚಯ ಬಮ್ಮಯ ಹೊ
24 ಸ್ನಿಯ ಜಕ್ಕಗೌಂಡಯ ೧.

237 (88)

ಅವರ ಕೆಳಗೆ.

1 ನಳಸಂವತ್ಸರದ ಉತ್ತರಾಯಣಸಂ
2 ಕ್ರಾಂತಿಯಲು ಶ್ರೀಮಸ್ತ ಹಾಡಸಾಯಿ
3 ತಂಬಿಜಯಂಣ್ಣ ನಮರೆಯ ಚಿಕ್ಕಮ
4 ರುಕಾಣ್ಣ ಶ್ರೀಗೊಂಮ್ಮಟದೇವರ ಸಿತ್ಥ್ಯ
5 ರ್ಚ್ಚನೆಗೆ ೨ ಬಾಸಿಗೆ ಪೂವಿಂಗೆ
6 ಶ್ರೀಮಸ್ತು ಹಾದ [illegible]
7 ಚಂದ್ರಪ್ರಭದೇವರ ತ್ಯಯ [illegible]
8 ಗೊಂಡುಗಂಗಸಮುದ್ರದಲು ಗದ್ದೆ ಸ ೧
9 ಬಿದ್ದಲು [illegible] ೨ ನೊಜಸುಂಕೊಂಡು
10 ಕೊಟ್ಟ ದತ್ತಿ ಮಂಗಳಮಹಾ ಶ್ರೀ

238 (89)

ಅವರ ಕೆಳಗೆ.

1 ಕಳಯುಕ್ತ್ಯಂತಸಂವತ್ಸರದ
2 ಕಾರ್ತ್ತಿಕಸು ೧ ಅ ಶ್ರೀಗೊಮ್ಮಟದೇ
3 ವರಯಷ್ಟಾರ್ಚ್ಚನೆಗೆ ಹುವಿನಹಡಿಗೆ
4 ಶ್ರೀಮನ್ಮಹಮಂಡಳಚಕ್ರವರ್ತ್ತಿ
5 ಹಿರಿಯಮನಯಕೀರ್ತ್ತಿದೇವರಶಿಷ್ಯ
6 ರು ಚಂದ್ರಪ್ರಭದೇವರಕಮಲಿಯ
7 ಗಳಿಮದೆಕಬಸೆಟ್ಟಿಯ ಸೋಮೆ
8 ಯ ಮಗದೆಹದೆವಲಗೆ ಬಿಟ
9 ಯಗದೆಕೊ ೧ ಗಂಗಸಮುದ್ರ
10 ದಲ್ಲಿಕೊಮ್ಮತಗಲಿಕೊ ೧ ಆಬ್ಬದ
11 ಉಗುಳಯಕೆಯ ಮೇಗೆ
12 ಗದ್ದೆಯ ಮಹೌನಬಿದಲು
13 ಆಕಲಸಿಸಿಮು.

18 ಪತೇಃ ಕಾರ್ಯ್ಯಂಕಥಂಮಾದೃಕೈರ್ಗ್ಗಂಗೋಗ್ಗಾಂಗತರಂಗರಂಜಿತಯಶೋರಾಶಿಸ್ಸವರ್ಣ್ಣ್ಯೋಭವೇತ್ ‖ ವಚನ ‖ ಅಂತೆನಿಪಶ್ರೀಮನ್ಮಹಾ

19 ಪ್ರಧಾನಂದಂಡನಾಯಕಂದ್ರೋಹಘರಟ್ಟಗಂಗರಾಜಚೋಳನಸಾಮಂತನದಿಯಮಂಘಟ್ಟದಿಂಮೇಲಾದಗಂಗವಾಡಿನಾಡಗ

20 ಡಿಯತಳಕಾಡಬೀಡಿನೊಳ್ಪಡಿಯಿಪ್ಪಂತಿರ್ದ್ದಚೋಳಂಕೊಟ್ಟನಾಡಂಕೊಡದೆಕಾದಿಕೊಳ್ವೆನೆಪವಿಜಿಗೀಷುವೃತ್ತಿಯಿಂದ

21 ಮತ್ತಿಬಳಮೆರಡುಂಸಾಚ್ಛರ್ಗದಲ್ಲಿ ‖ ವೃತ್ತ ‖ ಇತ್ತಣಭೂಮಿಭಾಗದೊಳಧಸ್ಥ್ಯರದೇಶಭವತ್ಪ್ರತಾಪಸಂಪತ್ತಿಯವರ್ಣ್ಣನಾ

22 ವಿಧಿಗೆ ಗಂಗಚಮೂಪಜಿಗೀಷುವೃತ್ತಿಯಿಂದೆತ್ತಿದನಿನ್ನಕಯ್ಯಸಿಕಿತಾಸಿಯತೌಮೊನೆಬಿನ್ನಬಾರನೆತ್ತುತ್ತಿರಪೋ

23 ಗಿಕಂಚಿಗುಋಬುಪ್ಪಿನಮೋಡಿದದಾಮನೆಯ್ದನೇ ‖ ಕದನದೊಳಂದುನಿನ್ನತರವಾರಿಯಬಾಗೆಮೆಯ್ಯನೊಡ್ಡಲಾಜಿದೆ

24 ನೆಳೆಬವ್ವವಂತವನಜಾಸಿಸಿಜಾಸಿಸಿಗಂಗತನ್ನನಂಬಿದಸುದತೀಕವಂಬುದೆರ್ದೆಘಾವನೆಪೂಗಿರಪುಲ್ಲವೆಚ್ಚುವೆಚ್ಚಿದಪನಹನ್ಸಿರ್ಗ

25 ಳಾತಿಗೆಳದಾಮನರಣಶ್ಯರಣ್ಯವೃತ್ತಿಯಿಂ ‖ ಎನಿತಾನುಂಬವರಂಗಳೊಳ್ಸಲಬರಂ ಬೆಂಕೊಂಡಗಂಡಿಂದಮೋವನಿಸುತ್ತಂತ
ಳಕಾ

26 ಡೊಳಿನ್ನವಂವಿರ್ದ್ದಗಳಕ್ಕರಂಗಂಗರಾಜನಬಳ್ಗಹತಿಗಳ್ಕಿಯುದ್ಧವಿಧಿಯೊಳ್ಪಸ್ನಿತತ್ತುನಾಯುಂಣದೋಡನಲುಂಡಿರ್ದ್ದಪನ
ತ್ತಶ್ಶೈ

27 ವಶಮಿಪ್ಪೊಲ್ಸ್ನಮಂನ್ತದಾವೋದರಂ ‖ ವಚನ ‖ ಎಂಬಿನಮೊಂದೆಮೆಯ್ಯೊಳವಯವದಿನೆಯ್ದಿಮೂದಲಿಸಿಧೃತಿಗಿಡಿಸಿ

28 ಬೆಂಕೊಂಡುಮತ್ತಂನರಸಿಂಗವರ್ಮ್ಮಂಮೊದಲಾಗೆಘಟ್ಟದಿಂಮೇಲಾದಚೋಳನಸಾಮನ್ತರೆಲ್ಲರಂಬೆಂಕೊಂಡುನಾಡಾದು
ದೆಲ್ಲಮ

29 ನೇಕಚ್ಛತ್ರಮಂಡಿಗಸಾಧ್ಯಂಮಾಡಿಕುಡೆಕೃತಜ್ಞಂವಿಷ್ಣುನೃಪತಿಮೆಚ್ಚಿಮೆಚ್ಚಿದೆಂಬೇಡಿಕೊಳ್ಳಮೆನೆ ‖ಕಂದ‖ ಅವನಿಪನೆನಗಿ

30 ತ್ತಪನೆಂದವಂವರಪೊಲುಳಿದವಸ್ತುಮಂಬೇಡದೆಭೂಭುವನಂಬೂಣಿಸೆಗೋವಿಂದವಾಡಿಯಂಬೇಡಿದಂಚೆನಾಚ್ಛರ್ಗನಲುಬ್ಧಂ ‖

31 ಗೊಂಮಟಮನೆಮುನಿಸಮುದಾಯಂಮನದೊಳ್ಮೆಚ್ಚಿಮೆಚ್ಚಿಬಿಚ್ಚಳಿಸುತ್ತುಂಗೊಮ್ಮಟದೇವರಪೂಜೆಗಂದಮುದಮಿಂಬಿಟ್ಟ

32 ನಲ್ತಧೀರೋದಾತ್ತಂ ‖ ಅಕ್ಕರ ‖ ಆದಿಯಾಗಿಪ್ಪರ್ದಾರ್ಹತಸಮಯಕ್ಕೆಮೂಲಸಂಘಂಕೊಂಡಕುಂದಾನ್ವಯಂಬಾದು
ವೇಷಮಂ

33 ಬಳೆಯಿಪುದಲ್ಲಿಯಂದೇಸಿಗಗಣದಪುಸ್ತಕಗಚ್ಛದಬೋಧವಿಭವದಕುಕ್ಕುಟಾಸನಮಲಧಾರಿದೇವರಶಿಷ್ಯರೆನಿಪಪಂ

34 ಪಿಂಗಾದಮಂಸೆವಿಪ್ಪರ್ಶುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗಂಡ್ಡಂಗಂಗಚಮೂಪತಿ ‖ ಗಂಗವಾಡಿಯಬಸದಿಗಳನಿತೊಳವ

35 ನಿತುಮಂತಾನೆಯ್ದಿಪೊಸಯಿಸಿದಂಗಂಗವಾಡಿಯಗೊಮ್ಮಟದೇವರ್ಗ್ಗಸುತ್ತಾಲಯಮನೆಯ್ದೆಮಾಡಿಸಿದಂಗಂ

36 ಗವಾಡಿಯಂತಿಗುಳರಂಬೆಂಕೊಂಡುವೀರಗಂಗಂಗೆನಿಮಿಚ್ಚಿಕೊಟ್ಟಂಗಂಗರಾಜನಾಮನ್ನಿನ ಗಂಗರಾಯಂಗಂನೊಪ್ಮರ್ಗ
ಢಿಧ

37 ನ್ಯನಲ್ಪ್ಮೇ ‖ ಧರ್ಮ್ಮಸ್ಸ್ಯೈವಬಳಾಲ್ಲೋಕೋಜಯತ್ಯಖಿಳವಿದ್ವಿಷಃ‖ಆರೋಪಯಂತುತತ್ರೈವಸರ್ವ್ವೋಬಿಗುಣಮುತ್ತಮಂ‖

38 ಶ್ರೀಮಜ್ಜೈನವಚೋಬ್ಧಿವರ್ದ್ಧನವಿಧುಃಸಾಹಿತ್ಯವಿದ್ಯಾನಿಧಿಸ್ಸರ್ಪ್ಪದ್ದರ್ಪ್ಪಕಹಸ್ತಿಮಸ್ತಕಲಂಠತ್ಪ್ರೋತ್ತುಂಗಕಂಠೀರವಃ
ಸಶ್ರೀಮಾ

39 ನ್ನುಗುಣಾಚಂದ್ರದೇವತನಯಸ್ಸಾಜನ್ಯಜನ್ಯಾವನಿಸ್ಥೇಯಾತ್‌ಶ್ರೀನಯಕೀರ್ತ್ತಿದೇವಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ ‖ ಕ್ರಿತಬ
ಗ್ಜೈತ್ರುಪಿದಂಬ

40 ರುತ್ತೆನರಸಿಂಹಕ್ಷೋಣಿಪಂಕಾಂಡುಸನ್ಮತಿಯಿಂಗೊಮ್ಮಟಪಾರ್ಶ್ವನಾಥಜಿನರಂಮತ್ತೀಚತುರ್ವ್ವಿಂಶತಿಪ್ರತಿಮಾಗೇಹಮುಸಿಂತಿ
ವಕ್ಕರ್ಪಿನಂ

41 ತಂಪೊತ್ರೆತ್ತಾಪಜಂಬಿಟ್ಟನಪ್ರತಿಮಲ್ಲಾಸವಣೀಬಿಚಿಕ್ಕಕಗ್ಗೆಜೆಯಮಂಕಲ್ಪಾಸ್ತರಂಸಲ್ಪಿನಂ ‖ ನರಸಿಂಹಹಿಮಪ್ರಿತಪು
ದ್ಧ್ರತಕಳಶಪ್ರ

42 ದಂಕಹುಳ್ಳಕರಜಿಪ್ವಿಕೆಯಾನತಧಾರಾಗಂಗಾಂಬುನಿನಯಕೀರ್ತ್ತಿರ್ವಮುನೀಶಪಾದಸಂಸೇಮಧ್ಯೇ ‖ ಲಲನಾಲೀಲಗೆಮನ್ನವೆ
ನ್ತ್ತಕಂಸ್ಮಾ

43 ಸ್ತ್ರಂಪುಟ್ಟಿದೊಂವಿಷ್ಣುಗಂಲಲಿತಶ್ರೀವಧುವಿಂಗವಂತೆನರಸಿಂಹಕ್ಷೋಣಿಪಾಳಂಗವೇಚಲದೇವೀವಧುಗಂಪರಾರ್ತ್ಥಚೇತಂಪ್ರ
ಶ್ಯಾಧಿ

44 ಕಂಪುಟ್ಟಿದೊಬಲವದುರ್ವೈರಿಕುಳಾಂತಕಂಜಯಭುಜಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ ‖ ಚಿರಕಾಲಂರಿಪುಗಳ್ಗಸಾಧ್ಯಮೆನಿಸಿರ್ದ್ದು
ಚ್ಚಂ

45 ಗಿಯಂಪಮುತ್ತಿದುದರ್ಗ್ಧರತೀಜೋನಿಧಿಭೂಳಿಗೋಟೆಯನೆಕೊಂಡಾಕಾಮದೇವಾವನೀಶ್ವರನಂಸಂದೊಡೆಯಕ್ಷಿತೀಶ್ವರನನಾಥಂ
ಡಾರಮಂಸ್ತ್ರೀ

46 ಯರಂತುರಗಬ್ರಾತಮುಮಂಸಮಂತುಬಿಡಿದಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗ
ಳಗುಡ್ಡಂಶ್ರೀಮ

47 ನ್ಮಹಾಪ್ರಧಾನಂ ಸರ್ವ್ವಾಧಿಕಾರಿಹಿರಿಯಭಂಡಾರಿಹುಳ್ಳಯ್ಯಂಗಳುಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವರಕಯ್ಯ
ಲುಗೊಮ್ಮ

48 ಟದೇವರಪಾರ್ಶ್ವದೇವರಚತುರ್ವ್ವಿಂಶತಿತೀರ್ತ್ಥಕರರಅಷ್ಟವಿಧಾರ್ಚ್ಚನೆಗಂರಿಷಿಯರಾಹಾರದಾನಕ್ಕಂಬೇಡಿಕೊಂಡುಸವ
ಣೇರುಬೆಕ್ಕಕಗ್ಗಱೆಯುಬಿಟ್ಟದತ್ತಿ ॥

49 ಪರಮಾಗಮವಾರಿಧಿಹಿಮಕಿರಣಂರಾದ್ಧಾನ್ತಚಕ್ರಿನಯಕೀರ್ತ್ತಿಯಮೀಶ್ವರಶಿಷ್ಯನಮಳನಿಜಚಿತ್ತನಾತನಧ್ಯಾತ್ಮಿಬಾಳ

50 ಚಂದ್ರಮುನೀಂದ್ರಂ ॥ ಕನ್ದಕುಳಾಂತಕಾಲಯಮನೂರ್ಜ್ಜಿತಶಾಸನಮಂನಿಶೀಧಿಕಾಸನ್ತತಿಯಂತಟಾಕಸಪಸೀಕುಳಮುಂ
ನಯಕೀರ್ತ್ತಿ

51 ದೇವಸ್ಯಧ್ಯಾನ್ತಿಕರೆಚಳ್ಪರೋಕ್ಷವಿನಯಂಗಳಸೀತಪಿರಿಂದಮಾಳ್ಪರಾರ್ನ್ತಿರನೋನ್ತರಾರಸಿಸಿರಂನಯಕೀರ್ತ್ತಿಸಿಳಾಪಿಭಾಗ
ದೊಳ್ ॥

241 (91)

ಅವರ ಕೆಳಗೆ.

1 ಸ್ವಸ್ತಿಸಮಸ್ತಗುಣಸಂಪಂನರಪ್ಪಶ್ರೀಬೆಳುಗುಳತೀರ್ತ್ಥದಸಮಸ್ತಮಾಣಿಕ್ಯನಖರಂಗಳುಶ್ರೀಗೊಮ್ಮಟದೇವರಪಾರಿಶ್ವದೇ

2 ವರಗೆವರ್ಷನಿಬಂಧಿಯಾಗಿಹೂವಿನಪಡಿಗೆಜಾತಿಹಮಳಕ್ಕತೊಲೆಗೆತಾ ೧ ಕರಿವಕ್ಕಹೀಸಗ೧ಯಿದಱಚಂದ್ರಾರ್ಕ್ಕತಾ

3 ರಂಬರಂಸಲಿಸುವರು ಮಂಗಳಂಮಹ ಶ್ರೀ ಶ್ರೀ ॥

242 (92)

ಅವರ ಮುಂದೆ.

1 ಸ್ವಸ್ತಿಶ್ರೀಬೆಳುಗುಳತೀರ್ತ್ಥದಗಂಪಿಸೆಟ್ಟಿಯುದಸ್ಯೆಯುಪಿಕ್ಕೆ

2 ವೆಯುಕೇತಯ್ಯಕೋಣನಮಂಸಟ್ಟಿಯುಮುಗಲಬ್ಬಾಲೊಕೆಯುಸಹಣಿಯುಮುಗಳುಸೋವನೌವಮೇಲ

ಮೊಲವಸಮಸನಖರಂಗಳುಗೊಮ್ಮಟದೇವರಹುವಿನಪಡಗೆಗಂಗಸಮುದ್ರಪಹಿಂದೆಗದೆಸ ೧ ಆ ಗೊಮ್ಮಟ

4 ಪುರವಭೂಮಿಯೊಳಗೆಬಂಧುಹೊನ್ನಬೆದ್ದಲೆಗುಳಯಕೆಯ್ಯಸಮುದಾಯಂಗಳಕಯ್ಯಲುಮಾಱಿಗೊಂಡುಮಾ

5 ಮಲೆಗಾಪಿಗೆಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುವಂತಾಗಿಬರದುಕೊಟ್ಟಶಸನ ॥

243 (93)

ಅದೇ ಕಲ್ಲಿನ ಎಡಭಾಗದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಭಾವ
2 ಸಂವತ್ಸರದ ಭಾದ್ರ
3 ಪದಶುಕ್ರವಾರ .
4 ದಂಧು ಶ್ರೀಗೊಮ್ಮಟದೇ
5 ವರಿಗೆವೃತೀರ್ತ್ಥಕರ
6 ಗೆವೂಹೂವಿನಪಡಿಗೆ
7 ಚೆಂನಿಸೆಟ್ಟಿಯುಮುಗ
8 ಚಂದ್ರಕೀರ್ತ್ತಿಭಟ್ಟ
9 ರಕಮೇವರಗಡ್ಡ
10 ಕಲ್ಲಯ್ಯನು ಅಕ್ಷ
11 ಯಭಂಡಾರವಾಗಿಕೊ
12 ಟ್ಟಗ ೧ ಪ ೨ ಯಿ
13 ಮುಖಯಾದೆಯು
14 ಲುಕುಂದದೆ ೬ ಬಾ
15 ಸಿಗಹುವ್ವನಿಕ್ಕು
16 ವರುಮಂಗಳ
17 ಮಹ ಶ್ರೀ ಶ್ರೀ ॥

244 (94)

ಅದರ ಕೆಳಗೆ.

1 ಸ್ವಸ್ತಿಶ್ರೀಭೂ
2 ವಸಂವತ್ಸರದ
3 ಪುಶ್ಯಸುದ್ಧ ೫
4 ಬ್ರಿ | ಶ್ರೀಗೊಂ
5 ಮಟದೇವರನಿ
6 ತ್ಯಾಭಿಸೇಕಕೆ ಶ್ರೀ
7 ಪ್ರಭಚಂದ್ರ
8 ಭಟ್ಟಾರಕದೇವರ
9 ಗುಡ್ಡ ಬಾರಕನೂ
10 ರಮೇಧಾವಿಸ
11 ಟ್ಟಿಗೆ ಪರೋಕ್ಷವಿ
12 ನೆಯ ಕ್ಕೆ ಅಕ್ಷ
13 ಯಭಂಡರಕ್ಕೆ
14 ಕೊಟ್ಟಗದ್ಯ
15 ಣನಲ್ಕು
16 ಯಹೊಂ
17 ನಿಂಗಅಮ್ರಿತ
18 ಪಡಿಗೆಅ
19 ಚಂದ್ರಾರ್ಕ್ಕರ್ಸಿ
20 ತ್ಯಪಡಿ ೪
21 ಯುವಮಾ
22 ನಹಲನ
23 ಡಸುವದರುಃ
24 ಧರ್ಮ್ಮವಮಾ
25 ಣಿಕನಕರಂ
26 ಗಳುಂಎಳಯಿ
27 ಗಳುಂಆರೈವ
28 ರು | ಮಂಗಳ
29 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ||

245 (95)

ಅದರ ಕೆಳಗೆ.

1 ಹಲಸೂರಸೋ
2 ಯಿಸೆಟಿಯುಮ
3 ಗಕೇತಿಸೆಟಿಯುರು
4 ಗೊಂಮಟದೇವರಿಗೆ
5 ನಿತ್ಯಾಪಡಿಮುಃಖ
6 ವೂನಹಲನುಅ
7 ಭಿಸೇಕಕ್ಕೆ ಕೊಟ್ಟಗ ೪
8 ಕ್ಕ ಹೂಂನಬಿಡಿಗೆ
9 ಹಾಲನಡಯಿಸು
10 ವರುಷಮಾಣಿಕನಖ
11 ರನಡೆಇಸುವರು ಆ
12 ಚಂದ್ರಾರ್ಕ್ಕರವುಳ್ಳನ
13 ಕವುಂಗಳವಹಾ
14 ಶ್ರೀ ||

246 (96)

ಅದೇ ಕಲ್ಲಿನ ಬಲಭಾಗದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂ
2 ಭೀರಸ್ಯಾದ್ವಾದಾಮೋ
3 ಘಲಾಂಛನಂ ಜೀಯಾ
4 ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯ
5 ಶಾಸನಂಜಿನಶಾಸನಂ ||
6 ಶ್ರೀಮತ್ಪ್ರತಾಪಚ
7 ಕ್ರವರ್ತ್ತಿಹೊಯ್ಸ
8 ಳಶ್ರೀವೀರನಾರಸಿಂ
9 ಹದೇವರಸರ
10 ಶ್ರೀಮದ್ರಾಜಧಾನಿದೋ
11 ರಸಮುದ್ರದಲು ಸು
12 ಖಸಂಕಥಾವಿನೋದದಿಂ
13 ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ
14 ಶಕವರುಷ ೧೧೯
15 ೬ ನೆಯ ಶ್ರೀಮುಖ
16 ಸಂವತ್ಸರದ ಶ್ರಾವ
17 ಣಸು ೧೦ ಆದಿ
18 ವಾರದಲು ಶ್ರೀಮ
19 ನ್ಮಹಾಮಂಡಳಾಚಾ
20 ರ್ಯ್ಯರುನಯಕೀರ್ತ್ತಿದೇ
21 ವರಶಿಷ್ಯರುಚಂದ್ರಪ್ರ
22 ಭದೇವರಕಯ್ಯಲು
23 ಹೊಂನೆಚಗೆಜೆಯ
24 ಮಾಪಯ್ಯನಮಗ ಸಂ
25 ಭುದೇವನುಸಂಗಿಸೆಟ್ಟಿ
26 ಯುರಮಗಜೊಂಮ್ಮಂ
27 ಣ ಅಗ್ಗಪ್ಪಸೆಟ್ಟಿಯಾ
28 ಮಕ್ಕಳುದೋರಯ
29 ಚಪ್ಪುಶಯ್ಯನವರು
30 ಶ್ರೀಗೊಂಮ್ಮಟದೇವ
31 ರಅಷ್ಟ್ರತಪಡಿಗೆಮ
32 ತ್ತಿಯಮಕೆಜೆಯನ
33 ಟ್ಟಿಕಲ್ಲಸೀವರಮಹಾರ್ಯ್ಯ
34 ದಯೊಳಗಾದಗದ್ದೆ
35 ಸಂತ್ತಾಲಯದಚತು
36 ವ್ವಿರ್ಂಶತಿತೀರ್ತ್ಥರ್ಕರಅಮ್ರಿ
37 ತಪಡಿಗೆಕೊಟ್ಟಮೊ
38 ದಲೀಯುಗದ್ದೆಸಲಗೆ
39 ವೊಂದುಸಹಿತ ಸರ್ವ್ವ
40 ಬಾಧಪರಿಹಾರವಾಗಿ
41 ಧಾರಾಪೂರ್ವ್ವಕಂಮಾ
42 ಡಿಕೊಂಡುಆಚಂದ್ರಾರ್ಕ್ಕ
43 ತಾರಂಬರಂಸಲ್ಲುವಂತಾ
44 ಗಿಕೊಟ್ಟದತ್ತಿ | ಮಂಗಳ
45 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

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ಅದರ ಕೆಳಗೆ.

1 ಸ್ವಸ್ತಿಶ್ರೀಭಾವಸಂವ
2 ತ್ಸರದಭಾದ್ರಪದಸು
3 ದ್ಧ ೫ ಆದಿವಾರದಲು
4 ಶ್ರೀಗೊಂವಟದೇವರ
5 ನಿತ್ಯಾಭಿಸೇಷಕ್ಕೆ ಅ
6 ಮ್ರಿತಪಡಿಗೆಶ್ರೀ
7 ಪ್ರಭಾಚಂದ್ರಭಟ್ಟಾರಕ
8 ದೇವರಗುಡ್ಡಗೇರಸ
9 ಪೆಯಗೋವಿಂದಸೆಟ್ಟಿಯು
10 ಮಗ ಆದಿಯಣ್ಣ ಅಕ್ಷ
11 ಯಭಂಡಾರವಾಗಿ
12 ಇರಿಸಿದಗದ್ಯಾಣನಾ
13 ಲ್ಕತಿಂಗಳಿಂಗೆಹೊಂ
14 ಗೆಹಾಗಬಡಿಆಬ
15 ಡಿಯಲಿನಿತ್ಯಾಭಿಸೇ
16 ಷಕ್ಕೆವಬ್ಬಳಹಾಲನಡ
17 ಸುವರುಇಹೊಂನಿಂಗೆವೂ
18 ಣಿಕ್ಯನಕರಎಳವೆಬ
19 ಡೆಯರು । ಆಚಂದ್ರಾರ್ಕ್ಕ ತಾ
20 ರಂಬರಂಸಲ್ಲಿಂತಾಗಿನಡ
21 ಸುವರು ಮಂಗಳಮಹಾ
22 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಬಾಗಿಲ ಮುಂಭಾಗದ ಬಲಗಡೆ ಕಂಭದ ಜಗತಿಯ ಮೇಲೆ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ಸಬ ೧೯೨೨ ಮತಪಹ (ಸಾವ [ತ'] ೧೯೦೦ ಮಿತೀಪೋಹ)
2 ಸದ ೪ ಮಗಲವರ (ಸುದ ೪ ಮಂಗಲವಾರ)
3 ಕಟರಇವಗರಧರಲಲವ (ಕಟರಾಯ್ಯವಗಿರಿಧರಲಾಲವಿ)
4 ಜಮಲಕಬಟವಮಗತ (ಜೈಮಲಕಾಬೇಟಾವಮಂಗತ)
5 ರಯಕಟರಯಕಬಟಬಣಮಲ (ರಾಯಕಟರಾಯಕಾಬೇಟಾಬೇಣಿಮಲ)
6 ಗಮಟಸಮಕಜತಕರ (ಗೋಮಟಸಾಮಿಕೀಜಾತ್ರಾಕರೀ)

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ಪ್ರಾಕಾರದಲ್ಲಿ ಪಶ್ಚಿಮ ಮಂಟಪದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಂಭದ ಪಶ್ಚಿಮ ಮುಖ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಶಾದ್ವಾದಾ
2 ಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥ
3 ಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದ
4 ಯ ಶಾಲಿವಾಹನಶಕವರ್ಷ ೧೬೨೨ನೆಸಲುವಕ್ರೋ
5 ಧಿಕೃತುಸಂವತ್ಸರದಕಾರ್ತಿಕಬ ೧೩ ಗುರುವಾರದಲ್ಲು ಶ್ರೀಮ
6 ನ್ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಕನ್ನಾರ್ಟಕರಾಜ್ಯಾ
7 ಭಿಷವಣಪುತ್ರಸ್ತಂಭಮಹಾಪ್ರದಪರಮಮಂಗಲೀಭೂತ
8 ಷಡ್ದರ್ಶನಸಂರಕ್ಷಣವಿಚಕ್ಷಣೋಪಾಯ ವಿದ್ವದ್ಗರಿಷ್ಠಮಷ್ಟ
9 ಮಷ್ಟಜನಮದವಿಭಂಜನಮಹಿಶೂರಧರಾಧಿನಾಥರಪ್ಪ
10 ದೊಡಕ್ರಿಷ್ಟರಾಜವಡೆಯರ್ಮ್ಮಯನವರು ॥ ವೃತ್ತಂ ॥ ವೃತ್ತ ॥
11 ಜನತಾಧಾರನಾಧಾರಸತ್ಯಸವಯಂ । ಸತ್ಕೀರ್ತಿಕಾಂತಾಜಯಂ
12 ವಿನಯಂಧರ್ಮ್ಮಸದಾಶ್ರಯಂಸುಖಿಚಯಂತೇಜಪ್ರತಾಪೋದ
13 ಯಂಜನನಾಥಂಪರಕ್ರಿಷ್ಣಭೂವರಲಸತ್ಪ್ರಖ್ಯಾತಚಂದ್ರೋದ
14 ಯಂ । ಘನಪ್ರಾಜ್ಞಾನ್ವಿತಕ್ಷತ್ರಿಯಾತ್ಮಪಡೆದಂಸಧರ್ಮ್ಮ
15 ಸಂಪತ್ತಿಯಂ ॥ ಕಂದ ॥ ಶ್ರೀಮದ್ಬೆಳ್ಗೊಳದಚಲದಿನೋವಾರ್ಕ್ಕ
16 ರಜರೆವದೇವಗೋಮಟಜಿನಪನಶ್ರೀಮುಖವವಲೋಕಿಸಲೊ

17 ದನಾವೋದವುಪುಟ್ಟಿ ಹರುಷಭಾಜನನುಸುರ್ದಂ ॥ ವಚನ ॥ .
18 ಪಾರ್ತ್ಥಿವಕುಲಪವಿತ್ರನುಂ ಕ್ರಿಷ್ಣರಾಜಪುಂಗವನುಂ ಬೆಳುಗು
19 ಳದ ಜಿನಧರ್ಮ್ಮಕ್ಕೆ ಬಿಟ್ಟಂಥ ಗ್ರಾಮಾದಿಗ್ರಾಮಭೂಮಿಗಳ್ ॥
20 ಆರ್ಹನಹಳ್ಳಿಯುಂ | ಹೊಸಹಳ್ಳಿಯುಂ | ಜಿನನಾಥಪುರಂ |
21 ವಸ್ತಿಯಗ್ರಾಮಮುಂ | ರಾಚನಹಳ್ಳಿಯುಂ ಉತ್ತೇನಹಳ್ಳಿಯು
22 ೦ | ಚಿನ್ನನ್ನಹಳ್ಳಿಯುಂ | ಕೊಪ್ಪಲುಗಳ್ ವೆರಸು ಕಸಬೆ ಬೆಳುಗುಳಸ
23 ಮೇತಂ | ಸಪ್ತಸಮುದ್ರಮುಳ್ಳನ್ನೆವರ ಸಪ್ತಪರಮಸ್ಥಾನಾಧಿಪತಿ
24 ಯುಪ್ಪಗುಂಮಟಸ್ವಾಮಿಯವರ ಪೂಜೋತ್ಸವಂಗಳ ಪುಣ್ಯ
25 ಸಮೃದ್ಧಿ ಸಂಪ್ರಾಪ್ತ್ಯಸಿದ್ಧ್ಯರ್ತ್ಥವಾಗಿಯುಂ | ಅಬ್ಜಾಬ್ಜಮಿತ್ರರ್
26 ಸಾಕ್ಷಿಪೂರ್ವ್ವಕಂ ಸರ್ವ್ವಮಾನ್ಯವಾಗಿ ದಯಪಾಲಿಸಿಯುಮತಂ |
27 ॥ ಕಂದ ॥ ಜಗದೇವರಾಜಕಲ್ಯಾಣಿಯಭಾಗದೊಳಿರ್ಪ್ಪ ಅನ್ನಛ
28 ತ್ರಾದಿಗಳಿಗೆ ಸುಗುಣಿ ಮುಕ್ಕುಳಿಗ್ರಾಮವ ಜಗದೆರೆಯನು
29 ಕ್ರಿಷ್ಣರಾಜಸೇಖರನಿತ್ತಂ ॥ ಯಿಂತೀಬೆಳುಗುಳ ಧರ್ಮ್ಮವುಅಂತರಿಸ
30 ದಚಂದ್ರಸೂರ್ಯ್ಯರುಳನ್ನೆವರಂ ಸಂತಸದಿಂದಂ ಮಯಭೂ
31 ಕಾಂತರ್ ರಕ್ಷಿಸಲಿ ಧರ್ಮ್ಮವೃದ್ಧಿಯಬೆಳೆಯಂ ॥ ಯೀ ಧರ್ಮ್ಮವಂ
32 ಪತಿಪಾಲಿಸಿದವರ್ ಧರ್ಮ್ಮಾರ್ಥಕಾಮಮೋಕ್ಷಂಗಳಂ ಪರಂಪರೆಯಿಂ
33 ಪಡೆಯುವರ್ ॥ ವೃ ॥ ಪ್ರಿಯದಿಂದೀಜಿನಧರ್ಮ್ಮವಂ ನಡೆಯಿಸಗಾ
34 ಯುಂ ಮಹಾಶ್ರೀಯುಮಂ ಕೈಯಿಂದಂ ಕಾಯದೆ ನೀಚಪಾಪಿಗೆ ಕುಮ
35 ಕ್ಷೇತ್ರೋರ್ವ್ವಿಯೊಳ್ ಬಾಣರಾಸಿಯೊಳ್ ಳೊಕ್ಕೀಟಮಂ ಸೀಂದ್ರಂ ಕಪಿಲೆಯು
36 ಂವೇದಾಢ್ಯರಂ ಕೊಂದ ದೋಷಯಸಂಸ್ಸಾರ್ಗ್ಗಭಿದೆಂದ ಕ್ರಿಷನಿ
37 ಪಸ್ಮೈಲಕ್ಷಣಗಳ್ ಕಿಸಲ್ ॥ ಇತಿಮಂಗಳಂ ಭವತು ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಂಭದ ದಕ್ಷಿಣ ಮುಖ.

1 ಶ್ರೀಶಾಲಿವಾಹನಸಕವರುಷ
2 ೧೬೪೬ನೆಯ ಭಾವಸಂವತ್ಸರ ಆಷಾಢ
3 ಶು ೧೩ ಸ್ಥಿರವಾರ ಬ್ರಾಹ್ಮಯೋಗದಲು
4 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪ
5 ರಮೇಶ್ವರ ಮೈಸೂರಪಟ್ಟಣಾಧೀಶ್ವರ
6 ಷಡ್ದರುಶನಧರ್ಮ್ಮಸ್ಥಾಪನಾಚಾರ್ಯ್ಯರಾದ ಚಾಮ
7 ರಾಜವೊಡೆಯರು ಅಯ್ಯನವರು ಬೆಳುಗು
8 ಳದ ಸ್ಥಾನದವರ ಕ್ಷೇತ್ರ ಉಬಜದಿನ ಅಡಲು
9 ಆಗಿರಲಾಗಿ ಆಚಾಮರಾಜವೊಡೆಯರು
10 ಯ್ಯನವರು ಯಿ ಕ್ಷೇತ್ರ ಪಅಡವಹಿಡಿದಂತಾ ಪರು
11 ಹೊಸವೊಳಲ ಕೆಂಪಪ್ಪನ ಮಗ ಚೆಂನಣ್ಣ ಬೆಳುಗುಳ
12 ದಪಾಯಿಸೆಟ್ಟಿಯ ಮಕ್ಕಳು ಚಿಕ್ಕಣ್ಣ ಚಿಗಪಾಯಿಸೆಟ್ಟಿ
13 ಯಿವರು ಮುಂತಾದ ಅಡವಹಿಡಿದಂತಾವರ ಕರಸಿಸಿಂಮ
14 ಅಡವಿನ ಸಾಲವನು ತೀರಿಸಿ ಸಿನೆಯೆಂನಲಾಗಿ ಚೆಂ
15 ನಣ್ಣಚಿಕ್ಕಣ್ಣ ಚಿಗಪಾಯಿಸೆಟ್ಟಿ ಮುದ್ದಣ್ಣ ಅಜ್ಜಣ್ಣನ
16 ಪದುಮಪ್ಪನ ಮಗ ಪಂಡಣ್ಣ ಪದುಮರಸೈಯ್ಯ ದೊಡ್ಡಣ್ಣ
17 ಪಂಚಬಾಣಕವಿಗಳ ಮಗ ಬೊಮ್ಮಪ್ಪ ಬೊಂಮಣಕವಿ
18 ಪಿಚೆಯಣ್ಣಗಳಮಗ ಚಾರುಕೀರ್ತ್ತಿನಾಗಪ್ಪ ಬಿಡದೈಯ್ಯ
19 ಜೊಂಮಿಸೆಟ್ಟಿ ಹೊಸಹಳ್ಳಿಯ ರಾಯಣ್ಣ ಪಚೆಯಣ್ಣ
20 ಗೌಜಿಸೆಟ್ಟಿ ಚೈರಣ್ಣ ವೀರಯ್ಯ ಯಿವರು ಮುಂ
21 ತ್ತಾದ ಸಮಸ್ತರು ತಮ್ಮ ಮಂದೆ ತಾಯಿಗಳಿಗೆ ಪುಣ್ಯವಾಗಲಿ
ಯೆಂ
22 ದು ಗಂಮಟಸ್ವಾಮಿಯ ಸಂನಿಧಿಯಲಿ ತಮ್ಮಗುರು
23 ಚಾರುಕೀರ್ತಿಪಂಡಿತದೇವರ ಮುಂದೆ ದಾರಾದತ್ತವಾಗಿಯಿ
ಅಡಹು
24 ನ ಪತ್ರಸಾಲವನು ಯಿ ಅಡವ ಕೊಟ್ಟ ಸ್ಥಾನದ
25 ವರಿಗೆ ಯಿ ಪತ್ರಕರು ಗೌಡುಗಳು ಯಿ ಸಾಲವ
26 ನು ಧಾರಾಪೂರ್ವ್ವಕವಾಗಿ ಕೊಟ್ಟೆವು ಯಿ ಬಿ
27 ಡಂತಾಪತ್ರಸಾಲವನು ಆವನಾದರು
28 ಳುಪಿದರೆ ಕಾಶಿರಾಮೇಶ್ವರದಲ್ಲಿ ಸಾ
29 ಹಸ್ರಕಪಿಲೆಯನು ಬ್ರಾಹ್ಮಣರ
30 ನು ಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋಗುವ
31 ರು ಯೆಂದು ಬರೆದ ಶಿಲಾಶಾಸನ ಶ್ರೀ ಶ್ರೀ

32 ದೇವರಪೂಜಗದಂಮುದದಿಂಬಟ್ಟನಲ್ತ್ಥೀರೋದಾತ್ತಂ ‖ ಅಕ್ಕರ ‖ ಅದಿಯಾಗಿಪ್ಪ್ರ . . ತಸಮಯಕ್ಕೆಮೂಲಸಂ
ಘಂಕೊಣ್ಡ

33 ಕುಂದಾನ್ವಯಂಬಾದುವೇಡದಂಬಳಿಯಿಃಪುದಲ್ಲಿಯದೇಸಿಗಗಣದಪು . . . . . ಬೋಧವಿಭವದಕುಕ್ಕುಟಾಸನಮಲಧಾರಿ

34 ದೇವರಶಿಶ್ಯರೆನಿಪಪೆಂಟಂಗಾದವೆಸೆದಿಪ್ಪ್ರಶುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇ . . . ಡ್ಡಂಗಂಗಚಮೂಪತಿ ‖ ಗಂಗವಾಡಿಯಬಸ
ದಿಗಳ

35 ನಿತೊಳೆವನಿತ್ಮಂತಾನೆಯ್ದೆ ಪೊಸಯಿಸಿದಂಗಂಗವಾಡಿಯಗೊ . . . ವಗ್ಗ್ರಸುತ್ತಾಲಯಮನೆಯ್ದೆ ಮಾಡಿಸಿದಂಗಂಗವಾಡಿ

36 ಯತಿಗುಳರಬೆಂಕೊಂಡುವೀರಗಂಗಂಗೆನಿವಿಃಚ್ಛಿ ರ್ಕೋಟ್ಟಂ . . ರಾಜನಾಮುನ್ನಿನಗಂಗರರಾಯಂಗನ್ನೂಮ್ಮ್ರಡಿಥನ ನ
ಲ್ತೇ ‖

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ಆದೇ ಕಲ್ಲಿನ ಹಿಂಭಾಗದಲ್ಲಿ ಅಡ್ಡಡ್ಡಲಾಗಿ ಬರೆದಿರುವದು.

1 ಸ್ವಸ್ತಿ
2 ಶ್ರೀಮತು
3 ವಡ್ಡವ್ಯವಹಾ
4 ರಿಮೊಸಳೆಯ
5 . . ವಿಸೆಟ್ಟಿಯ
6 ರುತಾಪುಮಾಡಿಸಿ
7 ದಚವೀಸತೀರ್ತ್ಥಕತ
8 ಅಷ್ಟವಿಧಾರ್ಚ್ಚನೆಗೆ
9 ವರಿಷನಿಬಂಧಿಯಾ
10 ಗಿಮಾಣಿಕ್ಯನಕರ
11 . . ಶಸನಕರಂ
12 ಗಳುಕೊಟ್ಟಪಡಿಪ
13 . . ಗೆಹಾಗ ‖
14 . ಮಮಾಣಿ
15 . . ಕ್ಯಬಿ . ಣಿ
16 ಕರಂಗಳುರ
17 . . ಗೆಹಾ
18 ಗ . ದು ‖

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

19 . . ವಸೆಟ್ಟಿ
20 ಬಾಚಿಸೆಟ್ಟಿಚಿಕ್ಕಬಾಚಿ
21 ಸೆಟ್ಟಿಪ ೨ ಅಮ್ಮೆಳೆಯ
22 ಕೇತಿಸೆಟ್ಟಿಚಂದಿಸೆಟ್ಟಿಗು
23 ವಿಮ್ಮಸೆಟ್ಟಿಚಿಕ್ಕತಮ್ಮಪ ೨
24 ಆದಿಸೆಟ್ಟಿಚಲುಡಿಸೆಟ್ಟಿ ೧
25 ಬಾಚಿಸೆಟ್ಟಿಅಯಿಬಿಸೆ
26 ಟ್ಟಿಜಕ್ಕವೆಮ್ಮೆದುನ
27 ಬೊದ್ದಿಸೆಟ್ಟಿಬಾಚಿಸೆಟ್ಟಿ
28 ಮಾರಿಸೆಟ್ಟಿಮಾವಿಸೆಟ್ಟಿಪ ೨
29 ಮಾಚಿಸೆಟ್ಟಿನಂಬಿಸೆಟ್ಟಿಮ
30 ಸಣಿಸೆಟ್ಟಿಕೇತಿಸೆಟ್ಟಿಪ ೨
31 ಕೇತಿಸೆಟ್ಟಿರೇವಿಸೆಟ್ಟಿಹ
32 ರಿಯಮಸೆಟ್ಟಿಕೊಮ್ಮಿ
33 ಸೆಟ್ಟಿಅಬಿಸೆಟ್ಟಿ
34 ಚಿಕ್ಕಕೇತಿಸೆಟ್ಟಿಪ ೨
35 ಪಟ್ಟಣಸ್ವಾಮಿಚಂದಿಸೆ
36 ಟ್ಟಿ ಸೋಮಸೆಟ್ಟಿಕೇತಿ
37 ಸೆಟ್ಟಿಪ ೨ ಸೊಹಲಿಸೆ
38 ಸೆಟ್ಟಿಬಾಕವೆಚಟ್ಟಿ
39 . . . ಕೆಮಿಸೆಟ್ಟಿಪ ೧

(ಅವರ ಪಕ್ಕದಲ್ಲಿ)

40 . . ನ . . ದ . .
41 ಚಿಕ್ಕ . ಹೆಗ್ಗಡಿತಿ
42 ಪಟ್ಟಣಸ್ವಾಮಿಮ
43 ಲಿಸೆಟ್ಟಿಕಾಮವೆಪ ೨
44 ಬಮ್ಮಯನಾಯಕ
45 ದೋಚವೆನಾಯಕಿತ್ತಿ
46 ಚಿಕ್ಕಪಟ್ಟಣಸ್ವಾಮಿಪ ೨
47 ಬಾಹುಬಲಿಸೆಟ್ಟಿಪಾರಿ
48 ಷಸೆಟ್ಟಿಬಸವಿಸೆಟ್ಟಿಬ
49 ರತಬಾಹುಬಲಿಪ ೨
49 ಸಂಕಸೆಟ್ಟಿವಿಚಿಸೆಟ್ಟಿ
50 ಚಲುಡಿಸೆಟ್ಟಿಬಾಚಿ
51 ಸೆಟ್ಟಿಸಕ್ಕಿಸೆಟ್ಟಿಪ ೨
52 ನಾಗಿಸೆಟ್ಟಿಕರಿಯಶಾ
53 ನ್ತಿಸೆಟ್ಟಿಬವಣಸೆಟ್ಟಿಬೊ
54 ಪ್ಪಸೆಟ್ಟಿಪ ೨ ಮ್ಮೈಲಿಸೆಟ್ಟಿ
55 ಮಹದೇವಸೆಟ್ಟಿಹಾರ

37 ಯುಂಗೇವನದೇವತಾಭಿಃ ॥ ಭಟ್ಟಾಕಳಂಕೋಕೃತಸೌಗತಾದಿದುರ್ವ್ವಾಕ್ಯಪಂಕೈಸ್ಸಕಳಂಕಭೂತಂ ಜ
38 ಗತ್ಸ್ವನಾಮೇವವಿಧಾತುಮುಚ್ಚೈಸ್ಸಾರ್ತ್ಥಂಸಮಂತಾದಕಳಂಕಮೇವ ॥ ಜೀಯಾಜ್ಜಗತ್ಯಾಂಜಿನಸೇನಸೂ
39 ರಿರ್ಯ್ಯಸ್ಯೋಪದೇಶೋಜ್ವಲದರ್ಪ್ಪಣೇನ ವ್ಯಕ್ತೀಕೃತಂಸರ್ವ್ವಮಿದಂವಿನೇಯಾಃಪುಣ್ಯಂಪುರಾಣಂಪುರು
40 ಷಾವಿವಂತಿ ॥ ವಿನಯಭರಣಪಾತ್ರಂಭವ್ಯಲೋಕೈಕಮಿತ್ರಂವಿಬುಧನುತಚರಿತ್ರಂತದ್ಗಣೇಂದ್ರಾ
41 ಗ್ರಪುತ್ರಂ । ವಿಹಿತಭುವನಭದ್ರಂವೀತಮೋಹೋರುನಿದ್ರಂವಿನಮಿತಗುಣಭದ್ರಂತೀರ್ಣ್ಣವಿ
42 ದ್ಯಾಸಮುದ್ರಂ ॥ ಸದ್ವ್ಯಂಜನಸ್ವರನಭಸ್ತನುಲಕ್ಷಣಾಂಗಚ್ಛಿನ್ನಾಂಗಭೌಮಶಕುನಾಂಗನಿಮಿತ್ತಕೈ
43 ರ್ಯ್ಯಃ । ಕಾಲತ್ರಯೇಪಿಸುಖದುಃಖಜಯಾಜಯಾದ್ಯಂತತ್ಸಾಕ್ಷಿವತ್ಪುನರವೈತಿಸಮ
44 ಸ್ತಮೇವ ॥ ಯಃಪುಷ್ಪದಂತೇನಚಭೂತಬಲ್ಯಾಖ್ಯೇನಾಪಿಶಿಷ್ಯದ್ವಿತಯೇನರೇಜೇ ಫಲಪ್ರದಾ
45 ನಾಯಜಗಜ್ಜನಾನಾಂಪ್ರಾಪ್ತೋಂಕುರಾಭ್ಯಾಮಿವಕಲ್ಪಭೂಜಃ ॥ ಅರ್ಹದ್ಬಲಿಸ್ಸಂಘಚತು
46 ರ್ವ್ವಿಧಂಸಶ್ರೀಕೊಂಡಕುಂದಾನ್ವಯಮೂಲಸಂಘಂ । ಕಾಲಸ್ವಭಾವಾದಿಹಜಾಯಮಾನದ್ವೇಷೇತ
47 ರಾಲ್ಪೀಕರಣಾಯಚಕ್ರೇ ॥ ಸಿತಾಂಬರಾದೌವಿಪರೀತರೂಪೇಖಿಲೇವಿಸಂಘೇವಿತನೋ
48 ತುಭೇದಂ ತತ್ಸೇನನಂದಿತ್ರಿದಿವೇಶಸಿಂಹಸಂಘೇಷುಯಸ್ತಂಮನುತೇಕುದೃಕ್ಸಃ ॥ ಸಂಘೇಷುತತ್ರ
49 ಗಣಗಚ್ಛವಲಿತ್ರಯೇಣಲೋಕಸ್ಯಚಕ್ಷುಷಿಭಿಧಾಮುಷಿನಂದಿಸಂಘೇ । ದೇಸೀಗಣೇಧೃತಗುಣೇ
50 ಸ್ವಿತಪುಸ್ತಕಾಚ್ಛಗಚ್ಛೇಂಗುಳೇಶ್ವರವಲಿರ್ಜ್ಜಯತಿಪ್ರಭೂತಾ ॥ ತತ್ರಾಸನ್ನಾಗದೇವೋದಯ
51 ರವಿಜಿನಮೇಘಪ್ರಭಾಬಾಲಚಂದ್ರಾದೇವಶ್ರೀಭಾನುಚಂದ್ರಶ್ರುತನಯಗುಣಧರ್ಮ್ಮವದಃಕೀರ್ತ್ತಿ
52 ದೇವಾಃ ದೇಶಶ್ರೀಚಂದ್ರಧರ್ಮ್ಮೇಂದ್ರಕುಲಗುಣತಪೋಭೂಷಣಾಸ್ಸೂರಯೋನ್ಯೇಪಿವ್ಯಾಧಾಮೇಂ

(ಉತ್ತರ ಮುಖ.)

53 ದ್ರಪದ್ಮಾಮರವಸುಗುಣಮಾಣಿಕ್ಯನಂದ್ಯಾಹ್ವಯಾಙ್ಕಾ ॥ ವಿಹಿತಮುದಿತಭಂಗಾಭಿನ್ನಮಾ
54 ದೀಭಶೃಂಗಾಪಿತತವಿವಿಧಮಂಗಾಪಿಸ್ವವಿದ್ಯಾಬ್ಜಭೃಂಗಾಃ । ವಿಜಿತಜಗದನಂಗಾಮೇಶ
55 ದೂರೋಜ್ವಲಾಂಗಾವಿಶದಚರಣತುಂಗಾವಿಶ್ರುತಾಸ್ತೇಸ್ತುಸಂಗಾಃ ॥ ಜೀಯಾಚ್ಛ್ರೀನೇಮಿಚಂ
56 ದ್ರಃಕುವಲಯಲಯಕೃತ್ತ್ಕಟಿಕೋಟೀದ್ಧಗೋತ್ರೋಸಿತೋಪ್ಯವ್ಯಂದ್ಲಪಿಟ್ಟಬಾಧಾವಿರಚನ
57 ಕಃಶಲಸ್ತತ್ಪ್ರಭಾಕೃತ್ಸ್ನತಾಪಃ । ಚಂದ್ರಸ್ಯೇವಪ್ರದತ್ತಾಮೃತವಚನಮಃಛಾಸೀಯತೇ
58 ಯಸ್ಯಶಾಂತಿಂ ಧರ್ಮ್ಮವ್ಯಾಜಸ್ಯನೇತುಃಸ್ವಮಭಿಮತಪದಂಯಚ್ಛ ಸೇವಿನಾಥಸ್ಯ ॥ ಶ್ರೀ
59 ಮಾಘನಂದಿವಿಬುಧೋಜಗತ್ಯಾಮನ್ವರ್ತ್ಥಮೇವಾತನುತಾತ್ಮನಾಮ ಸಮುಲ್ಲಸತ್ಸಂಪದ
60 ನಿರ್ಜ್ಜರೇಂದ್ರನಮೋನಮಾಮಾಸ್ಯಭಿನಂದಿತಾಸಿ ॥ ತುಂಗೇತರದೀಯೋದ್ಧೃತಮಾದಸಿಂಹೇಗುರು
61 ಪ್ರಮಾಹೋನ್ನತಮಂಸಗೋತ್ರೇ ಅಭೂದಿತೋಭೂನ್ನಿಜಪಾದಸೇವಾಪ್ರಮೋದಿಲೋಕೋಭಯ
62 ಚಂದ್ರದೇವಃ ॥ ಜಯತಿಜಿತತಮೋರಿಸ್ತ್ಯಕ್ತದೋಷಾನುಷಂಗಃಪದಮಖಿಲಕಲಾನಾಂ
63 ಪಾತ್ರಮಂಭೋರುಹಾದಃ ಅನುಗತಜಯಪಕ್ಷಶ್ಚಿತ್ರಮಿತ್ರಾನು
64 ಕೂಲ್ಯಸ್ಸತತಮಭಯಚಂದ್ರಸ್ಸತ್ಸಭಾರತ್ನದೀಪಃ ॥ ತಪಿಯತ್ರಸುಜಶ್ರು
65 ತಮುನಿಸಿರ್ಗ್ಗಣಿಪದೇಶಸ್ತಭೋಭವನಿಯತ್ರಿತತನುಃಸ್ತುತಜೈನೇಶತತೋಜನಿಜಿನೇಂದ್ರವಚನಾ
66 ಸ್ತವಿಷಯಾಶಸ್ತತಸ್ವಯಶಸಾಭೃತಸಮಸ್ತವಸುಧಾಶಃ ॥ ಭವವಿಪಿನಕೃಶಾನು
67 ರ್ಭವ್ಯಪಂಕೇಜಭಾನುಃಸವಿತತನಮಸೋನುಃಸಂಪದೇಕಾಮಧೇನುಃ ಭುವಿಪರಿತತ
68 ಮೋರಿಪೂರ್ತ್ಥಸಂತಾಪವಾರಿಶ್ರುತಮುನಿವರಸೂರಿಃಶುದ್ಧಶೀಲೋಸ್ತುನಾರಿಃ ॥ ಚಂ
69 ಷೋದ್ದಂಡತ್ರಿದಂಡಂಪರಮಸುಖಪದಂಪಾಪಬೀಜಂಪರಾಗೋವಾರಾಗಾರೋರುಕಾ
70 ರತ್ರಿವಿಧಮಧಿಕೃತಾಗೌರವಂಗಾರವಂಚ ತುಲ್ಯಂಭಲ್ಲೋನಶಲ್ಯತ್ರಯಮಪಾತ್ರುಲ
71 ಮಪ್ಯುಶರ್ಮ್ಮಮರ್ಮ್ಮಚ್ಛಿದಂಹೋಭಾಷೋನ್ಮೇಷಿತ್ರಿಮೋಕ್ಷಶ್ರುತಮುನಿಮುನಿಪೋ
72 ನಿರ್ಮ್ಮಮೋಚ್ಛೈಕವಿವ ॥ ಪ್ರಶಿಷ್ಯಭಗಣೇಂಗಮಹಸಾಭುವಿತದೀಯಶ್ರವ
73 ರ್ದ್ಧಯತಿಪೂರ್ಣ್ಣಕಲಶಾಂಬುರಿವಯಸ್ಮ ಅನಾದಿನಿಧನಾದಿಪರಮಾಗಮಪ
74 ಯೋಧಿಮಭೂರಭಿನವಶ್ರುತಮುನಿಸಿರ್ಗ್ಗಣಿಪದೇಶಃ ॥ ಮಾರ್ಗ್ಗೇದಂಗರ್ಗ್ಗನಿಸಗಾರ್ಚ್
75 ತಪ್ರತಿಭಟಕಟುಜಲ್ಪೇನವಾದೇನವಾಪಿಶ್ರವ್ಯೇಕಾವ್ಯೇತಿನಷ್ಯೇಮೃದುಮಧುರಪದ್ಯೇ

114 ನೀಯು || ರೇರೇಕಾಣಾದಕೋಣಂಶರಣಾವಧಿವಸಕ್ಷುದ್ರನಿದ್ರಾನಿವಾಸಂವ್ಯೋಮಾಸೇಚ್ಛಾ
115 ಮತ್ತಂಚ್ಛಾಂತ್ಯಜನಿಜಪಟುವಾದೇಷುಕೃಚ್ಛ್ರಾತ್ತುಗಚ್ಛ ಬೌದ್ಧಾ ಬುದ್ಧ್ಯೇವಿಮುಗ್ಧೋಸ್ಯಪಸರ
116 ಸಹಸಾಸಾಂಖ್ಯಮಾರಂಖಸಂಖ್ಯೇಶ್ರೀಮಾನ್ಮಥ್ನಾತಿವಾದೀಂದ್ರಗೇಜಪಂಭಯಸೂರಿಃಪರಂವಾ
117 ದಿಸಿಂಹ || ಐಶ್ವರ್ಯ್ಯಂವಹತಶ್ಚ ಶಾಶ್ವತಮುಖೇಧತ್ತಶ್ಚ ಸರ್ವ್ವಜ್ಞತಾಂಬಿಭ್ರಾತೇಜಗಿ
118 ರೀಶತಾಂಶಿವತಯಾಶ್ರೀಚಾರುಕೀರ್ತ್ತೀಶ್ವರೌ ತತ್ರಾಯಂಜಿನಭಾಗಸಾವಜಿನಭಾಗಿಧ್ಯೇಮಾ
119 ನಯಂಮಾರ್ಗ್ಗಣೀಪೇಮಾದ್ರಿಂಸಮಧತ್ತಮಾರ್ಗ್ಗಣಮುದಸ್ಥೇಮಾಸಹೇಮಾಚ
120 ಲೇ || ಸೂರ್ಘ್ಯಜ್ವದೂರ್ಧ್ವಜ್ವಟಭಾಳಲೋಚನಶಿಖಿಜ್ವಾಲಾವಲೀಢಸ್ಯತೇಹಂಹೋಮನ್ಮಥಜೇ
121 ವನೌಷಧಿರಭೂದೇಷಾಪುರಾಶೈಲಜಾಸರ್ವ್ವಜ್ಞೋತ್ತಮಚಾರುಕೀರ್ತ್ತಿಸುಮುನೇಸಮ್ಯಕ್ತ
122 ಪೋವಹ್ನಿನಾನಿರ್ದ್ದಗ್ಧಸ್ಯಚಿರತ್ರಚಂಡಮದತೋಧೂತಸ್ಯಕಾತೇಗತಿಃ || ಪಿತಾಮಹಪದ
123 ಷ್ವಂಗಸಂಗತ್ಯೈನಃ ಪ್ರಶಾಂತಯೇ ಚಾರುಕೀರ್ತ್ತಿವಚೋಗಂಗಾಲಿಂಗಿತಾಂಗೀಸರಸ್ವತೀ || ಆಸ್ಯಂವಾಣೀ
124 ನಿವಾಸ್ಯಂಹೃದಮುಮುದಮಯಂಸ್ವಂಚರಿತ್ರಂಪವಿತ್ರಂದೇಹಂಶಾಸ್ತ್ರೈಕಗೇಹಂಸ
125 ಕಲಸುಜನತಾಗಣ್ಯಮುದ್ಘೂತಪುಣ್ಯಂಶ್ರವ್ಯಾಭವ್ಯಾಗುಣಾಲಿಸ್ಸಕಲಬುಧ
126 ತತೇರ್ಯ್ಯಸ್ಯಸೋಯಂಜಗತ್ಯಾಮತ್ಯಾರೂಢಪ್ರಸಾದೋಜಯತುಚಿರಮಯಂ
127 ಚಾರುಕೀರ್ತ್ತಿವ್ರತೀಂದ್ರಃ || ಮೂಢಂಪ್ರಾಢಂದರಿದ್ರಂಧನಪತಿಮಧಮಂಮಾನವಂಮಾನವಂತಂ
128 ದುಷ್ಟಂಶಿಷ್ಟಂಚದುಃಖಾನ್ವಿತಮುಖಸುಖಿನಂದುರ್ಮ್ಮದಂಧರ್ಮ್ಮಶೀಲಂಕುರ್ವ್ವನ್ಸಾಮ್ಯಂತಭಪ್ರಂ

(ದಕ್ಷಿಣಮುಖ.)

129 ಚರಿತಮನುಸರನ್ನಮ್ರಸಾಮಂತಭದ್ರಂತನ್ವನ್ಶ್ರೀಚಾರುಕೀರ್ತ್ತಿರ್ಜ್ಜಗತಿವಿಜಯತೇ
130 ಚಂದ್ರಿಕಾಚಾರುಕೀರ್ತ್ತಿ || ರೇರೇಚಾರ್ವ್ವಾಕಗರ್ವ್ವಂಪರಿಹರಬಿರುದಾಳಿಂಪುರೈವಪ್ರಮಾಣಂ
131 ಚೇಸಾಂಖ್ಯಾಸಂಖ್ಯೇಯರಾಜತ್ಪರಿಕರಸಿಕರಾಮಾಪ್ತಭೇಟ್ಯೋಸಿಭಾಟ್ಟ ಪ್ರಾ
132 ಜ್ಞಂಕಾಣಾದತೂರ್ಣ್ಣಂತ್ಯಜಸಿಜಮಸಿಂವಾನಪಾಪಸ್ಸಿದಾನಂಹಿಂಸನ್ಪಿಸ್ತೋಭಿ
133 ಶಂಸ್ಯೋವ್ರಜತಿಯದಪರಾಸ ವಾದಿನಃಸಿಂಹಾಚಾರ್ಯ್ಯಃ || . ತ್ಸಂಡಿತಾಂಘ್ರಿಂನುಪ
134 ತೌತದಿಲಾದಿನಾಥೌಸಮ್ಯಕ್ತ್ವವಿದ್ಯೋಧಚರಣೋನ್ನತದಾನಸಿಷ್ಟೌ ಜಾತಾಂಗೌ
135 ಹರಿಯಣೋಹರಿಣಾಂಕಚಾರುಮೂರ್ತ್ತಿಶ್ಚ ದೇವಇತಿಚಾರ್ಜ್ಜುನದೇವಕಲ್ಪಃ ||
136 ಧನ್ಯಾಮನ್ಯೇನಸಂನ್ಯಾಸಪರಾಮಾರ್ಧಿನಾನೇತಮೇವಸ್ವಂಸ್ವಂಧಸ್ಮಂಕಮಾತ್ರಮಸ್ತ್ರ
137 ಚ್ಛಿದಮುದಸುಖದಂ ದಲ್ಲಘಂಪಲ್ಲಘಂಚ ಶಾಂತಃಶಾಂತೇಸ್ಸಿರಾಂತೀಕೃತಸಕಲಜ
138 ನಾಃಸೂಕ್ತಿಪೀಯೂಷಪೂರ್ತ್ಯಸ್ತೇಪಿಸರ್ವೇಸ್ತದೇತಾಸ್ಸ್ವಪದಮುಗಮನ್
139 ಧ್ಯಾತಜೈನೇಂದ್ರಪಾದಾಃ || ತತ್ರತ್ರಯೋದಶಶತ್ಯೇಶ್ಚ ದಶಪ್ರಯೇನಶಾಕೇಷ್ಟು ಜೇ
140 ಪರಿವಿತೇಭವರಿಶ್ವರಾಷ್ಟ್ರೇ ಮಾಘೇಚತುರ್ದ್ದಶಿಥೌಸಿತಭಾಜಿವಾರೇಸ್ಸೂತ್ರೌ
141 ಶನೇಃಸುರಪದಂಪ್ರಪಂಡಿತಸ್ಯ || ಆಸೀದಥಾಭಿನವಪಂಡಿತದೇವಸೂರಿರಾಶಾ
142 ನೇನಾಚ್ಛಮುಕುರೀಕೃತಕೀರ್ತ್ತಿರೇಷಃ | ಶಿಷ್ಯೋಸಿಧಾಯಸಿಜಧರ್ಮ್ಮಧುರೀಣಭಾವಂಯು
143 ತ್ರಾತ್ರಸಂಸ್ಕೃತಿಪದೇವಶಿಪಂಡಿತಾರ್ಯ್ಯಃ || ತಸ್ಯಾಂಘ್ರಿಧ್ಯಾಕದಂಬಂಸತತಮುಪಿವಿಧಿ
144 ತ್ಸ್ನವ್ಯರ್ಥಾತಾಮ್ಯಪೀದಂತತ್ಸಂತರಾಥಾಗತತ್ಸಂತದಳಜನಶಿರೋರತ್ನಕಾವತ್ಪ್ರ
145 ಥಾವಜೇವನ್ಭದ್ರಾಣಿಪಸ್ಯತ್ಯಮುಜಗದುದಿತಾತ್ಯಕ್ತವಾದಾಧಿಲಾಷೋಯು
146 ಸ್ಮಾದೃಸ್ಮಿಕರೋತ್ಯಗ್ನಿ ದವಘಪಿತರೂಸ್ವಾದಿನಃಪಂಡಿತಾರ್ಯ್ಯಃ || ಸಂಸಾರಾ
147 ಪಾರವಾರಾಕರಧರಲಹರೀತುಲ್ಯಕಲ್ಲೋಲ್ಯತ್ಥದೇಹವ್ಯೂಹೇಮುಮಕ್ಷ್ಯಜ್ಞಸಾ
148 ನಾಮುಸುಖಜಲಚರ್ಯ್ಯಶರ್ದ್ದಿತಾಸಾಮವಿಷಾಂಪೋತೋಸೀತೋವಿಸೀತೋದ್ಭತತ
149 ತಿಗತಮನ್ನವ್ಯಥಪ್ಯಾಚ್ಛಿತಾಂಘ್ರಿಭ್ರ್ದ್ದೋಸ್ಸಿ ದ್ರಃಸುಮುದ್ರಃಸತತಮಭಿನ
150 ವೋರಾಜತೇಪಂಡಿತಾರ್ಯ್ಯಃ || ಅಯುಮಥಗುರುಭಕ್ತ್ಯಾಕಾರಯತ್ತನ್ನಿಷದ್ಯಾಮ
151 ಪರಗಣೇಭಿರುಚಿತ್ಯಗ್ಗೇಹಿಭಿಸ್ತೈಸ್ಸಶೈವಕಃಭರಿನಸುಮುಹೂರ್ತ್ತೇಪೂರಿತೋ
152 ದ್ಯಾಖಿಲಾಶಾಂ ಯುಗಪದಖಿಲಪಾದ್ಯ ದ್ಯಾನರತ್ನಪ್ರದಾನೈಃ || ಇತ್ಯಾತ್ಮಕ

117 ಪ್ರಸಾದವತಸ್ಸಮಸ್ತಮಜ್ಜಿ೯ತಂಮಯಾಸದೃಶಃ ಶ್ರುತಂವ್ರತಂತಪಶ್ಚ ಪುಣ್ಯಾಮು
118 ಕ್ಷಯಂಕಿಂಮಮಪಾತ್ರವತ್ತಿ೯ತಕ್ರಿಯಸ್ಯಕಲ್ಪಕಾಂಕ್ಷಿಣಃ ॥ ದೇಹತೋವಿನಾತ್ರ
119 ಕಷ್ಟಮಸ್ತಿಕಿಂಜಗತ್ರಯೇತಸ್ಯರೋಗಪೀಡಿತಸ್ಯವಾಚ್ಯತಾನಶಬ್ದತಃ ದೇಯುವಿವ
120 ಯೋಗತೋವಪುವ್ವಿ೯ಸಜ್ಜ೯ನಕ್ರಮಸ್ಸ್ವಧಮ್ಮ೯ಸವ್ವ೯ಕೃತ್ಯವೇದಿನಾಂವಿದಾಂವರ ॥ ವಿ
121 ಕ್ಷಿಪ್ಯಕಾಯಮ್ಮ೯ಮುನಿರಿತ್ಥಮತ್ಥ೯ಂಮಹಾಮುಮ್ಮ೯ಹುಮ್ಮ೯ರಯತೋಗಣೇಶಾತ್
122 ಸ್ವೀಕೃತ್ಯಸಲ್ಲೇಖನಮಾತ್ಮನೀನಂಸಮಾಹಿತೋಭಾವಯತಿಸ್ಮಭಾವ್ಯಂ ॥ ಉ
123 ಪ್ಯದ್ಯಪತ್ತಿಪ್ರಿತಿಪಿಂಗಲನಕ್ರಚಕ್ರಪ್ರೋತ್ತುಂಗಮೃತ್ಯುಮೃತಿಭೀಮತರಂಗಭಾಜಿ ತೀ
124 ವ್ರಾಜವಂಜವಪಯೋಧಿಮಧ್ಯಭಾಗೇಕ್ಲಿಶ್ನಾತ್ಯಹನ್ನಿ೯ಶಮಯಂಪತಿತಸ್ಸಜಂತು ॥
125 ಇದಂಖಲುಯದಂಗಕಂಗಗನವಾಸಸಾಂಕೇವಲಂನಹೇಯಮಸಂಖ್ಯಾಸ್ಪದಂಸಖಿ
126 ಲದೇಹಭಾಜಾಮಪಿ ಅತೋಸ್ಯಮುನಯಃ ಪರಂಪ್ರಿಗಮನಾಯಬದ್ಧಾಶ
127 ಯಾಯುತಂತಇಹಸಂತತಂಕಲನಕಾಯಮತಾಪಾದಿಭಿಃ ॥ ಅಯಂವಿಷಯ
128 ಸಂಚಯೋವಿಷಮಶೇಷದೋಷಾಸ್ಪದಂಸ್ವಶಜ್ಞಸಿಜಾಷೋಮಹೋಬಹುಭವೇಷು
129 ಸಂಮೋಹಕೃತ್ ಅತಃಖಲುವಿವೇಕಿನಸ್ತಮಪಹಾಯಸವ್ವ೯ಂಸಹಾವಿ
130 ಶಂತಿಪದಮಕ್ಷಯಂಪ್ರಿವಿಧಕಮ್ಮ೯ಹಾನ್ಯಥಿ೯ತಂ ॥ ಉದ್ದೀಪ್ತಮುಃಖ

(ಪಶ್ಚಿಮ ಮುಖ.)

131 ಶಿಖಿಸಂಗತಿಮಂಗಮುಷ್ಟಿಂತೀವ್ರಾಜವಂಜವತಪಾತಪತಾಪತಪ್ತಂ ಸ್ವಚ್ಛಂದನಾದಿವಿಷ
132 ಯಾಮಿಷತೃಲಿಸಿಕ್ತಾಂಕೋವಾವಲಂಬ್ಯಭುವಿಸಂಚರತಿಪ್ರಬುದ್ಧಃ ॥ ಸೃಷ್ಟ್ವಾಸ್ತ್ರೀಣಾಮೋ
133 ನಸಾಂಸ್ಕೃಷ್ಟಿತಃ ಕಿಂಗಾತ್ರಸ್ಯಾಧೋಭೂಮಿಸ್ಪೃಷ್ಟ್ವಾಚಕಿಂಸ್ಯಾತ್ ಪುತ್ರಾದೀನಾಂಶ
134 ತ್ರುಕಾಯಮ್ಮ೯ಂಕಿಮತ್ಥ೯ಂಸ್ಪಷ್ಟೇಚಿತ್ತಂವ್ಯತ್ಥ೯ತಾಧಾತುರಾಸೀತ್ ॥ ಇದಂಹಿಬಾಲ್ಯಂಬಹು
135 ದುಃಖಬೀಜಮಿಯಮಮಃಶ್ರೀಥ್ಥ೯ನರಾಗದಂಹಾಸವೃದ್ಧಭಾವೋಮಹಾಸ್ತ್ರಶಾ
136 ಲಾವಲೀಯಮಂಗಸ್ಯವಿಪತ್ತಿಲಾಹಿ ॥ ಲಬ್ಧಂಮಯಾಪ್ರಕ್ತನಜನ್ಮಪ್ರಶಾಸ್ಯ
137 ತ್ಸ್ವಜನ್ಮಸದ್ಗತ್ರಿಮಪೂವ್ವ೯ಬುದ್ಧ್ಯಃ ಸದಾಶ್ರಯಃ ಶ್ರೀಜಿನಧಮ್ಮ೯ಸೇವಾತ
138 ತೋಪಿನಾವಾಚಪಲಃ ಕೃತೀಶಃ ॥ ಇತ್ಥಂಪಿಭಾವ್ಯಸಕಲಂಭುವನಸ್ವರೂಪಂಯೋಗೀವಿನ
139 ಶ್ಯಂವಿಂತಿಪ್ರಶಮಂವಧಾನಃ ಅಧ್ಯಾವಪಿಸಾಲಿತಪ್ರಗಳಿತಾಂತರಂಗಃ ಪಶ್ಯನ್ಸ್ವಸೂ
140 ಪಮಿಂತಿಸೋವಹಿತಸ್ವಪಾಧ್ ॥ ಪ್ರದಯಕಮಲಮಧ್ಯೇಸ್ಯಧ್ಯಮಾ
141 ಧಾಯರೂಪಂಪ್ರಸಂಪಮ್ಮೃತಕಲ್ಪ್ಯಮೂತ್ಯ೯ಲಿಮಂತ್ರ್ಯೈಃ ಪ್ರಸಿಂಚ೯ ಮಮಸಿ
142 ಪಲಷದುಪೇನ್ದ್ರ೯ಸ್ತೋತ್ರಘೋಷ್ಯೈಸ್ಸ್ವೈಪಾತ್ರತಮುಸಿರಯಮಮಂಗಂಸ್ವಂಪಿಹಾಯ
143 ಪ್ರಶಾಂತಃ ॥ ಅಗಮದವಮೃತಕಲ್ಪಂಕಲ್ಪಮಲ್ಪೀಕೃತ್ಯನಾಪಿಗಲಿತಪಾಪೋಹಸ್ತ
144 ತ್ರಿಭೋಗಾಂಗಕೇಷು ಪಿನಮುದಮುಂಕಾಂತಾನಂಪಬಾಷ್ಪಂಬುಧಾರಾಪತನಪ್ರತರ
145 ಜೋಂತದ್ಧ೯ನಂಸೋಪಾನರಮ್ಯಂ ॥ ಯತ್ಯಾರಾತೇತಸ್ಮಿನ್ನಗದಪಿಸಿಂನ್ಯಾಂಜಸಿಷ್ಟ್ಯ
146 ತಾಂಮನೋಪಮೋಹಧ್ವಾಂತಂಗತಬಲಮಪೂರ್ವ್ಯಪ್ರತಿಹತಂ ಪ್ರದೀಪ್ರ್ಯೋದ್ಯಚ್ಛ್ಯೇ
147 ಕೋನೆಯಮನಪಲಮಮಷ್ಣಂವಿರಚಯಸ್ವಿಯೋಗಃ ಕಿಂಕುಯ್ಯಾ೯ದಿಹನವಮ
148 ಹತಾಂಪಮಸ್ಸಹತರಃ ॥ ಪದಾಯಸ್ಯಮಹಾಮುನೇರಪಿನಕೈರ್ಭೂರ್ಗ್ಭೃ
149 ಥಿರೋಭಿಧ್ವ೯ತಾಪೃತ್ತಂಸನ್ನಪಿದಾಂಮಸ್ಯಹೃದಯಂಜಗಾತ್ರಕಸ್ಯಮಲಂ ಸೋ
150 ಯಂಶ್ರೀಮುನಿಭಾನುಮಾಸ್ಸ್ವಿಧಮಶಾದಸ್ತಂಪ್ರಯಾತೋಮಹಾನ್ಯ್ಯಯಂತದ್ದ್ವಿ
151 ಧಿಮೇವತಂತತಪಸಾಹನ್ತುಂಯತಧ್ವಂಬುಧಾಃ ॥ ಯತ್ರಪ್ರಯಾಂತಿಪರಲೋ
152 ಕಮಸಿಂವ್ಯವೃತ್ತಾಸ್ಥಾನಸ್ಯತಸ್ಯಪರಿಪೂಜನಮೇವತೇಷಾಂ ಇಜ್ಯಾಖ
153 ಪೇಬಿತಿಕೃತಾಕೃತಪುಣ್ಯರಾಶೇಃ ಸ್ಥೀಯಾದಯಂಶ್ರುತಮುನೇಸ್ಸುಚಿರಂ
154 ನಿಷದ್ಯಾ ॥ ಇಷುಶರಶಿಖಿಪಿಧುಮಿತಶಕಪರಿಧಾವಿಶರದ್ವಿತೀಯ

155 ಗಾಷಾಢೇ ಸಿತನವಮಿವಿಧುದಿನೋದಯಾಚ್ಛಿಸವಿಶಾಖೇಪ್ರತಿಷ್ಠಿ
156 ತೇಯಮಿಹ ॥ ವಿಲೀನಸಕಲಕ್ರಿಯಂವಿಗತರೋಧಮುತ್ಸೃಜ್ಯ ರ್ಗತಂವಿಲಂಬಿ
157 ತತಮಸ್ತುಲಾವಿರಹಿತಂವಿಮುಕ್ತಾಶಯಂ ಅವಾಙ್ಮನಸಗೋಚರಂ
158 ವಿಜಿತಲೋಕಶಕ್ತ್ಯಗ್ರಿಮಂಮದೀಯಹೃದಯೇನಿಶಂಪಸತುಧಾಮದಿವ್ಯಂಮಹ
159 ತ' ॥ ಪ್ರಬಂಧಧ್ವನಿಸಂಬಂಧಾತ್ಸದ್ರಾಗೋತ್ಪಾದನಕ್ಷಮಾ ಮಂಗರಾಜಕವೇ
160 ರ್ವಾಣೀವಾಣೀವೀಣಾಯತೇತರಾಂ ॥

259 (117)

ಕಂಚಿ ಗುಬ್ಬಿ ಬಾಗಿಲಿಗೆ ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ.

1 ಶ್ರೀಸೌಮ್ಯಸಂವತ್ಸರದೊಳುವಿಭ
2 ವದಆಶ್ವಯುಜಬ ೭ ಮಿಯೊಳುತಾಂಶ್ರೀ
3 ಸೋಮನಾಥಪುರವೆನಿಸಿದಕೊಂಗನಾಡಿಂಗದಂ
4 ಅನಾದಿಯಾಗ್ರಾಮಂ ॥ ಆಗ್ರಾಮದಲುಶ್ರೀಮತ್ಪಂಡಿ
5 ತದೇವರಶಿಷ್ಯರುಕಾಶ್ಯಪಗೋತ್ರದದ್ವಿಜಕುಲಸಂಪ್ಪಂನ್ನರು
6 ಸೇನಬೋವಸಾಯಂಣನವರುಆವರಮದ
7 ವಳಿಗೆಮಹದೇವಿಗಳಪ್ರಿಯಪುತ್ರುಹಿರಿಯಂ
8 ಣನೂಶ್ರೀಗುಂಮಟನಾಥಸ್ವಾಮಿಗಳದಿಬ್ಯಶ್ರೀ
9 ಪದವನೂದರುಶನವಾಗಿಪರಮಜಿನೇಶ್ವರಭಕ್ತರುವರ
10 ಗುಣಿಗಳಃಮುಕ್ತಿಪಥವಂಪಡದರೂ ॥ ಶ್ರೀ

260

ಅಖಂಡ ಬಾಗಿಲಿಂದ ಒಳಕ್ಕೆ ಹೋಗುವಾಗ ೨ನೆಯ ಬಾಗಿಲ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ ೧ನೆಯ ಶಾಸನ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಕೆ ೧೬೫೫ ಆಸ್ವಿಜ
2 ವದಿ ೭ . ಭೇರಾಮಾಸಾ
3 ಪುತ್ರ . . . ಪುತ್ರಮಖೀಸಾ
4 . . ಶ್ರೀಸಕ . . . .
5 . ಪಾನಾಪೋಸಾ . . . .
6 . . ಗಯಾ ಸಫಳಶ್ರೀ ॥

261

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೆಯ ಶಾಸನ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಕೆ ೧೬೫೪ ಆಶ್ವೀಜವದ ೭
2 ಭೇರಾಮಾಸಾಪುತ್ರಹೀರಾಸಾಭಾ
3 ಪಣೆತುಣಖಾಜಾತ್ರಾಸಫಳ

262

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೆಯ ಶಾಸನ.

(ನಾಗರಾಕ್ಷರ)

1 ॥ ಸಕೆ ೧೬೫೪ ಅಶ್ವೀಜ
2 ॥ ವದ ೭ ಭೇರಾಮಾಸಾಪುತ್ರಧ
3 ॥ ರಮಾಸಾಭಾಜಾತ್ರಜಾಗಾ . .
4 ॥ ಜಾತ್ರಾಸಫ
5 ॥ ೪ ॥

263

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೆಯ ಶಾಸನ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಕೆ ೧೬೫೩ ಪ್ರಾಸವದಿ ೧೦ ಶುಕ್ರವಾರೆಭಂಡವೇಡಕೀರ್ತ್ತಿಸಹಿತ ॥
2 ಉತ್ತರವಳಜಾತೀಹಿರಾಸಾಹಸುತಹಾಸಸಾಸುತಜಾಗೇಜ
3 ಸೋನಾಬಾಈರಾಜಾಈಗೋವಾಈರಾಧಾಈವಃಸಾಈಸಹಿತಜಾತ್ರಾ
4 ಸಫಳಕರೀಕಾರಜಕರ

264

ಅಖಂಡ ಬಾಗಿಲ ಬಲಗಡೆ ಪಡಸಾಲೆಯ ಮೇಲೆ.

1 ವೆಯನಾಮಸಂವ
2 ಚರದಕಾರ್ತ್ತಿಕಸುದ್ಧ
3 ಅಷ್ಟಮಿಯಗುರು
4 ವಾರ

265

ಅದೇ ಬಾಗಿಲ ಬಲಗಡೆ ಭುಜಬಲಿ ಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದೇಶಿ
2 ಯಗಣಪುಸ್ತಕಗ
3 ಚ್ಛಶ್ರೀಗಣ್ಡವಿಮು
4 ಕ್ತಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಭರತೇಶ್ವರದಂಡನಾಯಕಮಾಡಿಸಿದ ॥

266

ಅದೇ ಬಾಗಿಲ ಎಡಗಡೆ ಭರತೇಶ್ವರ ಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದೇಶಿಯ
2 ಗಣಪುಸ್ತಕಗಚ್ಛಶ್ರೀಗಣ್ಡ
3 ವಿಮುಕ್ತಸಿದ್ಧಾನ್ತದೇವರ
4 ಗುಡ್ಡಭರತೇಶ್ವರ
5 ದಂಡನಾಯಕಂಮಾಡಿಸಿದ

267 (115)

ಅದೇ ಬಾಗಿಲ ಬಲಗಡೆ ಗುಂಡಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಭವ್ಯಜನನಿಧಾನಂ
2 ಸೇನೆಯಂಕಕಾಬರಣರಂಗನೀಜಶ್ರೀಮನ್ಮಯಿಯಾ
3 ನೆದಂಡನಾಥಾನುಜಂದಾನಭಾನುಜನೆನಿಸಿದಭ
4 ರತಮಯ್ಯದಂಡನಾಯಕನೀಭರತಬಾಹು
5 ಬಲಿಕೇವಳಿಗಳ ಪ್ರತಿಮೆಗಳುಮನೀಬಸದಿಗ
6 ಳುಮಾತೀರ್ತ್ಥದ್ವಾರಪಕ್ಷಸೋಪಾನರ್ತ್ಥಂಮಾಡಿಸಿದನೀರಂಗದ
7 ಹಪ್ಪಳಿಗೆಯುಮನೀಮಹಾಸೋಪಾನಪಙ್ಕ್ತಿಯು
8 ಮಂರಚಿಸಿದಂಶ್ರೀಗೊಮ್ಮಟದೇವರಸುತ್ತಾಲರಂಗೆ
9 ಮಹಪ್ಪಳಿಗೆಯಂಬಿಗಿಯಿಸಿದನನ್ತುಮ
10 ಲ್ಲದೆಯುಮಿಗಂಗವಾಡಿನಾಡೊಳಲ್ಲಿಗಲ್ಲಿಗೆ
11 ಲ್ಲನೋರ್ಪ್ಪತ್ತ ॥ ಕ ॥ ಪ್ರಕಟಯಶೋವಿಭವವೆ
12 ಮ್ಭತ್ತುಕನ್ನೆವಸದಿಗಳನೊಸಮುಜೀರ್ಣ್ಣೋದ್ಧಾ
13 ರ ಪ್ರಕರಮನಿನ್ನುಜನಲೌಕಿಕಧೃತಿಮಾ
14 ಡಿಸಿದನೆಸೆಯೆಭರತಚಮೂಪಂ ॥
15 ಭರತಚಮೂಪತಿಸುತೆಸುಸ್ಥಿರಶಾನ್ತಲದೇವಿ
16 ಬೂಚಿರಾಜಾಂಗನೆತದ್ಭರತನೆಯುಮಮ್ಮ
17 . . . . ಸೊಸ
18 ಮಬರಣಸಿದನಿದಂ ॥

268 (113)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾ
2 ದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ತ್ರೈಳೋ
3 ಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ ॥
4 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಲಾಚಾರ್ಯ್ಯರ್ದಿ
5 ಪ್ರಕ್ಯಸ್ತಯುವಿರಾಜಿತಚಿನ್ಹಾಳಂಕೃತರುಂ ವಿಸಂಬೋಧಾವ
6 ಬೋಧಿತರುಂ ಸಕಳವಿಮಳಕೇವಳಜ್ಞಾನನೇತ್ರತ್ರಯರುಂ
7 ಅನನ್ತಜ್ಞಾನದರ್ಶನವೀರ್ಯ್ಯಸುಖಾತ್ಮಕರುಂ ವಿದಿತಾತ್ಮಸದ್ಧರ್ಮ್ಮರ್
8 ದ್ಧಾರಕರುಂ ಏಕತ್ವಭಾವನಾಭಾವಿತಾತ್ಮರುಂ ವೃಭನಮು
9 ಸಮುತ್ಥಿರ್ಸಖರುಂ ತ್ರಿದಂಡರಹಿತರುಂ ತ್ರಿಸಲ್ಯನಿರಾಕೃತರುಂ
10 ಚತುಃಕಷಾಯವಿನಾಶಕರುಂ ಚತುರ್ವ್ವಿಧವುಪಸರ್ಗ್ಗಗಿರಿಕಂ
11 ದರಾದಿದೈರೆಯಸಮನ್ವಿತರುಂ ಪಂಚದಸಪ್ರಮಾದವಿನಾಸ
12 ಕತ್ತ್ರ್ಗಗಳುಂ ಪಂಚಾಚಾರವೀರ್ಯ್ಯಾಚಾರಪ್ರವೀಣರುಂ ಸಷ್ಟುದರು
13 ಶನವಭೇದಾಭೇದಗಳುಂ ಸಟುಕವರ್ಮ್ಮಸಾರರುಂ ಸಪ್ತನಯನಿರ
14 ತರುಂ ಅಷ್ಟಾಂಗನಿಮಿತ್ತಕುಶಲರುಂ ಅಷ್ಟವಿಧಜ್ಞಾನಾಚಾರಸಂ
15 ಪನ್ನರುಂ ನವವಿಧಬ್ರಹ್ಮಚರಿಯನಿರ್ಮ್ಮುಕ್ತರುಂ ದಶಧ
16 ರ್ಮ್ಮಶರ್ಮ್ಮಸಮನ್ತರುಂ ಯೇಕಾದಶಾವಕಾಚಾರಪ್ರಪದೇಶಬ್ರತಾಚಾ
17 ರಚಾರಿತ್ರರುಂ ದ್ವಾದಶಾತಪಸಿರತರುಂ ದ್ವಾದಶಾಂಗಸ್ರುತಪ್ರವಿಧಾನ
18 ಸುಧಾಕರರುಂ ತ್ರಯೋದಶಾಚಾರಶೀಲಗುಣಾಢ್ಯಯರ್ಯ್ಯಮಾಸ
19 ಪನ್ನರುಂ ಎಂಬತನಾಲ್ಕುಲಕ್ಷಜೀವಭೇದಮಾರ್ಗ್ಗಣರುಂ ಸರ್ವ್ವಜೀವದ
20 ಯಾಪರರುಂ ಶ್ರೀಮತ್ಕೊಂಡಕುಂದಾನ್ವಯ ಗಗನಮಾರ್ತ್ತಂಡರುಂ
21 ಪಿರಿತೋತ್ರಪರಕಾಷ್ಟವರಾಜರುಂ ದೇಸಿಗಣಗಜೇನ್ದ್ರಸಿಂಧುರವುದಧಾರಾವಭಾ
22 ಸುರರುಂ ಶ್ರೀಮ... ದೇಸಿಗಣಪೊಸ್ತಕಗಚ್ಛ ಕೊಂಡಕುಂದಾನ್ವಯ ಶ್ರೀಮತ್ತ್ರಿಭು
23 ವನರಾಜಗುರು ಶ್ರೀಭಾನುಚಂದ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳುಂ ಶ್ರೀಸೋಮಚಂ
24 ದ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳುಂ ಚತುರ್ಮ್ಮುಖಭಟ್ಟಾರಕದೇವರುಂ ಶ್ರೀಸಿಂಹ
25 ನಂದಿಭಟ್ಟಾಚಾರ್ಯ್ಯರುಂ ಶ್ರೀಶಾಸ್ತ್ರಿಭಟ್ಟಾರಕಾಚಾರ್ಯ್ಯರುಂ ಶ್ರೀಶಾಸ್ತಿಕೀರ್ತ್ತಿ .
26 . ರ . ಭಟ್ಟಾರಕನ(ಪ)ರುಂ ಶ್ರೀಕನಕಚಂದ್ರಮಲಧಾರಿದೇವರುಂ ಶ್ರೀನೇಮಿ
27 ಚಂದ್ರಮಲಧಾರಿದೇವರುಂ ಚತುಸ್ಸಂಘಶ್ರೀಸಕಳಗಣಶಧಾರೆ . .
28 . ಪದೇವಧಾಮರೆಕಲಿಯುಗಗಣಧರಪಂಚಾಸತ್ವುಸಿಂದ್ರರುಂ
29 ಅವರಸಿಷ್ಯರುಂ ಗೌರಶ್ರೀಕಂತಿಯರುಂ ಸೋಮಶ್ರೀಕಂತಿಯರುಂ . ನಶ್ರೀ
30 ಕಂತಿಯರುಂ ದೇವಶ್ರೀಕಂತಿಯರುಂ ಕನಕಶ್ರೀಕಂತಿಯರು ಸಿಷ್ಯ .
31 ಯಿಪ್ಪತ್ತೆಂಟುತಂಡಸಿಷ್ಯರುಂ ಮೆರೆಸುಶೋಭನನಾಮಸಂವತ್ಸರದಮಾ
32 ಘ್ಗಣಸು ೮ ಶ್ರೀಗೊಮಟದೇವರ ತೀರ್ತ್ಥನಂದ . ಪಂಚಕಲ್ಯಾಣ . . . .

(ಮುಂದೆ ೪ ಪಙ್ಕ್ತಿಗಳು ಸವೆದು ಹೋಗಿವೆ)

269 (114)

ಅದೇ ಗುಂಡಿಗೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಸಿಗಣ
ಪುಸ್ತಕಗಚ್ಛ ಕೊಂಡಕುಂದಾನ್ವ
3 ಯ ಕೀರ್ತ್ತಿವಿದ್ಯದೇವರಶಿಷ್ಯರು
4 ಪದ್ಮಣಂದಿದೇವರು ನಳಸಂವ

5 ತ್ಸರದಚೈತ್ರಶು ೧ ಸೋಮವಾರದಂ
6 ದುನಾಕಶ್ರೀಮನಸ್ಸರೋಜಿನೀರಾ
7 ಜಮರಾಳರಾದರು ಮಂಗಳಮು
8 ಹಾಶ್ರೀ ||

270

ಅದೇ ಗುಂಡಿನ ಉತ್ತರಕ್ಕಿರುವ ದೊಡ್ಡ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀಮತುಅಸ್ವೈ
2 ಜಸುಧ ್ ಲ್ಲುಬೆಗೊ
3 ರಗಾಮುಯನರ
4 ಸಪ್ಪಸಟ್ಟಿಯುರ
5 ಮುಗಬೈಯಣನುಸ್ವಾ
6 ಖಿವರುಸನ
7 ವವಾಡಿ ಈಕಟ್ಟೆಕ
8 ಟ್ಟಯುರವಟಿಗೆನಿ
9 ಲಿಸಿವರು

271

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಸೋಮಸೇನದೇವ
2 ರಗುಡ್ಡಗೋಪಯ
3 ಬೈಚಕ್ಕ

272

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 . . ಭುವನಕೀರ್ತ್ತಿದೇವರಶಿಷ್ಯ
2 . . ಕೀರ್ತ್ತಿದೇವರಸಿಶಿಖ

273 (112)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಶಾನ್ತಿಕೀರ್ತ್ತಿದೇವರ || ಶಿಷ್ಯರುಹೇಮಚಂದ್ರ
2 ಕೀರ್ತ್ತಿದೇವರಸಿಸಿಧ್ಧ || ಮಂಗಳಮುಹಾಶ್ರೀ

274 (111)

ಅದೇ ಗುಂತಿನ ಮೇಲೆ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛ
2 ನಂಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ |
3 ಶ್ರೀಮೂಲಸಂಘಪಯಃ ಪಯೋಧಿವರ್ದ್ಧನಸುಧಾಕರಾಃ
4 ಶ್ರೀಬಲಾತ್ಕಾರಗಣಕಮಲಕಲಿಕಾಕಲಾಪವಿಕಾಶನವಿವಾಕರಾಃ
5 . ವನವಾ . . . ತಕೀರ್ತ್ತಿದೇವಾಃ ತಚ್ಛಿಷ್ಯಾಃ ರಾಯಭುಜಸುದಾವು . . ಅ
6 ಚಾರ್ಯ್ಯಮಹಾವಾದಿವಾದೀಶ್ವರರಾಯವಾದಿಪಿತಾಮಹಸಕಲವಿದ್ವ
7 ಜ್ಜನಚಕ್ರವರ್ತ್ತಿದೇವೇಂದ್ರವಿಶಾಲಕೀರ್ತ್ತಿದೇವಾಃ ತಚ್ಛಿಷ್ಯಾಃ ಭಟ್ಟಾರಕಶ್ರೀಶುಭಕೀ
8 ರ್ತ್ತಿದೇವಾಃತಚ್ಛಿಷ್ಯಾಃ ಕಲಿಕಾಲಸರ್ವ್ವಜ್ಞಭಟ್ಟಾರಕಧರ್ಮ್ಮಭೂಷಣದೇವಾಃ ತಚ್ಛಿಷ್ಯಾ
9 ಶ್ರೀಅಮರಕೀರ್ತ್ತಿಆಚಾರ್ಯ್ಯಾಃ ತಚ್ಛಿಷ್ಯಾಃ | ಮಲಿವಾ . ತಿನೃಪಾಣಾಂಪ್ರ
10 ಭವೂನಲ . . . . . . ರಸಿತ . ನುತಪಾ . . . . . .
11 ಯಮುಲ್ಲಾಸಕ . . . ದೇಮುಕ . . . . ಚಾರ್ಯ್ಯಪಟ್ಟವಿಪುಲಾ
12 ಯಾಚಲಾ . . . ಕರ್ಣಾಟಪಾರ್ತ್ತಂಡಮಂಡಲಾನಾಂಭಟ್ಟಾರಕಧರ್ಮ್ಮ
13 ಭೂಷಣದೇವಾನಾಂ . . . ತತ್ಪಾರ್ತ್ಥವಾರ್ದ್ಧವರ್ದ್ಧನಹಿಮಾಂಶುನಾ .
14 ವರ್ದ್ಧಮಾನಸ್ವಾಮಿನಾಕಾರಿತೋಯಂ ಆಚಾರ್ಯ್ಯಾಣಾಂ
. . . ಸ್ವಸ್ತಿಶಕವರ್ಷ ೧೨೯೫ ಪರಿಧಾವಿಸಂವತ್ಸರವೈಶಾಖ
ಶುದ್ಧ ೩ ಬುಧವಾರೇ ||

275

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮೇಲುಗಡೆ ೧ನೆಯ ಪಟ್ಟಿಯಲ್ಲಿ.

1 ವೆನವಾಸಿವಸ್ವಾ . . . .

2 ರವ . ರಾ . . .

276

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4ನೆಯ ಪಟ್ಟಿಯಲ್ಲಿ.

ಸಿಂಹನಂದಿಆಚಾರ್ಯ್ಯರು ||

277 (119)

ಅಖಂಡ ಬಾಗಿಲಿಂದ ಕೆಳಕ್ಕೆ ಇಳಿಯುವ ಸೋಪಾನಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಂವತ್ ೧೭೨೯ ವರ್ಷೇವೈಶಾಷಸುದಿ
2 ೫ಸೋಮೇಶ್ರೀಕಾಷ್ಠಾಸಂಘೇಮಾಥುರ
3 ಟಗಚ್ಛೇ . ಶ್ರೀರಾಜಕೀರ್ತಿಃ | ಸ್ತತ್ಪಟ್ಟೇಭ || ಶ್ರೀಲ
4 ಕ್ಷ್ಮೀಸೇನಸ್ತತ್ಪಟ್ಟೇಭ || ಶ್ರೀಇಂದ್ರಭೂಷಣಸ್ತತ್ಪಟ್ಟೇ
5 ಶ್ರೀಸೋಮಸೇನಅಗ್ರವಾಳಜಾತೀ ಬ್ರೋರಖಂಜಜಾಕಾಪುತ್ರಪಂ ||
6 ಭಾ || ಧನಾಕಾತಯೋಃಪುತ್ರಪಂ || ಖಾಂಘಲಪೂಜನಾಕಾತಯೋಃಪುತ್ರಪಂ || ವನಜನ || ಪಡಾಕಾಸ
7 ಪಲವಾರೇಗೋಮಟಸ್ವಾಮಿಯಾತ್ರಾ . . . ಸಫಲ

278

ಅದರ ಬಲಪಾರ್ಶ್ವದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಪೂತಾಬಾಕಾ . . ಜಗದಾಕಾಪ
2 ಸಾಸಜಾತ್ರಾಸ

3 ಫಲ

279

ಅದೇ ಸ್ಥಳದಲ್ಲಿ

(ನಾಗರಾಕ್ಷರ)

1 ಪೂಜನಾಕಾಪುತ್ರ
2 ಪಣ್ಡಿ . . ಪೂ . .

3 . . . . .

280

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಾದಗಳ ಕೆಳಗೆ.

1 ಶ್ರೀಮತುಅಸ್ವೈಭಹುಳಂ ೧ ದುಲು
2 ಭಾರಗವೆಯನಗಪ್ಪಸಶರಮುಗಜಿಂನೋನು
3 ಧೆಳುಗುಳದಚಾರುಕೀರ್ತ್ತಿರ್ಘಶರ
4 ಶ್ರೀಪಾದವಕೆಥಸಿದರುಶ್ರೀ

281 (109)

ತ್ಯಾಗದ ಬ್ರಹ್ಮದೇವರ ಕಂಭದ ಉತ್ತರ ಮುಖ.

1 ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳೋದಯಾಚಳಶಿರೋಭೂಷಾಮಣಿರ್ಬ್ಭಾನುಮಾನ್ ಬ್ರಹ್ಮಕ್ಷತ್ರ
2 ಕುಳಾಬ್ಧಿವರ್ದ್ಧನಯಶೋರೋಚಿಸ್ಸುಧಾದೀಧಿತಿಃ ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳಾಕರಾ
3 ಚಳಭವಶ್ರೀಹಾರವಲ್ಲೀಮಣಿಃ ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳಾಗ್ನಿಚಣ್ಡಪವನಶ್ಚಾವು

286

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

ಶ್ರೀಕಾಷ್ಟಸಂಘೇ

287

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಶಕ೧೫೬೭ಪಾರ್ಥಿವನಾಮಸಂವತ್ಸರೇವೈಶಾಖಮಾಸೇಶುಕ್ಲಪಕ್ಷೇಚತುರ್ದಶೀದಿವಸೇ
2 ಶ್ರೀಕಾಷ್ಟಸಂಘೇವಘೇರವಾಳಜಾತೀಮಗೂನಾಸಗೋತ್ರೇಸವದೀಬಾವುಸಂಘರ್ಯಾಜಾಮಸಾತ್ರಯೋಃಪು
3 ತ್ರೌದ್ವೌಪ್ರಥಮಪುತ್ರಸಂನೋಜಸಾಭಾರ್ಯಯಮಾರತಯೋಃಪುತ್ರಾಃಯದು . ಮಧ್ಯಸೀವಮಾಸಂಘವೀತ್ರ್ಯ .
ಸಂಘವಿತ್ರ್ಯ
4 ರ್ಜನಶೀತಗ್ರಾಮೇಸಂಪ್ರಣಮತಿದ್ವಿತೀಯಪುತ್ರಸಂಘವೀಸವಜೀಯಭಾರ್ಯತಾನಾಊತಯೋಃಪುತ್ರೌದ್ವೌ
5 ಪಿತ್ರೃಮಾಯರ್ಯಾಕಮಲಾಜಾಪುತ್ರಪಕೂಜಾಪದಾಜೀಸಂಘವೀದ್ವಿತೀಯಪುತ್ರಗೇಸಾಜೀತಿಸಂಪ್ರಣಮತಿ
6 ಹೀರಾಸಾಧರಮಾಸಾಮಡಗಡೀ

288

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಾಕೆ೧೫೭೮ಚೈತ್ರಸುಧೀ೫
2 ಆಳ್ಪ್ಯ || ಜಗಸವಾಳ್ಯಾನ್ತಪ್ರಸಾ
3 ತ್ಯ್ಯಚೆಭಾಉಗ್ರನಸಾ
4 ಸಮಸಸೀಧರ್ಮವಷ್ಟ್ಯಳ

299

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಕ ೧೫೭೮ ಚೈತ್ರ ವದ ೧೦
2 ಪ || ಜೀನಾಸಾಸುತಜೀ
3 ತದಾಸ

290

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಚೈತ್ರವದೀ ೬ ಪಂ || ಸಕ ೧೫೭೮
2 ಸಾ || ಅಳೀಸಾಜಾತ್ರಾ
3 ಸಥಳ

297

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಕೇ ೧೬೪೦ ಫಾಲ
2 ಗುನಸುದೀ ೧ ಗುದೇ
3 ವಮಾಸಾವಮಾನೀಕ
4 ಸಾಗವೀಲು .
(ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)
5 ದೇವಪ್ರಸಾರಜಾ

298

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಕೇ ೧೫೯೪ ವೈಸಾಷಸುದೀ ೭ ಶ್ರೀ
2 ಕಾಷ್ಟಾಸಂಘೇಪೀತಲಾಗೋತ್ರೀಲಷ
3 ಸಾಷ್ರು ‖ ಪೀಲಾಸಾಹೀರಾಸಾರಾಮಾಸಾ
4 ಜಾತ್ರಾಸಫಲ

299

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಬ್ರಹ್ಮರಂಗಸಾಗರ
2 ಪಂ ‖ ಜಸವಂತ

300

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಸ ‖ ಗೋವಿಂದಾ
2 ಮಾಫಗಂಗಾಖ

301

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಂವತ್ ೧೭೦೯ ವರ್ಷೇ
2 ವೈಶಾಷ ಸುದಿ ೭ ಚಂದ್ರೀಶ್ರೀಕಾ
3 ಷ್ಟಾಸಂಘೇಪಂಡಿತಾ

302

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಕ ೧೪೬೮ ಸಾವಛರೀ ಫಾಲಗುನವದಿ ೬
2 ತದಾ . . . . ಸ . . .
3 ಪುತ್ರುತ್ರೀಛಕ . . .
4 ಯಗಾಯುಸಾ . . . .
5 ಅವಾರ . . . . ಅ
6 ರಘು . . . . ಛಾ
7 ತ್ರೀಛಕ . . .

80 ಬೆಯುಚಾವುಗಟ್ಟವುಂಬಿಟ್ಟರದಬಿಸೀಮ ಮೂಡಸಾಗರ | ತೆಂಕಸಾಗರ | ಪಡುವಪುಳ್ಳಗಟ್ಟ | ಬಡಗನಟ್ಟುಕಲ್ || ಹಿರಿ
ಯಹಿರಿಕ್ಕಿಯಬ್ಬೆಯಕೆಱೆಯತೋಟ | ಕೇತಂಗೆಱೆ | ಗಂಗಸಮುದ್ರದಕೆಳಗಣ

81 ತೋಟ | ಬಸದಿಯಮುಂದಣಅಂಗಡಿಇಪ್ಪತ್ತು || ನಾನಾದೇಸಿಯುಂನಾಡುಂನಗರವ ಮುಂಮೇರಿಸಪ್ಪಸಿಥಾರ್ಚನೆಗೆಬಿಟ್ಟ
ಯುದವಸದಹೇಱಿಂಗೆಬಳ್ಳ ೧ ಅಡಕೆಯಹೇಱಿಂಗೆಹಾಗ ೧ ಮೆಳಸಿನಹೇಱಿಂಗೆಪಾ

82 ಗ ೧ ಅರಸಿನದಹೇಱಿಂಗೆಹಾಗ ೧ ಹತ್ತಿಯಮಳವೆಗೆಹಾಗ ೧ ಸೀರೆಯಮಳವೆಗಹೊಂಗೆಹೀಸ ೧ ಎಲೆಯಹೇಱಿಂಗಅಱು
ನೂಱು || ದಾನಂವಾಪಾಲನಂವಾತ್ರದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವ

83 ಗ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ || ಬಹುಭಿರ್ವ್ವಸುಧಾದತ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿ
ಸ್ತಸ್ಯತಸ್ಯತದಾಫಲಂ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸು

84 ನ್ಧರಾಂ ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

328 (125)

ಅದೇ ಬಸ್ತಿಯ ಮಹಾದ್ವಾರದ ಇದಿರಿಗೆ ದಕ್ಷಿಣ ಗೋಡೆಯಲ್ಲಿ.

1 ಕ್ಷಯನಾಮಸಂವತ್ಸರದ್ವಿತಿಯಪುಷ್ಯಶುದ್ಧಕೇ
2 ಮಹೀತನಯವಾರಕೇಯು ತಬಿಲಕ್ಷ್ಮಿಪಕ್ಷೇತರೇ | ಪ್ರ
3 ತಾಪಸಿಧಾರಿದನಾಟ್ಟಿ ಲಿಯವಾಹಕಾಂತನಪೂ
4 ಚತುರ್ವ್ವಿಧದಾನೇಕಧರ್ಮಿತ್ರಪತೇಸಿವಾದ್ಯಾರ್ಯೇ ||

329 (126)

ಅದೇಗೋಡೆಯ ಪೂರ್ವ್ವಕಡೆ ಮೂಲೆಯಲ್ಲಿ.

1 ತಾರಣಸಂವತ್ಸರದಭಾದ್ರಪದಬಹುಳದಶಮಿಯ
2 ಸೋಮವಾರದಲುಪಟಹರಾಯನುಸ್ವಸ್ಥನಾದನು

330 (127)

ಅದರ ಕೆಳಗೆ.

1 ಕ್ಷಯನಾಮ್ಸಂವತ್ಸರದ್ವಿತಿಯಮಾಘವೈಶಾಖಕೇವಮಹಿತನ
2 ಪಾರಕೇಯು (ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ).

331

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಪಾರ್ಶ್ವನಾಥ ದೇವರ ಬಿಂಬದಮೇಲೆ.

1 ಶ್ರೀಮೂಲಸಂಘದೇಶಿಗಣಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಯಕೆಸಿದ್ಧಾನ್ತಚ
2 ಕ್ರವರ್ತ್ತಿನಯಕೀರ್ತ್ತಿಮುನಿಸ್ಸ್ವರೋಭೂತ್ || ತಚ್ಛಿಷ್ಯೋತ್ತಮ ಬಾಳಚಂದ್ರಮುನಿಪ
3 ಶ್ರೀಪಾದಪದ್ಮಪ್ರಿಯಾಸದ್ಭಕ್ತ್ಯನುವಾದಪ್ರವಾಸವಣವಪ್ಯಾವರ್ಧಿನಗಲಕ್ಷ್ಮೀರಿ
4 ಯಾಂತ್ರಬಾರಜತಾಪ್ರಿತಾವದಾಸೋವ್ಯವ್ಯೆಸೋವಜಲಿಪ್ರಂಜೀಭೂತ
5 ಜಗತ್ತ್ರಯಜಿನಗೃಹಕಾನ್ಯವ ಮಾಕಾರಯತ್ ||

332

ಸಿದ್ಧಾಂತ ಬಸ್ತಿಯಲ್ಲಿ ಅಮೃತಶಿಲೆಯ ಬಿಂಬದ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

. . ತಾತೀರಾವಸುಪೀಪರಾ . ಪವುಫೆವೇವ ||

333 (128)

ನಗರ ಜಿನಾಲಯದ ಹೊರಗೆ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ ॥ ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯ
2 ದೂರಸ್ಥಮದನಶ್ಯೋರಧ್ವಾಂತಶ್ರೀಬಾಹುಬಲಿಸಿದ್ಧಕ್ಷೇತ್ರಯುತಪ್ರಮಾ
3 ಣಾಪರಸಿಂಹ್ನಿಕ್ರೀತಸ್ಥಂಸಂಪ್ರೀಹನಂಸಯನಾನಂದನಶಾಂತಕಾಂತತನುಮಾ
4 ಸಿದ್ಧಾಂತಚಕ್ರೇಶನಂನಯಕೀರ್ತ್ತಿಬ್ರತಿರಾಜನಂಸನೆದೊಡಂಪಾಪೋತ್ಕರಂಪಿಂಗುಗಂ ॥
5 ಅವರಶಿಷ್ಯರು ಶ್ರೀಪಾದ್ಮನಂದಿತ್ರೈವಿದ್ಯದೇವರು ಶ್ರೀಭಾನುಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತದೇವ
6 ರುಂಬಾಳಚಂದ್ರದೇವರು ಪ್ರಭಾಚಂದ್ರದೇವರು ಮಾಘನಂದಿಭಟ್ಟಾರಕದೇವರುಮಂ
7 ತ್ರಿವಿಧಪದ್ಮನಂದಿದೇವರು ನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರು ಇನ್ತಿವರ ಶಿಷ್ಯರು ನಯಕೀರ್ತ್ತಿದೇವ
8 ರು ॥ ಧರೆಯೊಳುಖಂಡಳಿಮೂಳಭದ್ರವಿಳಸದ್ವಂಶೋದ್ಭವ ಸ್ವಸ್ತಿಶ್ರೀಚತ
9 ಸ್ತ್ರಿಂಶತ್ಸಹಸ್ರ ವಿಸ್ತೀರ್ಣ ಕಾಂಚೀಪುರಾಂತರ ನಾ
10 ನಾವ್ಯವಹಾರಜಾಳ ಕುಶಳ ವಿಖ್ಯಾತರತ್ನತ್ರಯಾಭರಣ ಅಪ್ರತಿಹತ ಕರವಾ
11 ಸಿನಗರಂಗಳ ರೂಢಿಯಂತಾಳ್ದವರು ॥ ಶ್ರೀಗೊಮ್ಮಟಪುರದ
12 ಸಮಸ್ತನಗರಂಗಳ್ ಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ಹೊಯ್ಸಳದೇವರ ಕುಮಾರ
13 ಸೋಮೇಶ್ವರದೇವನ ಪ್ರಧಾನಂ ಹಿರಿಯ ಭಂಡಾರಿ ರಾಮದೇವನಾಯಕರ
14 ಸಂನಿಧಿಯಲು ಶ್ರೀಮನ್ನಯಕೀರ್ತ್ತಿದೇವರು ಕೊಟ್ಟ ಶಾಸನ ಪಟ್ಟಿಳೆಯ ಕ್ರಮವೆಂತೆಂ
15 ಬಡೆ ಗೊಮ್ಮಟಪುರದ ಮನೆಯ ಅಕ್ಷಯ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬಹುಳ ಚೌತಿ
16 ವ್ಯಾಕ್ಷತಾಂಬರಸಲುವನ್ತಾಗಿ ಹಂಸ್ರೊಂದು ಪೂಜಲಿಂಗಮಾಡು ಸಾಮಂತತ್ತು
17 ಸುಖಿಪ್ಪ ತಲಿಗ ರಾಜಪ್ರೊಳಗಾಗಿ ಅರಮನೆಯ ಸ್ಥಾಯಿಮನೆಸ್ಥಾಯಿ ಮ
18 ಳಿಬ್ರಮನುಬಂಧ ಅಸ್ಥಳದ ಆಚಾರ್ಯರಂತಾಪೇತ್ತು ಪಿನ್ನರಮಿಸು
19 ವಂಬುಕ್ತಲಕಾರಣಕಥೆಯಿಲ್ಲ ಈ ಶಾಸನಮರ್ಯ್ಯಾದೆಯಂ ಮೀರಿದವರು
20 ಧರ್ಮ್ಮಸ್ಥಳವ ಕೆಡಿಸಿದವರು ಈ ತೀರ್ತ್ಥದ ಸಮಸ್ತಂಗಳೊಳಗೆ ಬಿಟ್ಟಬಿಟ್ಟ ರುಗಾ
21 ಮಿಣಿಗಳಾಗಿ ಆಚಾರ್ಯ್ಯರಿಗೆ ಕಪ್ಪುಬಿಳ್ಳ ಬುದ್ಧಿ ಯಂ ಕಲಿಸಿಬಂದಕೆ
22 ವನೆನಮತೊಳಗೆ ಸಾಟಿಮಾಡಿ ಮಾಗಿಡಿ ಮನೆಳಿ ಜೀವಿಕೆಯ ಯಂದು ಆಚಾ
23 ರ್ಯ್ಯರಿಗೆ ಮನೆಗೊಟ್ಟಡೆ ಅವರು ಸಮಯ ದ್ರೋಹರು ರಾಜದ್ರೋಹರು ಬೋಳಿಗ
24 ವಗೆಯರು ಸತ್ತಗೆಯ ಕೋಲಿಕ ಪತ್ರಗೋಡೆಯವು ಇವನ್ನಿದನು
25 ರಂಗಳ ಉಪೇಕ್ಷಿಸಿದರಾದಡೆ ಈ ಧರ್ಮ್ಮವನು ಇವರಂಗಳ್ ಕೆಡಿಸಿದವರಲ್ಲದೆ ಆಚಾ
26 ರ್ಯ್ಯರು ದುರ್ಜ್ಜನರು ಕೆಡಿಸಿದವರಲ್ಲಿ ಸಮಸ್ತಂಗಳ ಅನುಮತವಿಲ್ಲದೆ ಬಿಟ್ಟ ಬಿಟ್ಟರು
27 ಗ್ರಾಮಿಣಿಗಳು ಆಚಾರ್ಯ್ಯರ ಮನೆಯ ನಕ್ಕ ಅರಮನೆಯ ನಕ್ಕ ಹೊಕ್ಕ
28 ಡೆ ಸಮಯದ್ರೋಹರು ಮಾನ್ಯಮನ್ನಣೆಯ ಪೂರ್ವ್ವಮರ್ಯ್ಯಾದೆನಡಸು
29 ವರು ಈ ಮರ್ಯ್ಯಾದೆಯಂ ಕೆಡಿಸಿದವರು ಗಂಗೆತಡಿಯ ಕವಿಲೆಯುಂ
30 ಬ್ರಾಹ್ಮಣರುಂ ಕೊಂದ ಪಾಪದ ಪೋಹರು ॥ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇ
31 ತಿ ವಸುಂಧರಾ ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ॥

334 (129)

ಅದೇ ಬಸ್ತಿಯ ಬಳಿಗೆ ದಕ್ಷಿಣಕಡೆ.

1 ಉಕ್ತಂ ಶ್ರೀಮೂಲಸಂಘೇಸ್ಮಿನ್ಬಳಾತ್ಕಾರಗ . . . . . ಶಾಸ್ತ್ರಸಾರಾಖ್ಯಶಾಸ್ತ್ರಕೃತ್ ॥
2 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೀ

343 (135)

ಅದರ ಕೆಳಗೆ.

ವಿಕಾರಿಸಂವತ್ಸರದ ಶ್ರಾವಣಶು ೧ ಗೆರಸೊಪ್ಪೆಯ ಶ್ರೀಮತಿಅವ್ವೆಗಳು ಸಮಸ್ತಗೋಷ್ಠಿಯ ಕೈಯ ಕೊಟ ಗ ೮

344 (136)

ಭಂಡಾರ ಬಸ್ತಿಯೊಳಗೆ ಪೂರ್ವ್ವದಿಕ್ಕಿನಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ೧ ನೆಯ ಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂ ॥ ಪಾಷಂಡಸಾಗರಮಹಾಬಡ
2 ವಾಮುಖಾಗ್ನಿಶ್ರೀರಂಗರಾಜಚರಣಾಂಬುಜಮೂಲದಾಸ ಶ್ರೀವಿಷ್ಣು
3 ಲೋಕಮಣಿಮಂಟಪಮಾರ್ಗ್ಗದಾಯಿ ರಾಮಾನುಜೋ ವಿಜಯತೇಯತಿ
4 ರಾಜರಾಜ ॥ ಶಕವರ್ಷ ೧೨೯೦ನೆಯ ಕೀಲಕಸಂವತ್ಸರದಭಾದ್ರಪ
5 ದಶು೧೦ಬೃ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಅರಿರಾಯವಿಭಾಡಭಾ
6 ಷೆಗೆತಪ್ಪುವರಾಯರಗಂಡಶ್ರೀವೀರಬುಕ್ಕರಾಯನುಪೃಥ್ವೀರಾ
7 ಜ್ಯವನಾಳುವಕಾಲದಲ್ಲಿ ಜೈನರಿಗೂ ಭಕ್ತರಿಗೂಸಂವಾಜವಾದಲ್ಲಿಆ
8 ನೆಯಗೊಂದಿಹೊಸಪಟ್ಟಣಪೆನುಗುಂಡೆ ಕಲ್ಲೆಹದಪಟ್ಟಣವೊಳಗಾದಸ
9 ಮಸ್ತನಾಡಭವ್ಯಜನಂಗಳು ಆಬುಕ್ಕರಾಯಂಗೆಭಕ್ತರುಮಾಡುವಅನ್ಯಾಯ
10 ಂಗಳನುಬಿನ್ನಹಂಮಾಡಲಾಗಿ ಕೋವಿಲ್‌ತಿರುಮಲೆಪೆರುಮಾಳ್‌ಕೋವಿಲ್‌ತಿರುನಾ
11 ರಾಯಣಪುರ ಮುಖ್ಯವಾದಸಕಳಾಚಾರ್ಯ್ಯರೂ ಸಕಳಸಮಯಂಗಳೂ ಸಕಳಸಾ
12 ತ್ವಿಕರೂಮೋಷ್ಟಿಕರೂ ತಿರುಮಣಿತಿರುವಿಡಿತಂಣೀರವರುನಾಲ್ವತ್ತೆಂಟುಜನಂಗ
13 ಳುಸಾವಂತಬೋವಕ್ಕಳು ತಿರುಕುಲ ಜಾಂಬವಕುಲವೊಳಗಾದಹದಿನೆಂಟುನಾ
14 ಡಶ್ರೀವೈಷ್ಣವರಕೈಯ್ಯಲು ಮಹಾರಾಯನುವೈಷ್ಣವದರ್ಶನಕ್ಕೂಜೈನದರ್ಶನಕ್ಕೂ
15 ಭೇದವಿಲ್ಲವೆಂದುರಾಯನುವೈಷ್ಣವರಕೈಯ್ಯಲು ಜೈನರಕೈವಿಡಿದುಕೊಟ್ಟು ಈಜೈ
16 ನದರ್ಶನಕ್ಕೆ ಪೂರ್ವ್ವಮರ್ಯ್ಯಾದೆಯಲುಪಂಚಮಹಾವಾದ್ಯಂಗಳೂಕಳಸವೂಸ
17 ಲುವದು ಜೈನದರ್ಶನಕ್ಕೆಭಕ್ತರದೆಸೆಯಿಂದಹಾನಿವೃದ್ಧಿಯಾದರೂವೈಷ್ಣವ
18 ಹಾನಿವೃದ್ಧಿಯಾಗಿಪಾಲಿಸುವರು ಈಮರ್ಯ್ಯಾದೆಯಲುಎಲ್ಲಾರಾಜ್ಯದೊಳಗುಳ್ಳ
19 ಂತಹಬಸ್ತಿಗಳಿಗೆಶ್ರೀವೈಷ್ಣವರುಶಾಸನವನಟ್ಟುಪಾಲಿಸುವರುಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿ
20 ಯಾಗಿವೈಷ್ಣವಸಮಯಉ ಜೈನದರ್ಶನವರಕ್ಷಿಸಿಕೊಂಡುಬಹೆವು ವೈಷ್ಣವರೂಜೈ
21 ನರೂಒಂದೇಭೇದವಾಗಿಕಾಣಲಾಗದು ಶ್ರೀತಿರುಮಲೆಯತಾತಯ್ಯಂಗಳು
22 ಸಮಸ್ತರಾಜ್ಯದಭವ್ಯಜನಂಗಳಅನುಮತದಿಂದ ಬೆಳುಗುಳದತೀರ್ಥದಲ್ಲಿವೈಷ್ಣವ
23 ಅಂಗರಕ್ಷೆಗೋಸ್ಕರ ಸಮಸ್ತರಾಜ್ಯದೊಳಗುಳ್ಳಂತಹಜೈನರಬಾಗಿಲುಗಟ್ಟಳೆ
24 ಯಾಗಿಮನೆಮನೆಗೆವರುಷಕ್ಕೆ ೧ ಹಣಕೊಟ್ಟುಆಯೆತ್ತಿದಹೊಂನಿಂಗೆ ದೇವರ
25 ಅಂಗರಕ್ಷೆಗೆಇಪ್ಪತ್ತಾಳನೂಸಂತವಿಟ್ಟುಮಿಕ್ಕಹೊಂನಿಂಗೆ ಜೀರ್ಣ್ಣಜಿ
26 ನಾಲಯಂಗಳಿಗೆಸೊದೆಯನಿಕ್ಕುವುದುಯೀಮರ್ಯ್ಯಾದೆಯಲುಚಂದ್ರಾರ್ಕ್ಕ
27 ರುಳ್ಳನ್ನಂ ತಪ್ಪಲೀಯದೆವರುಷವರುಷಕ್ಕೆಕೊಟ್ಟು ಕೀರ್ತ್ತಿಯನೂಪುಂಣ್ಯವನೂಉಪಾ
28 ರ್ಜ್ಜಿಸಿಕೊಂಬುದುಯೀಮಾಡಿದಕಟ್ಟಳೆಯನು ಆವನೊಬ್ಬನುಮೀರಿದವನುರಾ
29 ಜದ್ರೋಹಿಸಂಘಸಮುದಾಯಕ್ಕೆದ್ರೋಹಿ ತಪಸ್ವಿಯಾಗಲಿಗ್ರಾಮಣಿಯಾಗಲಿಯೀ
30 ಧರ್ಮ್ಮವಕೆಡಿಸಿದವರುಗಂಗೆಯತಡಿಯಲ್ಲಿಕಪಿಲೆಯನೂ ಬ್ರಾಹ್ಮಣನನೂಕೊ
31 ಂದಪಾಪದಲ್ಲಿಹೋಹರು ॥ ಶ್ಲೋ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂ
32 ಧರಾಂ ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

40 ಜಿನಸತ್ಪುಣ್ಯಪುರಾಣಸಂಶ್ರವಣದಿಂ ಸನ್ತೋಷಮಂತಾಳ್ದಿ ಭವ್ಯನುತಂ ನಿಚ್ಚಲುಮಿನ್ತು ಪೋಲ್ತುಗಳವಂ ಶ್ರೀಹುಳ್ಳದಂಡಾಧಿಪಂ ॥ ಕ ॥
ಸಿಪ್ಪಟಿಪಜೀರ್ಣ್ನವಮಾಡಿದನುಪ್ಪಟ್ಟಾಯ್ತು

41 ನಮುಹಾಜಿನೇಂದ್ರಾಲಯಮುಮಂಸಿರ್ಪ್ಪಸತುಮಾಡಿದಂ ಕರವೊಪ್ಪಿರೆಹುಳ್ಳಂಮಸ್ವಿಬಂಕಾಪುರದೊಳ್ ॥ ವೃತ್ತಮಲ್ಲಿಯ ॥ ವೃ ॥ ಕ
ಲಿತನವ ಂಚಿಟಿತ್ತಮು

42 ಮುನಿಳ್ಳವಸಾಧಿಯೊಳೊರ್ವ್ವನುರ್ವ್ವಿಯೊಳ್ ಕಲಿವಿಟನೆಂಬನಾತನಜಿನಾಲಯಮುಮಂಸೆಜೀರ್ಣ್ನವಮಾಡಲಿಕಲಿಸದೆ ದಾನದೊಳ್ಪಿರ
ನುಸಾಲ್ಯರವಮಾರತಿಯೊಳ್ಪಿಟಂಪಿ

43 ಸಿಬ್ಬಲವೇಸಿಸಿದ್ಧರಹುಳ್ಳನವನೆತ್ತಿಸಿದಂರಜತಾದ್ರಿತುಂಗವಂ ॥ ಪ್ರಿಯದಿನ್ದಂಹುಳ್ಳಸೇನಾಪತಿಕೋಪಣ ಮಹಾತೀರ್ತ್ಥವೊಳ್ಧಾತ್ರಿ
ಯುಂವಾರ್ದ್ಧಿಯುಮುಳ್ಳನ್ನಂ

44 ಚತುರ್ವ್ವಿಂಶತಿಜಿನಮುನಿಸಂಘಕ್ಕೆ ಸಿದ್ಧಿಸ್ತವಾಗಕ್ಷಯದಾನಂಸಲ್ವಪಾಂಗಿ ಬಹುಕನಕಮನಾಕ್ಷೇತ್ರಹಿಗ್ಗಿತ್ತು ಸದ್ವೃತ್ತಿಯುಸಿ
ಸ್ತ್ರೀಲೋಕಮುಳ್ಳಂಪೊಗಳಪಿ

45 ಚಿಸಿದಂಪ್ರಣ್ಯಪುಜ್ಯಕಥಾವಂ ॥ ಕೆಲ್ಲಂಗೆಱೆಯಾದಿತೀರ್ತ್ಥವಂದುಮುನ್ನಂ ಗಂಗರಿಂಸಿರ್ಮ್ಮಿತಂಲೋಕಪ್ರಸ್ತುತವಾದು
ಕಾಲವಶದಿಂನಾಮಾವಶೇಷಂಬಳಿ ಕ್ಕ

46 ಕಲ್ಪಸ್ಥಿದಮಾಗೆಮಾಡಿಸಿದಸಿಭಾಸ್ವಜ್ಜಿನಾಗಾರಮಂಶ್ರೀಕಾನ್ತಂತಳದಿನ್ದಮುಯ್ದುಕಳಸಂಶ್ರೀಹುಳ್ಳದಂಡಾಧಿಪಂ ॥ ಕ । ಪಂಚಮ
ಹಾವಸತಿಗಳಂಪಂಚಸು

47 ಕಲ್ಯಾಣಮಾಂಟೆರ್ಪಿಂಹುಳ್ಳಚಮೂಪಂಚತುರಂಮಾಡಿಸಿದಂಕಾಂಚನನಗನ್ಮಯ್ಯಸೆಸೆವಕೆಲ್ಲಂಗೆಱೆಯೊಳ್ ॥ ಕ ॥ ಹುಳ್ಳಚಮೂ
ಪನಗುಣಗಣಮುಳ್ಳ

48 ಸಿತುಮಾನಾರೂನೆಱೆಯೆಪೊಗಳಲ್ಕೆ ಜಿವಿ ಬಳ್ಳಮೊಳಳೆದುದಧಿಯುಜಳಮುಳ್ಳ ಸಿತುಮನಾರೊಪಮಣಿಸಲ್ನೆಱೆಪನ್ನರ್ ॥ ಸಂಕೆತಸ
ಮ್ಯಗ್ಗುಣಂಸಕಳಭವ್ಯನುತಂ

49 ಜಿನಭಾಷಿತಾತ್ಥಸೌಧಂ ಸ್ಫುಹುಳ್ಳಪೃತನಾಪತಿಕೃತವಕ್ನಂ ಪಂಸಗಳು ಭಾಂಸುಯ ಬಂಜಗನ್ಯತವೊಳೀವಂಬೆಳ್ಗೊಳತೀರ್ತ್ಥ
ವೊಳ್ಚತುರ್ವ್ವಿಂಶತಿತೀರ್ತ್ಥ

50 ಕೃಸ್ನಿಳಮಸನೆಱೆಪಿಮಾಡಿಸಿದಂಪಲಿಸ್ತಿದಂ ॥ ಕ ॥ ಗೊಮ್ಮಟಪುರಭೂಷಣಮುದಗ್ರಮ್ಮಟಿಮಾಯೆನೆಸಮಸ್ತಪರಿಕರಸಹಿತಂ
ಸಮ್ಯಪುಂಪು

51 ಳ್ಳಚಮೂಪಂಪಮಾಡಿಸಿದಂ ಜಿನೋತ್ತಮಾಳಯಮಂಸಿದಂ ॥ ವೃ ॥ ಪರಿಸೂತ್ರಂನೃತ್ಯಗೇಹಂಪ್ರವಿಪುಳವಿಳಸತ್ಪಕ್ಷವೇಶಸ್ಥಳಸ್ಥಿರ
ಜ್ಯಸಾಮಾಸಯುಗ್ಮಂ ವಿವಿಧಸು

52 ವಿಧಪತ್ರಸ್ಲಿಸಸ್ಥವರಾಪೋತ್ಕರಾಜದ್ವಾರಹಮ್ಯಂಬೆರಸತುಳಚತುರ್ವ್ವಿಂಶತಿತೀರ್ತ್ಥರರಂಗಂ ಪರಿಪೂರ್ಣ್ಣಂಪ್ರನ್ಯಪ್ರಾಜ
ಪ್ರತಿಮಪೆಸ

53 ಪುನಿಮಂವದಿಂಹುಳ್ಳಸಿಂದಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದವೇಸಿಯಗಣದಪುಸ್ತಕಗಚ್ಛದ ಕೊಂಡಕುಂದಾನ್ವಯಭೂಷಣರಪ್ಪಶ್ರೀ

54 ಗುಣಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಶಿಷ್ಯರಪ್ಪಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತದೇವರಸ್ತಪ್ಪರಂವೊಡ ॥ ವೃ ॥ ಭಯಮಲೋಭಪ್ಪಯಮೂರನ
ಮನಸಘೋರಧ್ವಸ್ತತೀವ್ರಾಂ

55 ಶುಪಂನಯಸಿಕ್ಷೇಪಮತ ಪ್ರಮಾಣಪರಿಶಿಲ್ಪಿಸತ್ತ್ವಸನ್ದೋಹನಂ ನಯಸಾನಂಪಸಶಾಸ್ತ್ರಕಾಸ್ತತಸವಂ ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ
ನಂನಯಕೀರ್ತ್ತಿಬ್ರತಿರಾಜ

56 ನಂನಸದೆವಪಾಸ್ತೋತ್ಕರಂಪಿಂಗಗಂ ॥ ಕೃತವಿಗ್ಗ್ರಹತ್ರಿವಿಧಂಬರತ್ತನರಸಿಂಹಕ್ಷೋಣಿಪಂಕಂಪು ಸನ್ನುತಿಯಿಂಗೊಮ್ಮಟಪಾ
ರ್ಶ್ವನಾಥಜಿನರಂಪಾತ್ತಿಚತುರ್ವ್ವಿಂಶ

57 ತಿಪ್ರತಿಮಾಗೇಹಸಿಸ್ತುಪಕ್ಕವಿನತಂ ಪ್ರೋತ್ಸಾಹದಿಂಪಿಟ್ಟನಪ್ರತಿಮಂ ಸವಣೇರುನೂರನಭಯಂಕಲ್ಪಾಸ್ತರಂಸಲ್ವಿನ ॥ ಅದ
ಕೆನಯಕೀರ್ತ್ತಿಸಿ

58 ದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗಳಂ ಮಹಾಮಂಡಳಾಚಾರ್ಯ್ಯರನಾಚಾರ್ಯ್ಯವರ್ಯ್ಯರ ॥ ವೃ ॥ ತಪದೌಚಿತ್ಯದನಾರಸಿಂಹನೃಪಸಿಂತಾಂಪಿ
ತ್ತುಪಂಸಮ್ಯಗ್ಜ್ಞಾನವಸೀಜ್ಯನಗೃಹಕ್ಕ

59 ಮಾಡಿವನಚಂಡಂಹುಳ್ಳದಂಡಾಧಿಪಂ ಭುವನಪ್ರಸ್ತುತನೊಪ್ಪತಿಪ್ಪಗಮಣೇಱಿಂಬೂರಸಂಭೋಗಿಭಯಂ ರವಿಯುಂ ಚಂದ್ರನು
ಮುಳ್ಳರಾವಳಯುಮುನಿಸಿಲ್ವನ್ನೆ

ಎನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ.

17 ತ್ಯವಿಂದಾವರ್ತಕಗುರಸ್ಥಿರಿಗೆಅಪ
18 ಹುಪೋಗ್ಯವಿವಾಗಿಕೊಟ್ಟು ಅಪ
19 ಶುಗಾರರೂಬಹುಕಾಲಾಅನೂ
20 ಭವಿಸಿಬರುತ್ತಾಯಿರಲಾಗಿ ಚಾವುರಾಜ
21 ವೊಡೆಯರೈಯನವರುವಿಚಾರಿಸಿಅ
22 ಪಪುಬೋಗ್ಯಾವಿಯಅನುಭವಿಸಿಬ
23 ರುತ್ತಾಯಿದಂತ ವರ್ತಕಗುರುಸ್ಥರನುಕರೆ
24 ಯಿಸಿ | ಸ್ಥಾನದವರಿಗೆಸೀಉಕೊಟಂಥಸಾಲ
25 ವನುತೀರಿಸಿಕೊಡಿಸಿಉಯುಂದು ಹೇಳಲಾಗಿವ
26 ರ್ತಕಗುರಸ್ಥರುಆಶಿವಮಾತು ತಾಉಸ್ಥಾ
27 ನದವರಿಗೆಕೊಟಂಥಸಾಲಉ ತಂವು
28 ತಂದೆತಾಯಿಗಳಿಗೆಪುಣ್ಯವಾಗಲಿ
29 ಯುಂದುಧಾರವತ್ತವಾಗಿಧಾರೆಯನು
30 ಯರೆದುಕೊಟ್ಟೆಉಯುಂದು ಸಮಸ್ತರು
31 ಆಡಲಾಗಿ | ಸ್ಥಾನದವರಿಗೆವರ್ತಕಗು
32 ರುಸ್ಥರ ಕೈಯಲ್ಲು | ಗುಂಮಟನಾಥಸ್ವಾ

ಎನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

33 ಮಿಯುಸಂಸಿದಿಯಲ್ಲಿದೇವರುಗುರುಸಾ
34 ಕ್ಷಿಯಾಗಿಧಾರೆಯನುಯರಿಸಿ ಅಚಂ
35 ದ್ರಾರ್ಕಸ್ಥಾಯಿವಾಗಿದೇವತಸೇವೆಯನುಮಾ
36 ಡಿಕೊಂಡುಸುಕದಲ್ಲಿಯಿಹರು ಯುಂದುಬಿ
37 ಡಿಸಿಕೊಟ್ಟಧರ್ಮಶಸನಾ ಮುಂದೆಬಿ
38 ಳಗುಳದಸ್ಥಾನದವರುಸ್ವಾಸ್ತಿಯನುಅ
39 ಪಾಸಾನೊಬ್ಬನುಅಪಹುಹಿಡಿದೊತವ
40 ರುಅಪವಕೊಟಂತವರುಧರುಶನಧರ್ಮ
41 ಕ್ಕೆ ಹೊರಗುಸ್ಥಾನವರಾನ್ಯಕಕಾರುಣ
42 ವಿಸ್ಲ | ಯಿಷ್ಟಕ್ಕೆವಿಪರಿಅಪವಕೊಟಂತ
43 ವರುಅಪವಹಿಡಿದಂತವರನು ಯಿರಾಜ್ಯ
44 ಕ್ಕೆ ಅದಿಪತಿಯಾಗಿಂದಥಫೊರೆಗಳುಯಿ
45 ದೇವರಧರ್ಮವನು ಪೂರ್ವವೆಉರೆಗೆನಡಸಲುಳ್ಳ
46 ವರು ॥ ಯಿಪವೇರೆಗೆನಡಸಲರಿಯದೆಉಪೇಕ್ಷೆ
47 ಯದೊರೆಗಳಿಗೆವಾರಣಾಸಿಯಲ್ಲಿಸಹಸ್ರ

ಎನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ.

48 ಕಪಿಲೆಯನುಬ್ರಾಹ್ಮಣಂನು ಕೊಂದಪಾ
49 ಪಕ್ಕ ಹೋಹರುಯೆಂದುಬರೆಸಿಕೊಟ್ಟ
50 ಧರ್ಮಶಾಸನಮಂಗಳಮಹಾಶ್ರೀ
51 ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಮತದಲ್ಲಿರುವ ಪೂಣ್ಕೈಯನವರ ಸನ್ನದು.

1 ಶುಕ್ಲಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ ಬುಧವಾರದಲು ಶ್ರೀಮ
ತ್ತು ಪೂಣ್ಕೈಯನವರು ಶಿಕ್ಕೇರಿ ಆವಿಪಾಲ ಗಉಡ್ಯೆಯಗೆ ಬರ
3 ಶಿಕೊಳ್ಳಿಸ್ತಿ ಕಾರ್ಯ ಅದಾಗಿ ಸ . ದಕೆಳಗಣಧರ್ಮಸ್ಥಳದಿಂ
4 ದ್ದಾಕೊಮುರಹಗ್ಗಡಿಯವರುಶ್ರವಣಬಳಗುಳಕ್ಕೆದೇವರ
5 ದರುಶನಕ್ಕೆ ಬಾದ್ದುಯಿದ್ದು ಹಜಾರ್ರಿಗೆಬಂದುಯಿದ್ದು
6 ಅರಿಕೆಮಾಡಿಕೊಂಡದುಪೂರ್ವಕ್ಕೆ ಕೃಷ್ಣರಾಜವಡಯರವರು
7 ಶ್ರವಣಬಳಗುಳದಲ್ಲಿಯಿರುವಚಿಕ್ಕದೇವರಾಯುಕಲ್ಯಾಣಿಸ
8 ಮಿಪ್ಪದವಾನಶಾಲಿಧರ್ಮಕ್ಕೆ ಶಿಕ್ಕೆರಿತಾಲೂಕಕಬಾಳುಯು
9 ಬಗ್ರಾಮುವನ್ನು ನಡಶಿಕೊಂಡುಬರುವಂತೆ ಸಂನದುಬರೆಶಿ
10 ಕೊಟ್ಟಿದ್ದು ಹಾಜರ್ರುಯಿಧೆಯಂದ್ದು ತಂದುತೊರ್ರಿಶಿದರ್ರಿಂದ್ದಾ
11 ಕಪ್ಲೆಮಾಡ್ಸಿಯಿಥತ್ತುಯಿಶಾಕಬಾಳಗ್ರಾಮವಹುಟ್ಟುವಳಿಯಿಶಾ
12 ಗಗುರ್ಂಂದುಬತ್ತು ವರಹಾಯಿರುವದರ್ರಿಂದಾಶ್ರವಣಬಳ
13 ಗುಳವಲ್ಲಿಯಿರುವಚಿಕ್ಕದೇವರಾಯುಕಲ್ಯಾಣಿಸಮಿಪ್ಪದಲ್ಲಿಸಡವದಾನ
14 ಶ್ಯಾಲಿಧರ್ಮಕ್ಕೆ ಗೋಮಟೇಶ್ವರಪೂಜೆಗೆಶ್ರವಣಬಳಗುಳದಲ್ಲಿಯಿರುವ

17 ಮೇದಿನೀಜಲಜತಿಷ್ಠ್ಯೇಮಾಪಿರೋಳಿಂಬತಿ ॥ ಸ್ವಸ್ತಿಶ್ರೀವಿ
18 ಜಯಾಭ್ಯುದಯಶಾಲೀವಾಹನಶಕವರ್ಷಗಳು ೧೪೫೨
19 ಸಂದವರ್ತಮಾನವಿಕೃತಿಸಾಮಸಂವತ್ಸರದ ಶ್ರಾವ
20 ಣಬಹುಳಸೋಮವಾರದಲ್ಲು ಆತ್ರೇಯಸಗೋತ್ರ ಆಶ್ವಲಾ
21 ಯನಸೂತ್ರಯುಕ್ತಶಾಖಾನುವರ್ತಿಗಳಾದಯಿಂಮಡಿಕೃ
22 ಷ್ಣರಾಜವಡೆಯರವರಪೌತ್ರರಾದಚಾಮರಾಜವಡೆ
23 ಯರವರಪುತ್ರರಾದಶ್ರೀಮತ್ಸಮಸ್ತಭೂಮಂಡಲ
24 ಮಂಡನಾಯಮಾನನಿಖಿಲದೇಶಾವತಂಸಕರ್ನಾಟಕ
25 ಜನಪದಸಂಪದಧಿಷ್ಠಾನಭೂತಶ್ರೀಮನ್ಮಹೀಶೂರಮ
26 ಹಾಸಂಸ್ಥಾನಮಧ್ಯದೇದೀಪ್ಯಮಾನಾವಿಕಲಕಲಾಸಿಧಿಕು
27 ಲಕ್ರಮಾಗತರಾಜಕ್ಷಿತಿಪಾಲಪ್ರಮುಖನಿಖಿಲರಾಜಾಧಿ
28 ರಾಜಮಹಾರಾಜಚಕ್ರವರ್ತಿಮಂಡಲಾನುಭೂತದಿವ್ಯ
29 ರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರ
30 ಮೇಶ್ವರಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರನರಪತಿಬಿರುದೆಂ
31 ತೆಂಬರಗಂಡಲೋಕೈಕವೀರಯದುಕುಲಪಯಃಪಾರಾ
32 ವಾರಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶಕುಠಾರಮಕರಮತ್ಸ್ಯ
33 ಶರಭಸಾಳ್ವಗಂಡಭೇರುಂಡಧರಣೀವರಾಹಹನೂಮ
34 ದ್ಗರುಡಕಂಠೀರವಾದ್ಯನೇಕಬಿರುದಾಂಕಿತರಾದಮಹಿ
35 ಶೂರಶ್ರೀಕೃಷ್ಣರಾಜವಡೆಯರವರುಶ್ರವಣಬೆಳಗು
36 ಳದಚಾರುಕೀರ್ತಿಪಂಡಿತಾಚಾರ್ಯಮಠಕ್ಕೆ ಶ್ರವಣಬೆಳ
37 ಗುಳದದೇವಸ್ಥಾನಗಳಪೂಜೆದೀಪಾರಾಧನೆಸಹ್ಯದಾ
38 ಗದೋಜಿಕೆಲಸದಬಗ್ಯೆಸಹಬರಸಿಕೊಟ್ಟಗ್ರಾಮ ಶಾ
39 ಸನಾಸನಕ್ರಮವೆಂತೆಂದರೆ । ಶಿಕ್ಷಣತಾಲ್ಲೂಕು ಶ್ರವ
40 ಣಬೆಳಗುಳದಲ್ಲಿರುವದೊಡ್ಡದೇವರುಗಳಲ್ಲಿರುವಚಿಲ್ಲ
41 ರೆದೇವಸ್ಥಾನಚಿಕ್ಕಬೆಟ್ಟದಮೇಲಿರುವದೇವಸ್ಥಾನ ಈ
42 ಗ್ರಾಮದಲ್ಲಿರುವದೇವಸ್ಥಾನ ಸಹದೇವಸ್ಥಾನಕ್ಕೆ ಸಹಪಂ
43 ಡಿತರದೀಪಾರಾಧನೆಬಗ್ಯೆನಡೆಯುವನಗಮತಸ್ತ್ರೀಕ
44 ಶಿವಾಯಿಚಾರುಕೀರ್ತಿಪಂಡಿತಾಚಾರ್ಯಮಠಕ್ಕೆ ನಡೆಯು
45 ವಕಬ್ಬಾಳುಗ್ರಾಮಯಿದರಲ್ಲಿಪಂಡಿತರದೀಪಾರಾಧನೆ
46 ಗೆಸಾಲುವದಿಲ್ಲವಾದ್ದರಿಂದಮಠಕ್ಕೆ ನಡೆಯು
47 ವಕಬ್ಬಾಳುಗ್ರಾಮಯಿದರಲ್ಲಿಪಂಡಿತರದೀಪಾರಾಧನೆ
48 ಗೆಸಾಲುವದಿಲ್ಲವಾದ್ದರಿಂದಮಠಕ್ಕೆ ನಡೆಯುವಕಬ್ಬಾ
49 ಳುಗ್ರಾಮಮಾತ್ರಕಾಯಂಮಾಡಿಸಿನಡಸುತ್ತಾನಗದುತ

243 ಯಿಾಮೇರೆ ಯಿರುವ ಗ್ರಾಮಗಳು ಇದರ ದಾಖ
244 ಲೆ ಗ್ರಾಮ ಕೆರೆ ಕಟ್ಟೆ ಮುಂತಾಗಿ ಸದರ್ರಿ ಬೆಳಗುಳದ
245 ಲ್ಲಿರುವ ದೊಡ್ಡ ದೇವರು ಮುಂತಾಗಿ ೪೦ ದೇವಸ್ಥಾನ ಮುಲ
246 ಯ್ಯೂರು ಬೆಟ್ಟದ ಮೇಲೆ ಯಿರುವ ದೇವಸ್ಥಾನ ೧ ಸಹ ಮೂ
247 ವತ್ತುಮೂರು ದೇವಸ್ಥಾನದ ಪಡಿತರ ಪೂಜಾರಾಧನೆ ರ
248 ಥೋತ್ಸವ ಮುಂತಾದ ಬಗ್ಯೆ ಯಿಾ ದೇವಸ್ಥಾನಗಳಿಗೆ ವರ್ಷಂ
249 ಪ್ರತಿ ದಾಗದೋಜಿ ಆಗತಕ್ಕದ್ದು ಮಾಡ್ಸಿತ್ತ ಬಗ್ಯೆ ಸಹ ಆತ್ರೇ
250 ಯಸಗೋತ್ರ ಆಶ್ವಲಾಯನ ಸೂತ್ರ ಋಕ್ಶಾಖಾನುವರ್ತಿ
251 ಗಳಾದ ಯಿಂಮಡಿ ಕೃಷ್ಣರಾಜ ವಡಯರವರ ಪೌತ್ರ
252 ರಾದ ಚಾಮರಾಜ ವಡಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸ
253 ಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನನಿಖಿಲದೇಶಾ
254 ವತಂಸ ಕರ್ನಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತಶ್ರೀ
255 ಮನ್ಮಹೀಶೂರ ಮಹಾ ಸಂಸ್ಥಾನ ಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾ
256 ವಿಕಲ ಕಲಾನಿಧಿ ಕುಲಕ್ರಮಾಗತ ರಾಜಕ್ಷಿತಿಪಾಲ ಪ್ರಮು
257 ಖ ನಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿಮಂ
258 ಡಲಾನುಭೂತದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾ
259 ಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರೌಢ ಪ್ರತಾಪಾಪ್ರತಿಮ
260 ವೀರ ನರಪತಿ ಬಿರುದೆಂತೆಂಬರಗಂಡಲೋಕೈಕವೀರಯ
261 ದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂ
262 ಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂಡಭೇರುಂಡ
263 ಧರಣೀವರಾಹಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿ
264 ರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣರಾಜವಡಯರ
265 ವರು ಸರ್ವಮಾನ್ಯವಾಗಿ ಅಪ್ಪಣೆ ಕೊಡಿಸಿಧೇವೆಯಾದ
266 ಕಾರಣ ಯಿಾ ಗ್ರಾಮಗಳನ್ನೂ ಯಿಾ ವಿಕೃತಿ ಸಂವತ್ಸರದಾ
267 ರಭ್ಯ ಮಠದ ಹವಾಲು ಮಾಡಿಕೊಟ್ಟು ನಿರುಪಾಧಿಕ ಸ
268 ರ್ವಮಾನ್ಯವಾಗಿ ನಡಸಿಕೊಂಡು ಬರುವಂತೆ ತಾಲ್ಲೂಕು ಮುಜಕೂ
269 ರ ಅಮಿಾಲಗೆ ಸನ್ನದು ಅಪ್ಪಣೆ ಕೊಡಿಸಿಧೇತಾಗಿ ಸದರ್ರಿ
270 ಸನ್ನದಿನ ಮೇರೆ ಯಿಾ ಮೂರು ಗ್ರಾಮಗಳ ಯಲ್ಲಿ ಚತುಸ್ಸೀ
271 ಮಾವಳಗಣ ಗದ್ದೆ ಬೆದ್ದಲು ಮನೆ ಹಣ ಕಂಪು ನೂಲು ಉಪ್ಪಿನ ಮೋ
272 ಳೆ ಯಾಚಲು ಪೈರು ಪುರವರ್ಗ ಯೇರು ಕಾಣಿಕೆ ನಾಮ
273 ಕಾಣಿಕೆ ಗುರು ಕಾಣಿಕೆ ಕಾಣಿಕೆ ದೇಡಿಕೆ ಕಬ್ಬಿಣದ ಪೊಂ
274 ಮು ಆಲೆ ಪೊಂಮು ಹತ್ತಿ ಪೊಂಮು ಮಾರ್ಗಕರಗ ಪಡಿ

275 ಸುಂಕ ಪೊಂಪು ಜಾತಿಕೂಟ ಸಮಯಾಚಾರ ಪುಲ್ಲು ಹ
276 ಣ ಚರಾದಾಯ ಹೊರಾದಾಯ ಕೀಗೆ ಮುದ್ದಿ ಪತಂಗ ಪೊ
277 ಪ್ಪಳಿ ಗಿತಗಾವಲು ಬ್ರಾಹ್ಮಣ ನಿವೇಶನ ಶೂದ್ರ ನಿವೇಶನ ಸೊ
278 ಪ್ಪಿನ ತೋಟ ತಿಪ್ಪೆ ಹಳ್ಳ ಶ್ರೀಗಂಧ ಹೊಂತಾದ ಮಾವಳಿ
279 ಫಲ ವೃಕ್ಷ ಮುದ್ದಿಕ ಮುಂತಾದ ಆ ಸಕಲ ಸ್ವಾಮ್ಯವನ್ನು
280 ರೂಹಿಸಿ ಕೊಳ್ಳುತ್ತಾ ಶ್ರವಣಬೆಳಗುಳ ಗ್ರಾಮದಲ್ಲಿ ನೆರೆ
281 ಯುವ ಸಂತೆ ಸುಂಕದ ಹುಟ್ಟುವಳಿಯನ್ನು ತೆಗದುಕೊಳ್ಳು
282 ತ್ತಾ ಯಿಾ ಐವಜಿನಲ್ಲಿ ದೇವರ ಸೇವೆಗೆ ಉಪಯೋಗ ಮಾಡಿ
283 ಕೊಳ್ಳುತ್ತಾ ಬರುವದು ಯಿಾ ಗ್ರಾಮಗಳಲ್ಲಿ ಹೊಸದಾಗಿ ಕೆರೆ
284 ಕಟ್ಟೆ ಕಾಲ್ವೆ ಅಣೆ ಮುಂತಾಗಿ ಕಟ್ಟಿಸಿ ಬಾಜೆ ಬಾಬು ಮುಂ
285 ತಾಗಿ ಯಾವ ಬಾಬಿನಲ್ಲಿ ಯೇನು ಹೆಚ್ಚು ಹುಟ್ಟುವಳಿ ಮಾಡಿ
286 ಕೊಂಡಾಗ್ಯೂ ಸದರಿ ದೇವರ ಸೇವೆ ಮುಂತಾದ್ದಕ್ಕೆ ಉಪಯೋ
287 ಗ ಮಾಡಿ ಕೊಳ್ಳುವದು ಯಿಂಬದಾಗಿ ಶ್ರವಣಬೆಳಗುಳ
288 ದ ಚಾರುಕೀರ್ತಿ ಪಂಡಿತಾಚಾರ್ಯ ಮಠಕ್ಕೆ ಆತ್ರೇಯಸ
289 ಗೋತ್ರ ಅಶ್ವಲಾಯನ ಸೂತ್ರ ಋಕ್ಶಾಖಾನುವರ್ತಿಗಳಾ
290 ದ ಯಿಂಮುಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಪೌತ್ರರಾ
291 ದ ಚಾಮರಾಜ ಒಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸ
292 ಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಿಲದೇ
293 ಶಾವತಂಸ ಕರ್ಣಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನ ಭೂತ
294 ಶ್ರೀಮನ್ಮಹಿಶೂರ ಮಹಾ ಸಂಸ್ಥಾನ ಮಧ್ಯ ದೇದೀಪ್ಯಮಾ
295 ನಾಷಿಕಲ ಕಲಾನಿಧಿ ಕುಲ ಕ್ರಮಾಗತ ರಾಜಕ್ಷಿತಿಪಾಲ ಪ್ರ
296 ಮುಖ ಸಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ
297 ಮಂಡಲಾನುಭೂತ ದಿವ್ಯ ರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮ
298 ದ್ರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರೌಢ ಪ್ರತಾಪಾಪ್ರ
299 ತಿಮ ವೀರನರಪತಿ ಬಿರುದೆಂತೆಂಬರ ಗಂಡ ಲೋಕೈಕವೀ
300 ರ ಯದುಕುಲಪಯಃ ಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖ
301 ಚಕ್ರಾಂಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂ
302 ಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀ
303 ರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಶ್ರೀ ಕೃಷ್ಣ
304 ರಾಜ ವಡೆಯರವರು ಬೆಳಗುಳದ ದೇವಸ್ಥಾನಗಳ ಪಡಿತ
305 ರ ದೀಪಾರಾಧನೆ ರಥೋತ್ಸವ ವರ್ಷಂಪ್ರತಿ ಜಿಗತಕ್ಕ ದಾಗದೋ
306 ಜಿ ಕೆಲಸದ ಬಗ್ಗೆ ಸಹ ಬರೆಸಿ ಕೊಟ್ಟ ಸರ್ವಮಾನ್ಯ ಗ್ರಾಮ ಸಾ

307 ಧನ ಸಹ || ಆದಿತ್ಯ ಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ ದ್ಯೌರ್ಭೂ

308 ಮಿರಾಪೋ ಹೃದಯಂ ಯಮಶ್ಚ | ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉ

309 ಭೇಚ ಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಂ || ಸ್ವದ

310 ತ್ತಾದ್ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾ

311 ನುಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭ

312 ವೇತ್ || ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾಧಾತ್ರೀಪಿತೃದತ್ತಾ ಸಹೋದರೀ | ಅ

313 ನ್ಯದತ್ತಾತುಮಾತಾಸ್ಯಾದ್ದತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇತ್ || ಸ್ವ

314 ದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಷ

315 ಷ್ಟಿಂವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ

316 ಮದ್ವಂಶಜಾಃ ಪರಮಹೀಪತಿವಂಶಜಾವಾಯೇಭೂ

317 ಮಿಪಾಸ್ಸತತಮುಜ್ವಲಧರ್ಮಚಿತ್ತಾಃ | ಮದ್ಧರ್ಮಮೇವ

318 ಸತತಂಪರಿಪಾಲಯಂತಿತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಶಿ

319 ರಸಾನಮಾಮಿ || ಬತಾರ್ರಿಖ ೯ ನೇ ಮಾಹೆ ಆಗಿಷ್ಟ ಸನ್ ೧೯೪೦

320 ನೆಯಿಂದಲಿಖಿತ್ತ ಅದಮನೆಸುಬರಾಯಮಾನಸಿಕಜಾ

321 ರುಪುರನೂರ್ರು* ಸದರ್ರು ಅಪಣೆಕೊಡಿಸಿದ್ದ

322 ಪಮೇರ್ರುಗೇಅಸಲ್ಲಿಗ್ರಾಮಮದ್ರದಾಖ

323 ಲ್ಲಿ ಗ್ರಾಮಯದ್ರಷು ಕೆರೆ ಪಂಪು ಕಟೆ ಪುಗ

324 ರ್ರುಕ್ಕೆ ಸಹ ಜಾರ್ರಿ ಯಿಸಾಮತಿ ರಿವಾಯಿ ಸಾ

325 ಲಿಯಾನಾ ಕಂಠಿರಾಯಿ ವೊಂಭ್ಯನ್ನೂರು

326 ಅರ್ರುವತಾರ್ರು ವರಹಾಲು ಬ್ಯಾಳೆಬೇರ್ರೀಜು ಉಳ್ಳ

327 ಯಿ ಗ್ರಾಮಗಳಂನ್ನು ನಿಂಪಹವಾಲ್ಲಿ ವದಿ

328 ಕೊಂಡು ದೇವಸ್ಥಾನಗಳ ದೀಪಾರಾಧನೆ ಪದಿತ

329 ರ ಉತ್ಸವ ಮುಂತಾಗಿ ನಿದ್ರಪಾಧಿಕ ಸರ್ವಮಾಂನ್ಯ

330 ವಾಗಿ ನಡಶಿಕೊಂಡು ಬರ್ರುವದು ರುಜು ಶ್ರೀ

331 ಕೃಷ್ಣ *

(ಮೊಹರದೆ)

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* ಈ ಗುರುತುಗಳ ಮಧ್ಯೇ ಇರುವ ಭಾಗಗಳು ಮಹಾರಾಜರವರ ಸ್ವದಸ್ತೂರಾಗಿರಬಹುದು.

362 (142)

ತಾವರೆಕೆರೆಗೆ ಉತ್ತರದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ಇರುವ ಸಮಾಧಿಮಂಟಪದ ಉತ್ತರಕ್ಕೆ.

1 ಶ್ರೀಸಕವರುಷ ೧೫೬೦ನೆಯ
2 ಶ್ರೀಮಚ್ಚಾರುಕೀರ್ತ್ತಿಪಂಡಿತಯ
3 ತಿಃ । ಸೋಭಾನುಸಂವತ್ಸರೇ ಮಾಸೇಪುಷ್ಯ
4 ಚತುರ್ದ್ದಶೀತಿಥಿವರೇಕೃಷ್ಣೇಸು
5 ಪಕ್ಷೇಮಹಾನ್ ಮಧ್ಯಾಹ್ನೇವರ
6 ಮಂಲಭೀಜಕರಣೇಭಾರ್ಗವ್ಯ
7 ವಾರೇಧ್ಯ್ವವೇ । ಯೋಗೇಸ್ವರ್ಗ್ಗವು
8 ರಂಜಗಾಮಮತಿಮಾನತ್ರ್ಯವಿ
9 ದ್ಯಚಕ್ರೇಸ್ವರಃ ॥ ಶ್ರೀ

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ಬೋಳರೆಯ ಉತ್ತರದಲ್ಲಿ ಚಂದ್ರಯ್ಯನ ಹೊಲದ ಇದಿರಿಗೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀಚಾಮು
2 ಂಡರಾಯನಬ
3 ಸ್ತಿಯಸೀಮೆ

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ಹಲಸಿನಬಾವಿ ಬಾಗಿಲ ಇದಿರಿಗೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀನಗರಜಿನಾಲಯ
2 ದಕೆಜು

365

ಕಲ್ಯಾಣಿಯ ಉತ್ತರದಿಕ್ಕಿನ ಮಂಟಪದ ಕೆಳಗಿನ ಸಾಲಿನ 3ನೆಯ ಕಂಭದ ಮೇಲುಗಡೆ.

1 ಶ್ರೀಚಿಕ್ಕದೇವರಾಜೇಂ
2 ದ್ರಸ್ವಾಮಿ ಹಾಸ್ವಾಮಿ
3 ಯವರಕಲ್ಯಾಣಿ

366

ಹಿಂದುಸ್ಥಾನಿಸ್ಕೂಲ್ ಹಿಂದೆ ಸ್ಯೆಯ್ಯದ್‌ಸಾಹೇಬರ ಹಿತ್ತಲಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಸ್ವರಂತ್ರಿಭುವನಮಲ್ಲತಳಕಾಡುಗೊ
2 ಣ್ಡಭುಜಬಳವೀರಗಂಗವಿಷ್ಣುವರ್ದ್ಧನಹೊಯ್ಸಳದೇವರವಿ
3 ಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕ

(ಮುಂದೆ ಬರಪಣಿಗೆಯಿಲ್ಲ)

367

ಜಕ್ಕಿಕಟ್ಟೆಗೆ ದಕ್ಷಿಣದಲ್ಲಿ ದೊಡ್ಡಬಂಡೆಯ ಮೇಲಿರುವ ತೀರ್ಥಂಕರ ವಿಗ್ರಹದ ಕೆಳಗೆ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
2 ಶ್ರೀಮೂಲಸಂಘದದೇಶಿಯಗಣದಪುಸ್ತಕಗಚ್ಛದಶುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಿದಂಡನಾಯಕ್ಕ
3 ಗಂಗರಾಜನತ್ತಿಗೆದಂಡನಾಯಕ್ಕಬೊಪ್ಪದೇವನತಾಯಿಜಕ್ಕಮವ್ವೆಮೋಕ್ಷತಿಳಕಮಂನೋಂತುನೋಂಬರೆ
4 ನಯಣದದೇವರಮಾಡಿಸಿಪ್ರತಿಷ್ಠೆಯುಮಾಡಿಸಿದರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

368

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಬಂಡೆಯ ಮೇಲೆ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಸುಭಚಂದ್ರಸಿದ್ಧಾಂತಿದೇವರಗುಡ್ಡಂಶ್ರೀಮನುಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಗಂಗಪಯ್ಯಗಳತ್ತಿಗೆ
2 ಶುಭಚಂದ್ರದೇವರಗುಡ್ಡಿಜಕ್ಕಿಮವ್ವೆಕೆಱೆಯುಕಟ್ಟಿಸಿನಯಣದದೇವರಮಾಡಿಸಿದರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

369

ಊವರನಕಟ್ಟೆಗೆ ಪಶ್ಚಿಮ ಬಂಡೆಯ ಮೇಲೆ.

1 ಪುಟ್ಟಸಾಮಿಚೆಂನಾ | 2 ನಕೊಳದವಾರ್ಗ

370

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಬಂಡೆಯ ಮೇಲೆ.

1 ಚೆಂನಣ್ಣನಕೊಳ | 2 ದವಾರ್ಗ

371

ಚನ್ನಣ್ಣನಕೊಳದ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯ ಮೇಲೆ.

ಪುಟಸಾಮಿಸೆಟ್ಟರಮಗಚೆಂನಣ್ಣನಹಾಲುಗೊಳ

372

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಚೆಂನಣ್ಣನಅಮುತ್ರ | 2 ಕೊಳ

373

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಚೆಂನಣ್ಣನಗಂಗ | 2 ಬಾವನಿಕೊಳ

374

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಶ್ರೀಪುಟ್ಟಸಾಮಿಸೆಟ್ಟರಮಕ್ಕಳು
2 ಚಿಕಣ್ಣನತಂಮಚೆಂನಣ್ಣನ
3 ಅವಿತರ್ತದಕೊಳಜಯಜಯಾ

375 (123)

ಚನ್ನಣ್ಣನ ತೋಪಿನಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ.

1 ಪುಟ್ಟಸಾಮಿಸೆಟ್ಟರಶ್ರೀದೇವೀರಂಮ
2 ನಮಗಚೆಂನಣ್ಣನಮಂಟ್ಟಪಅದಿ
3 ತೀರ್ತ್ಥದಕೊಳ | ವಿದುಹಾಲುಗೊಳನೊ
4 ವಿದುಅಮುತ್ರಗೊಳನೊ | ವಿದುಗಂಗೆ
5 ನದಿಯೊ | ತುಂಗಬದ್ರಿಯೊ | ವಿದುಮಂ
6 ಗಲಾಗೌರಿಯೊ | ವಿದುರಂಭವನವೊ |
7 ವಿದುಸ್ರಂಗಾರತೋಟವೊ | ಅಯಿಅಯಿ
8 ಯಾಅಯಿಅಯಿಯೆ | ವಳೆತೀರ್ತ್ಥ
9 ವಳೆತೀರ್ತ್ಥಜಯಾಜಯಾಜಯಾಜಯ

376

ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಚಿಕ್ಕಇಷ್ಟಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ಕೋಡುಗಲ್ಲಿನಲ್ಲಿ.

(ಮೇಲ್ಭಾಗ ಸವೆದುಹೋಗಿದೆ).

1 ಶ್ರೀಗೊಮ್ಮಟದೇವರಷ್ಟವಿ
2 ಧಾರ್ಷ್ಟನಗೆ . . ಹಿರಿಯ . . ಯಿಕೂಲ
3 . . . . ದ . . ಲಜನಕಯಿಕಾತಿಯ

4 . . . . . ಜಬಿಟ್ಟದತ್ತಿಯ
5 ಶ್ರೀಮನ್ಮಹಾ . . ಚಾರ್ಯ್ಯರುಹಿರಿಯನ
6 ಯನಯಕೀರ್ತ್ತಿದೇವರುಚಿಕ್ಕನಯಕೀರ್ತ್ತಿದೇವ
7 ರುಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲಿಸುತ್ತಿಹರು
8 ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ
9 ಕ್ಷಯಸಂವತ್ಸರದಚೈತಸುಧ ೩ ಆ । ಶ್ರೀಮನ್ಮಹಾಮಂಡಳಾಚಾರ್ಯ್ಯರುಂ
10 ಹಿರಿಯನಯಕೀರ್ತ್ತಿದೇವರಸಿಷ್ಯರುಚಂದ್ರದೇ
11 ವರಸುತಾಲಯದಚತುರ್ವ್ವಿಂಶತೀರ್ಥಕರಿಗೆ . . . . ರಿಯಕಯ್ಯಲುಸಾಸನದಸಾರಿಗೆ

(ಮುಂದೆ ಸವೆದುಹೋಗಿದೆ.)

377 (143)

ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಾಣಾವರದ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ತಳಕಾಡುಗೊಂಡಭು
2 ಜಬಳವೀರಗಂಗಪೊಯ್ಸಳದೇವರಾಹಿರ
3 ಯದಂಡನಾಯಕರುರಾಜ್ಯೋಉತ್ತರೋತ್ತ
4 ರವಾಗೆಶ್ರೀಗೋಮಟ್ಟೇಸ್ವರದೇವರಬಳವವಸೆಯ
5 ಹಳ್ಳಿವಕಂಡುಚೆಲ್ಲದಿಂಚಲದಂಕರಾವಹೆಡ
6 ಜೇಯಗವಜಸೆಟ್ಟಿಯಮಗಂಬಿಟ್ಟಿಸೆಟ್ಟಿಯ
7 ರಾವಬೆಯಮಗಂಮಚಿಸೆಟ್ಟಿ . ಜಕ್ಕಿ
8 ಸೆಟ್ಟಿಮಕ್ಕಳುಮದಿಸೆಟ್ಟಿಮಚಿಸೆಟ್ಟಿಮದಲಾದ
9 ಯಿವರುತಲೆಹೊಯಿಲುಪಕಿತ . . .
10 . . . . ವತ್ಸರದಚೈತ್ರ . . .
11 . . ದು .

379

అదే బస్తియల్లి రంగమంటపద నైరుత్యకంబద మేలె ఉత్తరముఖ.

1 శ్రీ శుభమస్తు । స్వస్తిసద్భుదయ-శాలివాహ
2 నశకవరుషంగళు౧౪౨౨ప్రజోత్పత్యసంవత్సర
3 ద ఫాల్గుణసుధ౧౫లుకంమమస్య
4 లోహితగోత్రదనర్సమలిసెట్టియ
5 గపాళిదపదుమంణనుయిబస్తి
6 ప్రతిష్టెజీర్ణోద్దారవమాడిదరుమంగ
7 ళమహ శ్రీశ్రీశ్రీ

380

అదే దేవర పీఠదల్లి.

1 స్వస్తిశ్రీమూలసంఘదేశియగణపుస్తకగచ్ఛదకొణ్డకున్దాన్వయ..కోలాపురదసావన్తనబసదియప్రతిబద్ధద శ్రీమాఘనందిసిద్ధాన్తదేవరశిష్యరుశుభ
2 చంద్రత్రైవిద్యదేవరశిష్యరప్పసాగరణందిసిద్ధాన్తదేవరిగెవసుధ్యకబాంధవశ్రీకరణపరీచివుయ్యవణ్ణనాయ కరుశాన్తినాథదేవరప్రతిష్ఠెయంమాడిధారాపూర్వకంకొట్టరు ॥

381

అదే బస్తియ హొరగె ఎడబలగళల్లి పాళిగోడెగె నిల్లిసిరువ ముకొణ్డెకల్లుగళ మేలె.

1 సంగమదేవన
2 కోడగియమనె

382

అదే గ్రామదల్లి మూడ్లిగౌడన మగ శివనంజేగౌడన హిత్తలల్లి బండెయ మేలె.

1 శ్రీమత్తుత్రికాళయోగి
2 గిగళంమహమ
3 దలొళిద్దరు
4 శ్రీమూలసంఘద
5 అభయదేవరునామ
6 . దేతమ్మక్షిపదవ . రఇద్ద ॥

383

అదే గ్రామదల్లి అరెగల్లుబస్తియొళగె దేవర పాదదల్లి బరెదిరువదు.

1 స్వస్తిశ్రీవిజయాభ్యుదయశాలివాహనశకవరుషగళు౧౫ంనెయవిరోధినామసంవత్సరదవైశాఖబహుళ పంచమియు ల్లు శ్రీమద్బెళ్గుళ
2 నివాసియరాగిద్ద మేరుగిరిగోత్రజరాదశ్రీబుజబల్యెయ్యనవరిగెనిశ్రేయసాభ్యుదయప్రాప్త్యర్థవాగిప్రతి ష్ఠెయంమాడిసిదం

384 (144)

అదే బస్తియ బాగిల బలభాగదల్లి.

1 శ్రీమత్పరమగంభీరస్యాద్వాదామోఘలాంఛనం జీయాత్త్రైళోక్యనాథస్యశాసనం జినశాసనం ॥
2 భద్రమస్తుజినశాసనాయసంపద్యతాంప్రతివిధానహేతవే అన్యవాదిమదహస్తిమస్తక
3 స్ఫాటనాయఘటనేపటీయసే ॥ స్వస్తిసమస్తభువనాశ్రయ శ్రీపృథ్వీవల్లభమహారాజాధిరాజ
4 పరమేశ్వరపరమభట్టారకంసత్యాశ్రయకులతిలకంచాళుక్యాభరణంశ్రీమత్త్రిభువనమ
5 ల్లదేవరరాజ్యముత్తరోత్తరాభివృద్ధిప్రవర్ధమానమాచంద్రార్కతారంబరంసలుత్తమిరె ॥

6 ವಿನಯಾದಿತ್ಯನೃಪಾಳಂಜನವಿನುತಂಪೊಯ್ಸಳಾಂಬರಾನ್ವಯದಿನಪಂ ಮನುಮಾರ್ಗ್ಗನೆನಿಸಿನೆಗಳ್ದಂವನನಿಧಿಪರಿವೃ

7 ತಸಮಸ್ತಧಾತ್ರೀತಳದೊಳ್ ‖ ತತ್ಪುತ್ರ ‖ ಎಱೆಯಂಗಪೊಯ್ಸಳಂತಳ್ತಱೆಯಟ್ಟಿವಿರೋಧಿಭೂಪರಂಧುರದೆಡೆಯೊ

8 ಳ್ತಱಿಸಂದುಗೆಲ್ದುವೀರಕ್ಕೆಱೆವಟ್ಟಾಗಿರ್ದುಸುಖದೆರಾಜ್ಯಂಗೆಯ್ದ ‖ ಅನೆಗಳ್ದಿಗನೃಪಾಳನಸೂನುಬೃಹದ್ವೈರಿಮರ್ದ್ದ

9 ನಂಸಕಳಧರಿತ್ರೀನಾಥನರ್ತ್ಥಿಜನತಾಕಾನೀನಂಧರೆಗೆಸೆಗಳ್ದಬಲ್ಲಾಳನೃಪಂ ‖ ಆತನತಮ್ಮ ‖ ಕೊಂಗಿಳಂಪಾಲೆ

10 ಯೆಳುಮಂನಂಗಯ್ಗಳವಡಿಸಿಲೊಕ್ಕಿಗುಂಡಿವರಂವೆಸಂಗಳನಿಳ್ಕಿಗೊಂಡಸೃಸಿಂಗಂಶ್ರೀವಿಷ್ಣುವರ್ದ್ಧನೋರ್ವ್ವಿಪಾಳಂ

11 ‖ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವ

12 ಕುಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಮಲಪರೊಳ್ಗಂಡಚಾಜಮಾರ್ತ್ತಂಡತಳಕಾಡುಕೊಂಗುನಂಗಲಿಕೊ

13 ಯತ್ತೂತ್ತ್ರೆಯೂರುಚ್ಚಂಗಿತಲೆಯೂರುಪೊಂಬುಚ್ಚಮೆಂದಿವುಮೊದಲಾಗೆಪಲವುದುರ್ಗ್ಗಗಳಂಕೊಂಡುಗಂಗವಾ

14 ಡಿತೊಂಬತ್ತಱುಸಾಸಿರಮಂಪ್ರತಿಪಾಳಿಸಿಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳ್ ‖ ವೃ ‖

15 ಜಿನಧರ್ಮ್ಮಾಗ್ರಣಿನಾಗವರ್ಮ್ಮನಸುತಂಶ್ರೀಮಾರಮಯ್ಯಂಜಗದ್ವಿನುತಂತತ್ಸುತನೇಚಿರಾಜನಮ

16 ಳಂಕೌಂಡಿನ್ಯಸದ್ಗೋತ್ರನಾತನಚಿತ್ತೋತ್ಸವಪೋಚಿಕಬ್ಬೆ ಅವರ್ಗ್ಗತ್ತುತ್ಸಾಹದಿಂಪುಟ್ಟಿದಬ್ಬರ್ಮ್ಮಚಮೂಪನೇ

17 ಮನದಟಂಶ್ರೀಗಂಗದಂಡಾಧಿಪಂ ‖ ಅನ್ತು ‖ ಅದಟಾಪೂರ್ವ್ವನ್ನತಿಸತ್ಯಮಣ್ಮಚಲಮಾಯಂ ಸಾಚಮೌದಾರ್ಯ್ಯ

18 ಮಣ್ಮದಿಟಂತನ್ನಲೆಸಿನ್ದವೆಂಬಗುಣಸಂಘಾತಂಗಳಂತಾಳ್ದಿಲೋಕದಮಂದಿಪ್ರಕರಂಗಳಂತಣಿಪಿಕ್ಕಿ ಕೇನಾರ್ತ್ಥಿ

19 ಯೊಂದಿತ್ತುಚಾಗದಪೆಂಪಿಂದಮಗಂಗರಾಜನೆಸೆದಂಪೃಥ್ವೀಭಾಗದೊಳ್ ‖ ತಳಕಾಡಂಸು

20 ಳಿದನ್ತೆಕೊಂಗನೊಳಕೊಂಡಾಜಂ . ಯಂತೊಳ್ದಿದೋರ್ಬ್ಬಲದಿಂಚೆಂಗಿಯಂಕಳಲ್ಚಿನರಸಿಂಗಂಗನ್ತೆಕಾ

21 ಪಾಸಮಂನಿಳಯಂಮಾಡಿನಿಮಿಚ್ಚಿವಿಷ್ಣುನೃಪನಾನ್ಮಾರ್ಗ್ಗದಿಂಗಂಗಮಂಡಳಮಂಕೊಂಡನರಾ

22 ತಿಯೂಥಮೃಗಸಿಂಗಂಗಂಗದಂಡಾಧಿಪಂ ‖ ಆತನಸುದಣ್ಣ ‖ ವ್ಯಾಪಿತದಿಗ್ವಳಯಯಶ

23 ಶ್ರೀಪತಿವಿತರಣವಿನೋದಪತಿಧನಪತಿವಿದ್ಯಾಪತಿಯೆನಿಪ್ಪಬಮ್ಮಚಮೂಪತಿಜಿನಪತಿಪದಾ

24 ಬ್ಜಭೃಂಗನಸಿಂಧ್ಯಂ ‖ ಆತನಸತಿ ‖ ಪರಮಶ್ರೀಜಿನನಾಪ್ತಂ ಗುರುಗಳುಶ್ರೀಭಾನುಕೀರ್ತ್ತಿದೇವರ್ಲಕ್ಷ್ಮೀ ಕರ

25 ನೆನಿಪ್ಪಬಮ್ಮದೇವನೆ ಪುರುಷನೆನಲುಬಾಗಣಬ್ಬೆಪಡೆದಳಿಜಸಮಂ ‖ ಕಂ ‖ ಆಸತಿಗೆಪುಣ್ಯವತಿಗೆ

26 ವಿಳಸದಕಣಿಸಕಳಭವ್ಯಸೇವ್ಯಂಗಬ್ಬಾವಾಸದಿನುದಯಿಸಿದಂಸಸಿ ಭಾಸುರತರಕೀರ್ತ್ತಿಯೇಚದಂಡಾಧೀ

27 ಶಂ ‖ ವೃ ‖ ಮಾಡಿಸಿದಂಜಿನೇಂದ್ರಭವನಗಳನಾಕೋಪಣಾದಿತೀರ್ತ್ಥದಲುರ್ವ್ವಿಯಿನೇಳ್ಗೆವೆತ್ತೆಸವಬೆಳ್ಗೊಳದಲುಬಹು

28 ಚಿತ್ರಭಿತ್ತಿಯಿಂ ನೋಡಿದರಂಮನಂಗೊಳಿಪುವೆಂಬಿನಮೇಚಚಮೂಪನರ್ತ್ಥಿಕೈ ಗೂಡೆಧರಿತ್ರಿ ಕೊಂಡುಕೊನೆದಾ

29 ಡೆಜಸಂನಲಿದಾಡಲೀಲೆಯಿಂ ‖ ಅನ್ತುದಾನವಿನೋದನುಂಜಿನಧರ್ಮ್ಮಾಭ್ಯುದಯಪ್ರಮೋದನುಮಾಗಿಪಲಕಾಲಸು

30 ಖದಲಿರ್ದ್ದುಬಳಿಕಸನ್ಯಾಸನವಿಧಿಯಿಂಶರೀರಮಂಬಿಟ್ಟುಸುರಲೋಕನಿವಾಸಿಯಾದನಿತ್ತ ‖ ವೃ ‖ ಮಲವ

31 ತ್ತ್ರ್ಯುದ್ಧತದೇಶಕಂಟಕರನಾಟಂದೊತ್ತಿಬೆಂಕೊಂಡುದೋರ್ಬ್ಬಲದಿಂಕೊಂಗರನೊತ್ತಿವೈರಿನೃಪರಂಬೆನ್ನಟ್ಟಿತೂಳ್ದೋ

32 ವಿಸುತ್ತ್ನ್ಯಮಂಡಳಮಂತತ್ಪತಿಗೆಯೆಮಾಡಿಜಗದೊಳುಬೀರಕ್ಕೆತಾನೀತುಗಂದಲೆಯಾದಂ ಕಲಿ

33 ಗಂಗನಗ್ರತನಯಂಶ್ರೀಬೊಪ್ಪದಂಡಾಧಿಪಂ ‖ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮಂ

34 ತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕವೈರಿಭಯದಾಯಕದ್ರೋಹಘರಟ್ಟಸಂಗ್ರಾಮಜ

35 ತ್ತಲಟ್ಟ | ಹಯವತ್ಸರಾಜಂ | ಕಾನ್ತಾಮನೋಜ | ಗೋತ್ರಪವಿತ್ರ | ಬುಧಜನಮಿತ್ರಂ |

36 ಶ್ರೀಮತುಬೊಪ್ಪದೇವದಂಡನಾಯಕಂ | ತಮ್ಮಣ್ಣನಪ್ಪಏಚಿರಾಜದಂಡನಾಯಕಂಗೆ

37 ಪರೋಕ್ಷವಿನಯಂನಿಸಿಧಿಗೆಯಂನಿಲಿಸಿಆತನಮಾಡಿಸಿದಬಸದಿಗೆ | ಖಂಡಸ್ಫುಟಿತಕ್ಕೆ

38 ಮಾಹಾರದಾನಕ್ಕಂ | ಗಂಗಸಮುದ್ರದಲು ೧೦ ಖಂಡುಗಗದೆಯುಂಹೂವಿನತೋಟಮುಂಬಸದಿ

39 ಯಮುಂದಣಕಿಱುಗೆಱೆಯುಂ | ಬೆಕ್ಕನಕೆಱೆಯಬೆರ್ದ್ದಲೆಯುಂತಮ್ಮಗುರುಗಳಪ್ಪಶ್ರೀಮೂಲ

40 ಸಂಘದದೇಸಿಗಗಣದಪುಸ್ತಕಗಚ್ಛದಶ್ರೀಮತುಸುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಶಿಷ್ಯರಪ್ಪಮಾಧ [ವ]

41 ಚಂದ್ರದೇವರ್ಗ್ಗೆಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟದತ್ತಿ ‖ ಶ್ಲೋ ‖ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ

42 ರೇತವಸುನ್ಧರಾಂ | ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ‖ ಸೀತಾಕಾಂತಿಗೆರುಕ್ಮಿಣಿಗಾಹತಯೇ

43 ಶನೇವಿರಾಜಿಸದ್ಗಂಗನೆಯೆಮಾತೊದೊರೆಸರಿಸಮಂತೊಣೆಭೂತಳದೊಳಗೇಚಿಕಬ್ಬೆಕ . . ರೊಟಂ ‖ ದಾನದೊಳಭಿಮಾ

44 ನದೊಳೀಮಾನಿನಿಗೆಣೆಯಿಲ್ಲಸತಿಯ . . . . ಕೇನಾರ್ತ್ಥಿಯೆನ್ದುಕುಡುವಳದಾನಮನೇಚಬ್ಬೆಯತಿಮುಚ್ಚುರಸೆಯಮ್ಬೊಲ್ ‖

. ‖ ಇನ್ತುಪರಮ . . ರಾಜದಣ್ಡನಯನದಣ್ಡಿ

45 ನಾಯಕಿತಿಶ್ರೀಮತುಶುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಿ ಪಟಿಕಬ್ಬೆಯುಮಂತವ್ವೆತ್ತೆಭಾಗಣಬ್ಬೆಯುಂಶಾಸನಮಂಸಿಲಿಸಿಮಹಾ ಪೂಜೆಯುಂ

46 ಮಾಡಿಮಹಾದಾನಂಗೆಯ್ದು ತೆಂಗಿನತೋಂಟಮಂಬಿಟ್ಟರ್ ಮಂಗಳ ॥ ಶ್ರೀ ॥

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ಅದೇ ಗ್ರಾಮದ ಕೆರೆಯ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ ಬರೆದಿರುವದು.

1 ಸಾಧಾರಣಸಂವತ್ಸರದಶ್ರಾವಣಸು |
2 ಆ | ಶ್ರೀಮನ್ಮಹಾಮಂಡಳಾಚಾರ್ಯ್ಯರುಂ ರಾಜ
3 ಗುರುಗಳುಮಪ್ಪಹಿರಿಯನಯಕೀರ್ತ್ತಿ
4 ದೇವರಸಿಶ್ಯರುನಯಕೀರ್ತ್ತಿದೇವರುತಂಮ
5 ಗುರುಗಳಿಂಬೆಕ್ಕನಲುಮಾಡಿಸಿದಬಸದಿ
6 ಯುಚೆಂನಪಾರಿಶ್ವದೇವರಅಷ್ಟವಿಧಾರ್ಚ್ಚನೆ
7 ಗಹಿರಿಯಜಕ್ಕಿಯುಂಮೆಯುಕೆಱೆಯು
8 ಹಿಂದಣನಂದನಬನದೊಳಗೆಗದೆಸಲಗಳುಂ
9 . ವ್ವರ್ಕಂಮಾಡಿಕೊಂಟರುಮಂಗಳ
10 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಆಗ್ನೇಯ ಕಾಳಗೌಡನ ಗದ್ದೆಯ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ.

1 . . . . ಸಿ
2 . . . . ಶ್ರೀ . . . ಭನ . . . .
3 . . . ಗಿರಿಮಾಡಿ . . . ದ್ರಬ್ರತಿಯು . . . .
4 ಮುಸಿರಾಜರುಂದ . . ಪಿಳುಭರಬಂದಸಮಾಧಿ . . .
5 ಮುಂನಾಡುಂಪ್ರಭುಬ್ರಾತಮುಂನೆರೆದಿಂತೆಲ್ಲರುಮಿರ್ದ್ದು ಕೊ
6 ಟ್ಟರಮಳಂಘೋರರಾಶಿಯುಂಮೇರುಭೂಧರಮುಂಚಂದ್ರ
7 ನುಮರ್ಕ್ಕನುಂವಸುಧೆಯುಂನಿಲ್ವಂನ್ನೆಗಂಸಲ್ವಿನಂ ॥ ಇಂತೀಧರ್ಮ್ಮಮಂಕೆ
8 ಡಿಸಿದವರುಗಂಗೆಯತಡಿಯಲಕ್ಕೋಟಿಮುನೀಂದ್ರರುಂಕವಿಲೆ
9 ಯುಮಂಬ್ರಾಹ್ಮಣರುಮಂಕೊಂದಬ್ರಹ್ಮತ್ತಿಯಲುಹೋಹರು |

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಾಳಗೌಡನ ಭೂಮಿಯಲ್ಲಿ ಕಲ್ಲುಮರಡಿಯಲ್ಲಿ.

1 ಶ್ರೀಮತುಸಿಂಗ್ಯಪನಾಯಕರ
2 ಕೊಮರನನಿರೂಪದಿಂದಬೆಕ್ಕನಗುರುವ
3 ಪನೋವಪನೊಳಗಾದಪ್ರಭುಗಳುಬಾಮುಂ
4 ಡರಾಯನಬಸ್ತಿಗೆಸಮರ್ಪಿಸಿದಸೀಮೆ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ನೈರುತ್ಯ ಬಸರೀಮರದ ಕೆಳಗೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀವಿಷ್ಣುವರ್ಧನದೇವರಹಿರಿಯದಣ್ಣಾಯಕಗಂಗಪಯ್ಯಸ್ವಾಮಿದ್ರೋಹಘರಟ್ಟಶ್ರೀ
2 ಬೆಳುಗುಳದತೀರ್ತ್ಥದಲುಜಿನನಾಥಪುರವಮಾಡಿಯು . ಸ್ತಯಸ
3 . . . . ರದಲು . . . . ಸು
4 ಘರಟ್ಟನೆಂಬಕೊಳಗ . . ಜಗಳವಾಡಿದ . . . . .
5 . . . . ವಿಷ್ಣುವರ್ಧನದೇವರ . . . . . ಕೊ
6 ಪರಿಹಾರ ॥ ದ್ರೋಹಘರಟ್ಟನೆಚ್ಚಕೋಲು

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ಅದೇ ಗ್ರಾಮದ ಶಾನ್ತಿನಾಥಬಸ್ತಿಗೆ ವಾಯುವ್ಯ ಹೊಲದಲ್ಲಿ ಸಮಾಧಿಮಂಟಪದ ಹಿಂದೆ ಬರೆದಿರುವದು.

1 ಓಂನಮಃಸಿದ್ಧೇಭ್ಯಃ | ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳಾಚಾರ್ಯ್ಯರುಂರಾಜಗುರುಗಳೆನಿಪಬೆಳಿಕುಂಬದ
2 ಶ್ರೀನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರೆಂತಪ್ಪರೆನೆ || ವೃ || ಪರಮಜಿನೇಶ್ವರಾಗಮವಿಚಾರವಿಶಾರದನಾತ್ಮಸ
3 ದ್ಗುಣೋತ್ಕರಪರಿಪೂರ್ಣ್ನನುಂನತಸತ್ಖ್ಯಾತಿವಿನೇಯಜನೋತ್ಪಳಪ್ರಿಯುಂನಿರುಪಮಸಿತ್ಯಕೀರ್ತ್ತಿಗನಳೀಕ್ಕೃ
4 ತ . . . ನೆಂದುಲೋಕಮಾದರಿಪುದುಸೂರಿ . ಸಿಧಿಚಂದ್ರಮುನಂಮುನಿನೇಮಿಚಂದ್ರನು || ಅವರಪ್ರಿಯಶಿಷ್ಯರಪ್ಪ
5 ಶ್ರೀಮದ್ಬಾಳಚಂದ್ರದೇವರತನಯನಸ್ವರೂಪನಿರೂಪ . . . . ಸಂತಣ್ಣನವಾಗ್ವಿಳಾಸವಾಪ್ಪರ್ಂ .
6 . . ತಣ್ಣನಸಚ್ಚರಿತ್ರ . . . ಗದೊಳು || ಜನಜಿನಮಣಿ . . ಸಿಹಾ ಕಂ , ನಿಯುವ
7 . ನರೂಪಯೌವನಗುಣಸಂಪತ್ತಿಯಿಂದಾತಂವತ್ತಿಗು . . . . ಭುವನಭೂಷಣಬಾಳಚಂದ್ರ . .
8 ರುಹಕ . ಲ . . ಷ್ಯ . . ಬಹಳಚದು . . ಗಜರಾಜ . . . . . ತೀಬ್ರಪ್ಪರೋ . . ಕರ್ಕ್ಕಶಃ ಪ್ರತಿಕಾ
9 . . . ಱಿಯು . . . . . . ಸಕವರ್ಷದ೧೧೩೫ನೆಯ ಶ್ರೀಮುಖಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಶುಧ೧೪
10 ಸೋ | ಪ್ರಭಾತಸಮಯದೊಳ್ಸನ್ಯಸನಸಮಸ್ವಿತಂ || ಕಂ || ಪಂಚನಮಸ್ಕಾರಮನಸಂಚಳಿಸದೆಂತೊಪ್ಪುದುಸಳೆ
11 . . ಖದು . . . ಗರುಹ . . . ರದಿವಿಜವಧುಗೆವಲ್ಲಭನಾದಂ || . ಯಂಪು . . ಸಾದರಕ
12 . . . . ಯುಯುಲ್ಲರುಂ || ಅಂತು
13 . ದೇವರಧಿ . ಯರದಹನಸ್ತಾನದೊಳ್ಪರೋಕ್ಷ . . ಸಿಮಿತ್ತವಾಗಿಬೈರೋಜನಿಂಮಾಡಿಸಿದಬಾಳಚಂದ್ರವೇ
14 ವರಮಗನಾ . . ನಶಿಲಾಕೂಟಂ || ವಾತ . . . . . . ಲಬ್ರತ . . ಗುಣ . . . ವಪಿಭವ . . . . .
ಭೂತಳ
15 ದೊಳ್ಕಾಳಬ್ಬೆಯೆಸೀತೆಗೆರುಗ್ಮಿಣಿಗೆರತಿಗೆಸರಿದ್ದೊರೆಸವು . . . ವನಿಸಿದಾಮಹಾಸತಿಕ್ಷಯಿ . . . ಸ್ತಾನಮನರಿದೆ
. . . . .
16 . ಭಾವಸಂವತ್ಸರದಜೇಷ್ಟಬ | ದ್ವಿ | ಸಿಶಾಂತದೊಳ್ಗಲ್ಲೇಖನಪಿಧಿಯಿಂಸಮಾಧಿಯುಪಡದುಸ್ವರ್ಗ್ಗಪ್ರಾಪ್ತಯಾದಳು ||
ಶ್ರೀಶಾನ್ತಿನಾಥಾಯ . . ||

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ಅದೇ ಹೋಬಳಿ ಜಿನ್ನೇನಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಯಣ್ಣಾಪ್ಪನ ಹುಲ್ಲುಹಿತ್ತಲಿನಲ್ಲಿ ನಿಂತ ಕಲ್ಲು.

1 ಶ್ರೀಶಕವರ್ಷ೧೪೯೫ಪ್ರಮಾದೀಚಸಂ
2 ವತ್ಸರದವೈಶಾಖಬಹುಳ ೧೧ಯಲ್ಲಿ ಸ
3 ಮುದ್ರಾದೀಶ್ವರಸ್ವಾಮಿಯವರ ನಿತ್ಯ ಸ
4 ಮಾರಾಧನೆ ನಿತ್ಯೋತ್ಸಹ ಕೊಳ ತೋ
5 ಟ ಮಂಟಪದ ಸೇವೆಗೆ ಪುಟಸಾಮಿ
6 ಸೆಟ್ಟಿಯರಮಗ ಚೆಂನ್ನಣನುಬಿಟ್ಟಜಿಂ
7 ನೆಯನಹಳ್ಳಿಯಗ್ರಾಮಮಂಗಲ
8 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದ ಆಲತ್ತೀಕಟ್ಟೆಗೆ ಪಶ್ಚಿಮ ಏರಿಯ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀಚಾವುಂಡ
2 ರಾಯನಬಸ್ತಿಯ
3 ಸೀಮೆ || ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಹಾಲುಮತ್ತಿಗಟ್ಟ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮಲ್ಲೇಶ್ವರಗುಡಿಯ ಬಾಗಿಲ ಒಳಭಾಗದಲ್ಲಿ. (ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ.)

1 ರುಸ . . . . ವಿ
2 ಕ . . . ವರು . ಸಂಕ
3 ಣ್ಣಿಗೆಕೊಡಗಿತೋಟ . . ದಾಸಿಲ
4 ಸಸನ . . . . ಕರ
5 ಣವಿ . ಕನ . . . . ಸಂಕಣ್ಣ
6 ಗವುಡಿಕ್ಕ ಸಂಕಣ . . . . . ಪ್ರ . . ನ
7 ಬರಕೊಟಕೊಡಗ . . . . . ಆಸಸನಮಂಗ
8 ಳಮಹಾ ಶ್ರೀ . ಶ್ರೀ

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ಅದೇ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಕಂಭ.

1 ದೆ .
2 ಯನಾಯ
3 ಕನವುಗವೂ
4 ದೆಯ .
5 ನಾಯ
6 ಕವಗಾಡಿ
7 ಸಿದನಾ
8 ದಿ

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ಅದೇ ಹೋಬಳಿ ಕಬ್ಬಾಳುಗ್ರಾಮಕ್ಕೆ ವಾಯುವ್ಯ ಅಮ್ಮನ ಗುಡಿಗೆ ಪಶ್ಚಿಮ
ಚೊಟ್ಟತಿಮ್ಮನ ಹೊಲದಲ್ಲಿ ನಿಂತ ಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಸ
2 ಕ್ರವಾಕ್ಯ
3 ವೆಹ್ಮ್ರಗನಡ
4 ಗಳಪಟ್ಟ
5 ಜ್ಞಟ್ಟದಪ
6 ದಿನಯುದ್ಧವ
7 ರಿಶದನ್ನು
8 ಮುಚ್ಚಿಯುಬೂವಯ್ಯನ
9 ಮುಗಿಬಿದಿಯಾಯ್ತುತು
10 ಖುವಸಿಕ್ಕಿಸಿ
11 ಕಾದಿಸತ್ತು
12 ದಿವನೇಹುಲಿ
13 ದಾಸಟ್ಟತ್ತಿಯ .
14 ಮುಗಳಗ
15 ಣ್ಣಕ್ಕಳ್ಗವು
16 . . . . .
17 ವಳಗನ್ದಿಕ್ಕ
18 ಳ್ಗಪವೊಕ್ಕಬಾ
19 ಳಸಗೆವು

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ಅದೇ ಹೋಬಳಿ ಕಂಠೀರಾಯಪುರದಲ್ಲಿ ಬ್ಯೆರಪ್ಪನ ಹೊಲಕ್ಕೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀಮುತಪಂಡಿತದೇವ
2 ರುಗಳಗುಡ್ಡುಗಳುಬೆಳುಗುಳದನಾಡ
3 ಚೆಂನಣಗೌಂಡನಮಗನಾಗಗೊಂಡಮುತ್ತ
4 ಗದಹೊಂನ . . ಳಿಯುಕಲ್ಲಿಗೊಂಡಬ್ಯೆರಗೊಂಡನೂ
5 ಳಗಾದಗವುಡುಗಳುಮಗಾಯ್ಮಿವಡಿಸಿದಬ
6 ಸ್ತಿಗೆಕೊಟ್ಟವೃಡ್ಡರಕಪ್ಪಯಗದ್ದೆಬೆದ್ದಲುಯಿ
7 ದಮ್ಮರ್ಕ್ಕೆತಪಿದವರವಾರಣಾಸಿಯುಲು
8 . ಹಸ್ರಕಪಿಲೆಯುಕೊಂದಪಾಪಕಹೋಹ
9 . . . ಳಮುಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದ ಬೂಂಮಣ್ಣನ ಹೊಲದಲ್ಲಿ ಚಜ್ಜಬುಮರದ ಕೆಳಗೆ, ಮತ್ತು ಹೊಲಗೆರ ಜವರನ
ಹೊಲಕ್ಕೆ ಪಶ್ಚಿಮ ಬಂಡೆಯ ಮೇಲೂ ಯಿರುವದು.

1 ಶ್ರೀಚಾಮುಂ
2 ಡರಾಯ ನಬಿಸ್ತಿ
3 ಸೀಮ

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ಅದೇ ಹೋಬಳಿ ಸಾಣೇನಹಳ್ಳಿಗೆ ವಾಯುವ್ಯ ಕರೀವೋಬೇಗೌಡನ ಹೊಲದ ತಲೆಕಟ್ಟಿನಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ।
2 ಭದ್ರಮಸ್ತುಜಿನಶಾಸನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಹೇತವೇಅನ್ಯವಾದಿಮದಹಸ್ತಿಮಸ್ತಕಸ್ಫಾಟಿ

3 ನಾಯಂಘಟನೇಪಟೀಯೆಸೇ ॥ ನಮಃ ಸಿದ್ಧೇಭ್ಯಃ । ನಮೋವೀತರಾಗಾಯ ॥ ನಮೋಅರುಹಂತಾಣಂ ॥
4 ಸ್ವಸ್ತಿ ಶ್ರೀಕೊಣ್ಡಕುಂದಾನ್ವಯೇ ಖ್ಯಾತೇದೇಶೀಕೇಗಣೇಸಿಂಹಣಂದಿಮುನೀಂದ್ರಸ್ಯ ಗಂಗರಾಜ್ಯವಿನಿರ್ಮ್ಮಿತಂ ॥
5 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬ
6 ರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ ಮಲಪರೊಳ್ಗಂಡಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಳಂಕೃತರಪ್ಪ ಶ್ರೀಮನ್ಮಹಾ .
7 . ಳೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೊಂಡ ಭುಜಬಳ ವೀರಗಂಗ ವಿಷ್ಣುವರ್ಧನ ಹೊಯ್ಸಳದೇವರ ವಿಜಯ . . .
8 ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ವೃತ್ತ .
9 ಜನತಾಧಾರನುದಾರನನ್ಯವನಿತಾದೂರಂ ವಚಸ್ಸುಂದರೀಘನವೃತ್ತಸ್ತನಹಾರನುಗ್ರರಣಧೀರಂ ಮಾರ . . .
10 ಪ್ರೈಜನಕಾಂತಾನನೆ ಸೆಮ್ಮಾಕರಾಬ್ಜ ವಿಬುಧಪ್ರಖ್ಯಾತ ಧರ್ಮ್ಮಪ್ರಯುಕ್ತ ಸಿಕಾಮ ಉತ್ತಮ ಚರಿತ್ರ ತಾಯೆನಲಿ . .
11 . ಮಹಾಧನ್ಯನೋ ॥ ಕಂದ ॥ ವಿತ್ರಸ್ತಮಳಂ ಬುಧಜನಮಿತ್ರಂ ಪ್ವಜಕುಳಪವಿತ್ರನೇಕಂ ಜಗದೊಳು ಮಾ . . .
12 ಕುಳಕಂದ ಘನಿತ್ರಂ ಕೌಂಡಿನ್ಯಗೋತ್ರನಮಳಚರಿತ್ರಂ ॥ ಮನುಚರಿತನೇಚಿಗಾಂಕನ ಮನೆಯೊಳು ಮ . .
13 ನಸಮೋಹ ಮುಂಬು ಧಜನಮುಂ ಜಿನಪೂಜನೆ ಜಿನವಂದನೆ ಜಿನಮಹಿಮೆಗಳವ ಕಾಲಮುಂ ಸೋ . . .
14 ಗ್ಗಂ ॥ ಕಂ ॥ ಉತ್ತಮಗುಣ ತತಿವಸಿತಾವೃತ್ತಿಯನೆಳಕೊಂಡುದೆಂದು ಜಗಮುಂ ಕೈಯೆತ್ತುವಿನಮುಮಳಗುಣ
15 ಸಂಪತ್ತಿಗೆ ಜಗದೊಳಗೆ ಪೋಚಿಕಬ್ಬೆಯೆ ನೋನ್ತಳು ॥ ಅಸ್ತಿ ಸಿಸಿದೇಚಿರಾಜನ ಪೋಚಿಕಬ್ಬೆಯ ಪುತ್ರನಖಿಳ ತೀರ್ತ್ಥಕರ
16 ಪರಮದೇವ ಪರಮಚರಿತಾಕರ್ಣ್ಣನೋದ್ಬೀರ್ಣ್ಣ ವಿಪುಳ ಪುಳಕಪರಿಕಳಿತ ಮಾರಬಾಣನುಮಸಮಸಮ
17 ರಸರಸಿಕಾಪುಸ್ರಿಪಕಳಾಪಾವಲೇಪಲೋಪಲೋಲುಪಕ್ರಿಪಾಣನು ಮಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರ
18 ದಾನವಿನೋದನುಂ ಸಕಳಲೋಕಶೋಕಾಪನೋದನುಂ ॥ ವೃತ್ತ ॥ ವಜ್ರಂ ವಜ್ರಭೃತೋ ಹಳಂ ಹಳಭೃತಶ್ಚಕ್ರಂ ತಥಾ ಚಕ್ರಿಣ
19 ಶ್ಶಕ್ತಿಶ್ಶಕ್ತಿಧರಸ್ಯ ಗಾಂಡಿವ ಧನುರ್ಗ್ಗಾಂಡೀವ ಕೋದಂಡಿನಃ ಯಸ್ತದ್ವದ್ವಿತನೋತಿ ವಿಷ್ಣುನೃಪತೇಃ ಕಾರ್ಯಂ ಕಥಂ ಮಾದೃ
ಶೈ
20 ಗ್ಗಂಗೋ ಗಾಂಗತರಂಗರಂಜಿತಯಶೋರಾಶಿಸ್ಸ ವರ್ಣ್ಣ್ಯೋ ಭವೇತ್ ॥ ಇನ್ತೆನಿಪ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ದಂಡನಾಯ
21 ಕಂ ದ್ರೋಹಘರಟ್ಟಂ ಗಂಗರಾಜಂ ಚೋಳನ ಸಾಮನ್ತ ನದಿಯಮಂ ಘಟ್ಟಿ ಮಿದಿ ಓಡಿಸಿ ಗಂಗವಾಡಿನಾಡಗಡಿಯುತ
22 ಳಕಾಡ ಪೀಡನೊಳ ಪಡಿಯಿಪ್ಪಂತಿರ್ದ್ದುರ್ಗ್ಗ ಜೋಳಂ ಕೊಟ್ಟನಾಡಂ ಕುಡದೆ ಕಾದಿಕೊಳ್ಳಿ ಮೆನೆ ವಿರ್ಜಿಗೀಷುವೃತ್ತಿಯಿಂದ
23 ಮೇತ್ತಿ ಬಳಮಿರಿತಂ ಸಾಚ್ಚಿರ್ಗ್ಗದಲ್ಲಿ ॥ ವೃತ್ತ ॥ ಇತ್ತಣ ಭೂಮಿಭಾಗದೊಳದೆನ್ತುರದೇಕಿಭವತ್ಪ್ರತಾಪಸಂಪತ್ತಿಯು
24 ವರ್ಣ್ಣನಾವಿಧಿಗೆ ಗಂಗಚಮೂಪ ಜಗೀಷುವೃತ್ತಿಯಿಂದೆತ್ತಿದ ನಿನ್ನ ಕಯ್ಯಸಿತಾಸಿಯ ತೌಮೊನೆ ಚಿನ್ನಬಾರನೆತ್ತುತ್ತಿ
25 ರೆಪೋಗಿ ಕಂಚಿಯ ಮಿರುಪ್ಪಿನ ಮೋಡಿದಂದು ಮನೆಯನೆ ॥ ಕದನದೊಳಂದು ನಿನ್ನ ಕರವಾರಿಯ ಹಗೆಮೆಯ್ಯ
26 ನೊತ್ತು ಲಾಪಿದೆನಳಿದನ್ನ ವನ್ತದನೇಚಾಸಿಸಿಚಾಸಿಸಿ ಗಂಗ ತನ್ನ ನುಡಿದ ಸುದತೀಕದಂಬದೇಷ್ಟ್ರಿಭಾವನೆ ಪೋಗಿ ರಪುಲ್ಲ ವೆ
27 ಚ್ಚು ಮೆಚ್ಚಿ ದಪನತಸ್ಸಕ್ತ ಶಂಕಿಗಳೆದಾಮುವರಣ್ಯಶರಣ್ಯವೃತ್ತಿಯಿಂ ॥ ಎನಿತಾನುಂ ಬವರಂಗಳೊಳ್ ಪಲಬರಂ
28 ಬೆಂಕೊಂಡ ಗಂಡಿಂದ ಮೋವೆನಿಸುತ್ತಂ ತಳಕಾಡೊಳಿನ್ನೆ ಮರಸಿಟ್ಟಿಗಳಕರಂ ಗಂಗರಾಜನ ಬಳ್ಗ ಹತಿಗಳ್ಕಿಯು
29 ದ್ಧವಿಧಿಯೊಳ್ಪಿನ್ನಿತ್ತು ನಾಯುಣ್ಣ ದೇಚನಲ ಪಜ್ಜ ಪನತ್ತ ಯ್ಯ ಮೈಯೊಲ್ಲಾಮತದಾವೋದಂ ॥
30 ಎಂಬಿನ ವೊದೆವೆಯ್ಯೋಳವದ ಪಡನೆಯ್ದಿ ಮೊದಲಿಸಿ ಧೃತಿಗಿಡಿಸಿ ಬೆಂಕೊಣ್ಡು ಮತ್ತಂ ನರಸಿಂಗ
31 ವರ್ಮ್ಮ ಮೊದಲಾಗೆ ಘಟ್ಟದಿಂ ಮೇಲಾದ ಚೋಳನ ಸಾಮನ್ತರೆಲ್ಲರುಂ ಬೆಂಕೊಂಡು ನಾಡಾದುದೆಲ್ಲಮನೇಕಚ್ಛತ್ರ
32 ದಿಂ ಡಿಗೆ ಸಾಧ್ಯಂ ಮಾಡಿ ಕುಡೆ ಕೃತಜ್ಞ ವಿಷ್ಣು ನೃಪತಿ ಮೆಚ್ಚಿ ಮೆಚ್ಚಿದೆಂ ಬೇಡಿಕೊಳ್ಳಿಮೆನೆ ॥ ಕಂದ ॥ ಅವನಿಪನೆನ
33 ಗಿತ್ತಪನೆಂದವರಿವರವೊಲು ಳಿದವಸ್ತುವಂ ಬೇಡದೆ ಭೂಭುವನಂ ಬಣ್ಣಿಸೆ ಗೋವಿಂದವಾಡಿಯಂ ಬೇಡಿದ ಜಿನಾ
34 ರ್ಚ್ಚನಲುಬ್ಧ ॥ ಗೊಂಮಟಮುನಿಮುನಿಸಮುದಾಯಂ ಮನದೊಳ್ಮೆಚ್ಚಿ ಮೆಚ್ಚಿ ಬಿಚ್ಚಳಿಸುತ್ತುಂ ಗೊಮ್ಮಟದೇವರ ಪೂಜೆ
35 ಗದಂ ಮುದದಿಂ ಬಿಟ್ಟನಲ್ತೆ ಧೀರೋದಾತ್ತಂ ॥ ಆದಿಯಾಗಿಪ್ಪರ್ದ್ದಾಹರ್ತಸಮಯಕ್ಕೆ ಮೂಲಸಂಘಂ ಕೊಣ್ಡಕುಂ
36 ದಾನ್ವಯಂ ಬಾಮ ವೇಷದಂ ಬಳಿಯೊಪ್ಪದಲ್ಲಿಯೆ ದೇಸಿಗಗಣ ಪ್ರಸ್ತಕಗಚ್ಛದ ಬೋಧವಿಭವದ ಕುಕ್ಕುಟಾಸನ
37 ಮಲಧಾರಿದೇವರ ಶಿಷ್ಯ ಶುಭಚಂದ್ರ ಸಿದ್ಧಾಂತದೇವರ ಗುಡ್ಡಂ ಗಂಗಚಮೂಪತಿ ॥
38 ಗಂಗವಾಡಿಯು ಬಸದಿಗಳೆನಿತೊಳವನಿತುಮಂ ತಾನೆಯ್ದೆ ಪೊಸಯಿಸಿದಂ ಗಂಗವಾಡಿಯು ಗೊಂಮಟದೇವರ್ಗ್ಗೆ ಸುತ್ತಾಲಯ ಮನೆ
39 ಯ್ದೆ ಮಾಡಿಸಿದಂ । ಗಂಗವಾಡಿಯ ತಿಗುಳರಂ ಬೆಂಕೊಣ್ಡು ವೀರಗಂಗಂಗೆ ನಿಮಿರ್ಚ್ಚಿಕೊಟ್ಟಂ ಗಂಗರಾಜನಾಮುನ್ನಿನ ಗಂಗರ
40 ರಾಯಂಗಂ ನೂಮ್ಮಡಿ ಧನ್ಯನಲ್ತೆ । ಅನ್ತುಬೇಡಿಕೊಣ್ಡ ಶ್ರೀಪಾರ್ಶ್ವದೇವರ ಪೂಜೆಗಂ ಕುಕ್ಕುಟೇಶ್ವರದೇವರ್ಗ್ಗಂ ಬಿಟ್ಟ ರ

41 ಸಕವರ್ಷಂ ೧೧೦೧ನೆಯವಿಳಂಬಿಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುದ್ಧದಸಮಿಬ್ರಿಹವಾರದಂದುಶುಭ
42 ಚನ್ದ್ರಸಿದ್ಧಾನ್ತಿದೇವರಕಾಲಂಕರ್ಚ್ಚಿಬಿಟ್ಟದತ್ತಿಯಂಗೋವಿಂದವಾಡಿಗೆಮೂಡಣಸೀಮೆಈಶಾನ್ಯದಿಶೆಯಎರೆಯಕೊ
43 ತೋಂಟಂಗೆಱೆಯಸಿರುಹಕ್ಕಲ್ಲಹನಹಳ್ಳಿಗಹೋದಬಟ್ಟೆಯದಿಬ್ಬಯಸಾರಣಹುಲುವಾಡಿಯಗಡಿತೆಂಕಲುಅರ್ಹನಹಳ್ಳಿಯಿಂ
ದಾ .
44 ಮದಿಪುರಕ್ಕಂಹಿರಿಯದೇವರಬೆಟ್ಟಕ್ಕಂಹೋದಹೆಬ್ಬಟ್ಟೆಯಗಡಿಹಡುವಲುಹಿರಿಯ . . ಹಳ್ಳನಜಾಗೆಯಚಿಕ್ಕನನಿಪ . . ಬ
45 ಡಕಲುಗಂಗಸಮುದ್ರಕ್ಕೆ ಚಲ್ಯದಹಡುವಣದಿಕ್ಕಿಯಿಂಪಡುವಲುಗಡಿಯಿಂತೀಚತುಸ್ಸೀಮೆಯಂಪೂರ್ವ್ವ . ಚಿಕ್ಕನ . .
ನುಂಪ್ರ
46 ತ್ಯಧಿಪಾಸದಗಳಡು . . . ಗೊಂಮಟಪುರದಪಟ್ಟಣಸ್ವಾಮಿಮಲ್ಲಿಸೆಟ್ಟಿಯರು . . ಸೆಟ್ಟಿಗಣ್ಡನಾರಾಯಣಸೆಟ್ಟಿಯುಂ
ಮುಖ್ಯವಾ
47 ದನಕರಸಮೂಹಮುಏದ್ದ್ರವ್ಯಾಡದಮ್ಯರ್ಯಾದೆ । ಇಂತೀಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸುವರ್ಗ್ಗೆ ಮಹಾಪುಣ್ಯಮಕ್ಕುಂ ॥
ವೃತ್ತಂ ॥
48 ಪ್ರಿಯದಿಂದಿಂತಿದನೆಯ್ದೆ ಕಾವಪುರುಷಗ್ಗಾಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆಯಿದಂಕಾಯದೆಕಾಯ್ವಪಾಪಿಗೆಕುರುಕ್ಷೇ
49 ತ್ರೋರ್ವ್ವಿಯೊಳುವಾರಣಾಸಿಯೊಳೆಕ್ಕೋಟಿಮುನೀಂದ್ರರಂಕಪಿಲೆಯುಂವೇದಾಢ್ಯರಂಕೊಂದುದೊಂದಯಸಂಸಾಗ್ಗ್ರಮೆ
ನುತ್ತೆಸಾಱಿದ
50 ಪುದೀಶೈಳಾಕ್ಷರಂಸನ್ತತಂ ॥ ಬಿರುದರೂವಾರಿಮುಖತಿಳಕಂಗಂಗಾಚಾರಿಖಣ್ಡರಿಸಿದಂ ॥

398

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ವಾಯುವ್ಯದಲ್ಲಿ ಪುಟ್ಟೇಗೌಡನ ಗದ್ದೆಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

1 . ರಸಿದೇವಗೆಬಿಟ್ಟದತ್ತಿಯಗದ್ದೆಯ
2 . . . . . ನ್ನಡತ್ತಿಕವಿಸೆಟಿಯುಂ
3 ಮಡನಾಬಿಟಗದೆಸಲಗಬಂದುಕೊಳಗ

399

ಅದೇ ಗ್ರಾಮದ ಪಾಳುಬಸ್ತಿಯಲ್ಲಿ ಭಿನ್ನವಾದ ವಿಗ್ರಹದ ಪೀಠದ ಮೇಲೆ.

ಶ್ರೀವೃಷಭಸ್ವಾಮಿ

400

ಅದೇ ಬಸ್ತಿಯ ಹೊರಗಡೆ ಬಲಭಾಗದ ತಳಪಾದಿಗೆ ಸೇರಿರುವ ದೇವರ ಪೀಠದ ಕಲ್ಲಿನಲ್ಲಿ.

(ಪಕ್ಕದಲ್ಲಿ)

1 ಶ್ರೀಮೂಲಸಂಗದದೇಶಿಗಣದಪೊಸ್ತಕಗಚ್ಛದಶ್ರೀಸುಭಚನ್ದ್ರಸಿದ್ಧಾಂದೇವ
2 ರಗುಡ್ಡಜಕ್ಕಿಯಬ್ಬೆದಣ್ಡನಾಯಕಿತಿಸಾಹಳಿ . . . . . . ಟದೇ
ವರ್ಗ್ಗೆಪ್ರತಿಷ್ಟೆಯಂಮಾಡಿಜಕ್ಕಿಯಬೆ . . . . . ಡರಮಗ
4 ಪಯಮಗದಸ . . . . ಚಮನ
5 ಱೆಯ . . . ಲಿತವಾಡಿಯ . . . . ಯ
6 ಉಸಲಗೆ

(ಕಲ್ಲಿನ ಮೇಲ್ಭಾಗದ ಅಂಚಿನಲ್ಲಿ)

7 ಬೆದ್ದಲೆಕೊಳಗಂ ೫ ಗೋವಿಂದಪಡಿಯಕೊಳಗ ೧ ಬೆದಲೆಕಂಡುಗ

401

ಅದೇ ಹೋಬಳಿ ರಾಗೀಬೊಂಮನಹಳ್ಳಿಯ ಊರುಬಾಗಿಲಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

1 ಶುಭಮಸ್ತು
2 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾ

3 ರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ . .
4 . . ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ . . ಶಾ
5 ಲಿವಾಹನಶಕವರ್ಷ೧೪೮೯ನೆಪ್ರಭಾ
6 ವಿ ಸಂವತ್ಸರದಕಾರ್ತಿಕಸು೧೦ಲು

ಮೈಸೂರ . .
8 . . . ದದೇವ
9 ರಾಜಯನವರು
10 . . ರಾಜ್ಯೇ .
11 . . ಗಜೆಂನ
12 ಪ್ರಜೆ . . ಬ್ರಾ
13 ಹ್ಮರಿಗೆಅಂ
14 ಸ್ನಸತ್ರಕ್ಕೆಬಿ

15 ಟಿಗ್ರಾಮರಾ
16 ಗಿಬೊಂವು
17 ನಹಳಿಮು
18 . . .
19 ಸ್ವಾಮ್ಯವ
20 . . .
21 . ಬಿಟ
22 ದವರ್

402

ಅದೇ ಹೋಬಳಿ ಬೊಂಮೇನಹಳ್ಳಿಯ ಕೆರೆಯ ಒಳಗೆ ಪಾಳುಗುಡಿಯ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

(ಒಂದು ಪಾರ್ಶ್ವ ಒಡೆದುಹೋಗಿದೆ.)

. . . . ಚಾಮರಚಾರವೇತ್ರೈಳೀ
2 . . . . ಯಕಂಭವೇ ‖ ಸ್ವಸ್ತಿಶ್ರೀಮ .
3 . . . . ಭುವನಮಲ್ಲತಳಕಾಡುಕೊಂ
4 . . . . . ಡಿಬನವಾಸಿಗೊಂಡಭುಜಬಳವೀರಗಂ
5 . . . . . . ಳದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ
6 . . . . . . ನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತ
. . . . ನಬಿಮ್ಮಯನಹಳ್ಳಿಯಲುಹಲಗೆಯೆಯ
. . . . ಪುಂಡಹೊಯ್ಸಳಸೆಟ್ಟಿಯಮಗಂರಾಬಿಗನಹ
9 . . . . . ಕಾಕಿಸೆಟ್ಟಿಮಾದಿಗವುಡನಮಗಂಮಲ್ಲಗವುಂಡ
10 . . . . . ಗವುಂಡನುಂ । ಅವರಬಸವೆಗಂಬಿಕ್ಕಾಚಾರಿಯುಮ
11 . . . . . ರಿಯುಂಕಿಖಿಯುಬಸವಾಚಾರಿಸಂಸಾರಭೀತನಾ
12 . . . ಯುಕೆಱೆಯುಂಕಟ್ಟಿಸಿದೇವಾಯಮುಂಮಾಡಿಸಿತನ್ನ .
13 . ತಾನೆತಪಕ್ಕಿಯಾಗಿಧರ್ಮ್ಮವುಂಪ್ರತಿಪಾಳಿಸಿ .
14 . . ಆತನತಮ್ಮಂಚೌಡಾಚಾರಿಆತನಮಗಂಹೊಯ್ಸ
15 . ಚಾರಿಕುಂನಾಚಾರಿಅವಳಾಚಾರಿಬಿಬ್ಬಾಚಾರಿ । ಮಾದಾ
16 ಚಾರಿ ‖ ಸಕವರ್ಷ ೧೦೬೦ನೆಯಕಾಲಯುಕ್ತಸಂವತ್ಸರದ
17 ಆಶ್ವೈಜಶುದ್ಧಪಾಡಿವಸೋಮವಾರದಂದುಆದೇವರಸ್ನಾನನಿವೇಸ್ಯ
18 ಕ್ಕಂಮಲ್ಲಿಗವುಂಡನುಂಅವರಣ್ಣಸವಣಿಚಗವುಂಡನುಂಮ
19 ತಾಗಿಬಿಟ್ಟರಾಕೆಱೆಯಕೆಳಗಣಗದ್ದೆನಾಲ್ಗುಂಮಗಬಿತ್ತುಬೆದ್ದಲೆ
20 ಖಂಡುಗಬೆಂದುಇಂತೀಧರ್ಮ್ಮವನಡಸಿದವರ್ಗ್ಗೆಕುರುಕ್ಷೇ
21 ತ್ರವಾರಣಾಸಿಯಲುಸಾಸಿರಕವಿಲೆಯುಂವೇದಪಾರಗ
22 ರ್ಗ್ಗೆದಾನಂಗೊಟ್ಟಫಲಮಕ್ಕು ‖ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇ
23 ತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯ
24 ತೇಕ್ರಿಮಿ ‖ ಮೌಲಾಚಾರಿಯುಂಆತನಳಿಯಕೇತಾಚಾರಿ
25 ಯುಂಈದೇವರಂಮಾಡಿದರು

403

ಅದೇ ಹೋಬಳಿ ಹಿಂದಲಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ, ಪಟೇಲ ಬಾಳೇಗೌಡನ ಮಗ ನಂಜೇಗೌಡನ ಹೊಲದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

1 ವಿನಾಹೊಲಗ | 2 ಡಗೆತಬದರೆತಂಮತಾ | 3 ಯುಪರಣಸಿಲಾಕೆ . ಶ್ರೀ

404

ಅದೇ ಹೋಬಳಿ ಹಿರೆಪಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಈಶ್ವರಗುಡಿಯ ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

1 ಶ್ರೀಸ್ವಸ್ತಿಶ್ರೀಮತುಸರ್ವ್ವಜಿತು . . . ಕಾರ್ತ್ತಿಗ . ಧ್ದಲು
2 . . . ವರದ . ಜಿ . ವರ . . . . ರಣ
3 . ಬರುಕೆವುರಂಗದೊಳುಸ . . . ಇದಬಲವ . . ತು . ತನ
4 ಮಕ್ಕಳು . . . . ಮಕವುಲದೇವಕೆ . . ಪಂ
5 ಮಂಗಾ . . ಯ . . . ಯಾಇತುಪುಪ . . . ಕ್ಕೊ . . . . ಮ
6 . . . ಮ . . ನನೂಸ್ವರ್ಗಸ್ತ್ರರುಮಾಡಿಪರೋಕ್ಷವಿನಯಸ್ತ್ರವಾಗಿ
7 ಸಿದಬೀರಗಲುಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

405

ಅದೇ ಹೋಬಳಿ ವಡ್ಡರಪಳ್ಳಿಯಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

1 ಶುಭಕೃತ ಸಂವತ್ಸರದ ಫಾಲುಗುಣ
2 ಸು ೧ ಆ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಪೊಡೆಯಹಳ
3 ಯಚೇಚಗವುಡನಮಗಕೇತಗವುಡನ ತುರುಕಾದಹುಯ್ಲ ಮ
4 ಲಿಕಾದಿಸ್ವರ್ಗಸ್ತನಾದನಾಗಿ ಆತನ ಮಕ್ಕಳು ಆಲಪ್ಪ ಬಮ
5 ರಯಂಗಳುಎತ್ತಿಸಿದಬೀರಗಲು

406

ಅದೇ ಗ್ರಾಮದ ಮಧ್ಯದಲ್ಲಿ ಮಾರಮ್ಮನ ಗುಡಿಯ ಬಲಗಡೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1 ಶಾರ್ವರಿಸಂವತ್ಸರದ
2 ಶ್ರಾವಣಶು ೧ಲೂಶ್ರೀಮ
3 ನು ಮಗುಪಳಿಯಮಾಸಪ
4 ನಾಯಕಕೊಮಾರತಿಮ
5 ಲರಾಜನಾಯಕರೊ |
6 ದಾಸಪನಾಯಕರ
7 . ಪುತ್ರ್ಯವಾಗಲಿ
8 . ದಾಕಿಕೇರಯಸಿಕ
9 . . ತಗಂಗಪದೇವ
10 ತಂಮಯ ನಮಯಿನ
11 . ವಾಗಿಕೊಟದಾಸಪ್ಪ
12 ರಹಿರಿತಿರೂವುಲರಾಜ
13 ಯುಯಿದೆಕತಿಮೋನು
14 ಕಾಶಿಲಿತಮತಂದೆತಾಯಿ
15 ಕೊಂದವನಾತಕಕೆಹೋ
16 ಧರು ||

407

ಅದೇ ಹೋಬಳಿ ಸುಂಡಪಳ್ಳಿಗೆ ಆಗ್ನೇಯ, ಶಿವಸಂಜೇಗೌಡನ ಲಿಂಗೇಗೌಡನ ಹುತ್ತಲಲ್ಲಿರುವ ಕಲ್ಲು.

1 . . . . ಸಂವತ್ಸರದ ಮಾರ್ಗ್ಗಶಿರಬಹುಳ ಪ್ರಿಪದಾದ
2 . . . . . ಸ್ತಹಾವುಂಡಳಾಚಾರ್ಯ್ಯರುನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರು
3 . . . . . ಪಟ್ಟಣಸ್ವಾಮಿನಾಗದೇವಹೆಗ್ಗಡೆವುಂಕಂಚಗಾವುಡನುಂ
4 . . . . . ನಮಗವಾರಗಾವುಡಕೆರೆಯುಂಕಟ್ಟಿವನಲಿಯೊಂದುಆತ
5 . . . . . ಹಾಇಸುವುದಿಲ್ಲತಾತೆಬಂಮಲಿಯುದ್ದ ಹಣವಿನದೊ
6 . . . ಬಿದ್ದಲೆಹರುವಣವುುತ್ತರಸೀಮೆಆತನವು
7 . . . . . ಪರ್ಯ್ಯನ್ತಸಲುವಂತಾಗಿಕೆ ಒಟಪತ್ರಳೆಆ
8 ಹಿದವಕಪಿಲೆಯಕೊಂದ ||

ಈಚೆಗೆ ಶ್ರವಣಬೆಳಗೊಳದಲ್ಲಿ ದೊರೆತ ಶಾಸನಗಳು.

ಚಿಕ್ಕಬೆಟ್ಟ.

. .

408

ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯ ಮೇಲೆ, 3ನೆಯ ನಂಬರಿಗೆ ದಕ್ಷಿಣ.

ನಮೋಸ್ತು

409

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ

ಶ್ರೀರತ್ತ

410

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 16ನೆಯ ನಂಬರಿಗೆ ಪಶ್ಚಿಮ.

ಸಿದ್ದಯ್ಯ

411

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 52ನೆಯ ನಂಬರಿಗೆ ಪಶ್ಚಿಮ.

. . . . ಜೆಂಘ . ಕಾನ್ದಗಂಗರಬಣ್ಣ . . ಗದನ್ಟ

412

ಕತ್ತಲೆ ಬಸ್ತಿಯ ಹಿಂದೆ ಬಂಡೆಯ ಮೇಲೆ.

ತನ್ದಯ್ಯ

413

ಚಂದ್ರನಾಥಬಸ್ತಿಯ ಮುಂದೆ ಬಂಡೆಯ ಮೇಲೆ ಬಲಿಪೀಠಕ್ಕೆ ಪೂರ್ವ

. . . ಚಾವಣ್ಣಯ್ಯ

414

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 413ನೆಯ ನಂಬರಿಗೆ ವಾಯುವ್ಯ.

ಸೆಟ್ಟಿಸಯ್ಯ

415

ಅದೇ ಬಸ್ತಿಗೆ ವಾಯುವ್ಯ 5 ಅಡಿ ದೂರದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

[1] ಸಿವನೂರನ | [2] ಬಸವ

416

ಅದೇ ಬಸ್ತಿಗೆ ಪಶ್ಚಿಮ ಪಾದಗಳ ಮೇಲ್ಭಾಗದಲ್ಲಿ.

ಬಸಹ

417

ಸುಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಬಸ್ತಿಯ ಮುಂದುಗಡೆ ಬಂಡೆಯಮೇಲೆ.

ಶ್ರೀವೈಜಯ್ಯ

418

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಜಕ್ಕಯ್ಯ

419

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಕನತುಗ

420

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

. . . . ಚನವ

421

ಚಾಮುಂಡರಾಯ ಬಸ್ತಿಯ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ, 92ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಮಹಾಮಾಣ್ . ಶ್ರೀ .

422

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 93ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀಜಾಸ

423

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 422ನೆಯ ನಂಬರಿಗೆ ಪಕ್ಕದಲ್ಲಿ ಪೂರ್ವ.

ಬಸವಯ್ಯ

424

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 111ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.

ಶ್ರೀವ ರ . . .

425

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 424ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ನಾಣಯ್ಯ

426

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 113ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

1 . . ರಸಪ | 2 ವಮ . . . | 3 ಯನಿಷಿಧಿಗೆ

427

ಎರಡುಕಟ್ಟೆ ಬಸ್ತಿಗೆ ಪೂರ್ವ 126ನೆಯ ನಂಬರಿಗೆ ದಕ್ಷಿಣ.

ಕಗೂತ್ತರ

428

ಗಂಧವಾರಣಬಸ್ತಿಯ ಸೋಪಾನದ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ, 133ನೆಯ ನಂಬರಿಗೆ ವಾಯುವ್ಯ.

1 ಶ್ರೀಮತುರಪಿಚಂದ್ರ | 2 ದೇವರಪಾದ

429

ತೇರಿನಬಸ್ತಿಯ ಮುಂದೆ ತೇರಿಗೆ ಪಶ್ಚಿಮ, 134ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

1 . . ಸ್ವರೆದಬಪ್ರ . ನ | ೨ ರಗೆದಕೋಟಿ

430

ಶಾಂತೀಶ್ವರಬಸ್ತಿಯ ಹಿಂದೆ 144ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ ಪಾಳಗೋಡೆಯ ಪಕ್ಕದಲ್ಲಿ.

ಶ್ರೀವ.ತ' ಕವ್ಮಪಿಚನ್ದ ಆಚಾರಿಗ

431

ಇರುವೆಬ್ರಹ್ಮದೇವರ ಗುಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ, ಗುಡಿಯ ಬಾಗಿಲಿಗೆ ಇದಿರು.

ವಜ್ರನಂದಿಸೂ

432

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 154ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಸಾಬಪಯ್ಯ

433

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 153ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.

ಶ್ರೀಪ್ರಭಾವ

434

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 431ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ, ಜಿನ ಬಿಂಬದ ಮೇಲ್ಭಾಗದಲ್ಲಿ.

ಚನ್ದ್ರದಿತಂ

435

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 434ನೆಯ ನಂಬರಿಗೆ ಪಕ್ಕದಲ್ಲಿ.

ನಾಗವರ್ಮ್ಮಗಂಬರದ

436

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 435ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ ಆನೆಯ ಚಿತ್ರಗಳ ಮಧ್ಯದಲ್ಲಿ.

. ಸಿಗರಜೆಯ ಗತಂಶವತ್ರಗಣ್ಣ

437

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 432ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ, ಆನೆಯ ಚಿತ್ರದ ಬಾಲದ ಬಳಿ.

ಪುಳಿಯಣ್ಣ

438

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 437ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಸಾಳಯ್ಯ

439

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 438ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ.

ಕೇಸವಯ್ಯ

440

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 439ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ನಮೋಸ್ತು

441

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 440ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

[1] ಶ್ರೀಪಿಚಯ್ಯಂ | [2] ವಿರೋಧಿನಿಷ್ಠುರಂ

442

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 441ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.

ಬಸ

443

ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ಕಂಚಿನ ದೊಣೆಯ ಒಳಗಡೆ ಬಾಗಿಲಿಗೆ ದಕ್ಷಿಣಕಡೆ, ಚಿಕ್ಕ ಗುಂಡಿನ ಬುಡದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

ಮುಮುಕ್ಷುಕವಂಬಾರಸಿ . .

444

ಅದೆ ಬೆಟ್ಟದ ಮೇಲೆ ಕೋಟೆಯ ಪೂರ್ವದಿಕ್ಕಿನ ಮಹಾದ್ವಾರಕ್ಕೆ ಸಮೀಪ, ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿರುವ ದೊಣೆಗೆ ಆಗ್ನೇಯ ಬಂಡೆಯ ಮೇಲೆ.

ಜಿನನತೊಣೆ

445

ಅದೆ ಬೆಟ್ಟದ ಮೇಲೆ ಪ್ರಾಕಾರದ ಹೊರಗೆ ಲಕ್ಕಿದೊಣೆಗೆ ಪಶ್ಚಿಮಕ್ಕೆ ಬಂಡೆಯ ಮೇಲೆ.

[1] ಶ್ರೀಜಿನಮಾರ್ಗ್ಗಸ್ಥಿತಿ | [2] ಸಮ್ಯಕ್ತ್ವನ್ನಸ್ವರ್ಪಚೂಳಾಮಣಿ

446

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 445ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

ಶ್ರೀಬದ್ದರಯ್ಯ

447

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 446ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀಮಣಿಕಚೆಯಂ

448

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 447ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀಪರವೆಣ್ಡಿರಣ್ಣಸೀಸರಯ್ಯ

449

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 448ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ ವಾಯುವ್ಯ.

ಶ್ರೀಕವಿರತ್ನ

450

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 449ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ.

ಶ್ರೀಮುಚಯ್ಯ

451

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 450ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀಚಿಕನ್ನ ಭಾಸ

452

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 451ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀನಾಗತಿ ಆಳ್ದನವಣ್ಣ

453

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 452ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

1 ಶ್ರೀಬಾಸನಣ್ಣನ | 2 ದಣ್ಣ .

454

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 453ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀರಾಜನಚಟ್ಟ

455

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 454ನೆಯ ನಂಬರಿಗೆ ಆಗ್ನೇಯ.

ಶ್ರೀಬಸವಾಬಣ್ಣಾಂ

456

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 455ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀನಾಗವಮ್ಮ

457

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 456ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀವತ್ಸರಾಜಂಬಾಳಾದಿತ್ಯಂ

458

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 449ನೆಯ ನಂಬರಿಗೆ ವಾಯುವ್ಯ.

1 ಶ್ರೀಮಾತ್ಮಲಗೊಳ್ಳದಆರಟ್ಟನೇಮಿಪಣ್ಡಿತರ | 2 ಪರಸಮಯಧ್ವಂಸಕ

459

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 458ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀಬಸವಬಣ್ಣಾಂ

460

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 459ನೆಯ ನಂಬರಿಗೆ ಆಗ್ನೇಯ.

ಶ್ರೀನಾಗಯ್ಯಂ

461

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 460ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀವೀಚಯ್ಯ

462

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 461ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀಬಿಟ್ಟಯ್ಯ

463

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 462ನೆಯ ನಂಬರಿಗೆ ಆಗ್ನೇಯ.

ಶ್ರೀಗೋವಣ ವಸ್ತ್ರಭೈಳಚತುವಮ್ಮಗಕಾ

464

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 463ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀ . ಗಿವಮ್ಮಗಬಾವಸಿಪುತ್ರ . . . ತಿವಮೂರ್ತ್ತಿಗಣ್ಣಂ

465

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 464ನೆಯ ನಂಬರಿಗೆ ಪಶ್ಚಿಮ ಮೇಲುಭಾಗ.

1 ಶ್ರೀಮಳಧಾರಿದೇವರಯ್ಯನಪ್ರ ಶ್ರೀನಮನಸ್ವಿ ವಿಮುಕ್ತಗುಪ್ತಂ ಮಧುರಯ್ಯಂ ದೇವರಂ ಬಸ್ದಿಸಿದಂ ||

2 ವಿಧುವಿಧುಧರಹಾಸಪಯಿಂಬುಧಿಘೇನಪಿಯುಕ್ತರ ಚಳೋಪಮಯಶನಭ್ಯುಧಿಕತರಭಕ್ತಿಯಿನ್ದಂ ಮಧುವಂಬಸ್ದಿಲ್ಲಿದೇವರಂ ಬಸ್ದಿಸಿದಂ ||

466

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 465ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

1 ಕಣ್ಣಬ್ಬೆ ಸಿಯುತಮ್ಮ ಚಾಯ್ಯನುಂದಮ್ಮ ತಯ್ಯನು | 2 ನಾಗವಮ್ಮ ಸುಂಬುಂದಿಲ್ಲದೇವರಂಬಂದಿಸಿದರ್ ||

467

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 466ನೆಯ ನಂಬರಿಗೆ ವಾಯುವ್ಯ.

ಶ್ರೀಸನ್ದಜೆಳಗ್ಗಳದಲೆಸಿನ್ . ನಸಿಪಿಟ್ಟಅಸ್ದವರಯ್ಯ ಮಾಸವಳಗ್ಗಳದೇವರಂಬರಂಕಾಣ್ಬ ಗಯಿಸ್ದಂ | ಶ್ರೀಪೆಗ್ಗಡೆರೇ ತಮ್ಮನವನಸಂಕಮ್ಮ

468

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 467ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀಪುತಎಚಿಯಪಗಾವಮುಣ್ಡ ಸುವದ್ದಯ್ಯನು ಬಸ್ದಿಲ್ಲಿವ್ರತಕೊಣ್ಡರ್

469

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಪುಲಿಕ್ಕಲಯ್ಯ

470

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 469ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀಕಜ್ಜಯ್ಯ

471

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 470ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

1 ಶ್ರೀಮುನನಗಂ | 2 ಶ್ರೀಪುಪ | 3 ದೇವಬಸವ

472

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 471ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀವರಸಿನಯ್ಯ

473

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 470ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಕತ್ತಯ್ಯ

474

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 472ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ ಕೆಳಗಡೆ.

1 ಪುಳಿಚೋರಯ್ಯಂಮುಹಧ್ವಜದೋಜ . | 2 ಮಣಿವಿತಾನದೋಜತೇಜಂ

475

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 445ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀಕೂಪಣತೀರ್ಥದ

ಗೂ ಷ್ಟ ಜೆ ಟ್ಟಿ .

476

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಇದಿರಿಗೆ ಬಾಗಿಲೊಳಗೆ ಎಡಗಡೆ ಚಿಕ್ಕ ಘಂಟೆಯ ಮೇಲೆ.

1 ಓಂನಮೋಶಿದ್ಧೇಭ್ಯ | 3 ಹುಬ್ಬಳ್ಳಿಸ್ಮರಣಾರ್ಥಂ | ಮಾತಪ್ಪಾಅರ್ಪಣ
2 ೦ ‖ ಶ್ರೀಗೋಮಟೇಶಪ್ರಸನಧರಣಪ್ಪಸೂಜ ‖ ೦ | 4 ಹುಬ್ಬಳ್ಳಿ

477

ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ಗುಳಕಾಯಜ್ಜಿ ವಿಗ್ರಹದ ಎಡಪಕ್ಕದಲ್ಲಿ.

1 ಶ್ರೀಮಲ್ಲಿಸಟ್ಟಯಮಗಳಾದ | 2 ರ . ಯಿಗಳನಿಸಿಧಿ

478

ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ದೊಣೆಗೆ ಪಶ್ಚಿಮ ಬಂಡೆಯ ಮೇಲೆ ಮಂಟಪದ ಬಳಿ.

ಕಾಲ . ಕರ . ಹ . ಲನೆರವಾದ . . ಳವುರ . ವಗ . ಚಲಿ . ಕಸ . ಯುಗಡೆಗೌಡಗಂ . . ಸಂಟುಪಂ . ನ ಬಾನ . . . . ಇರಿದಯುಗಲನ . . . . ಚಂದ . ಪ್ಪಂಕೆಂಜಗೌಡಗರು . . . . . ಯಂಕ . . . ಧಾರ ಯ . . . . ದ

479

ಅದೇ ಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವಲ್ಲಿ ಬ್ರಹ್ಮದೇವರ ಗುಡಿಗೆ ಮೇಲ್ಭಾಗದಲ್ಲಿ 1ನೆಯ ತೋರಣ ಕಂಭಕ್ಕೆ ಬಲಗಡೆ ಚಕ್ರಭೀಮನಕೋಟೆಯ ಚಿತ್ರದ ಮೇಲೆ.

ಪಣ್ಣಿತಯ್ಯ .

482

ಅದೇ ಮಠದಲ್ಲಿರುವ ನೇಮಿನಾಥಸ್ವಾಮಿ ಬಿಂಬದ ಪ್ರಭಾವಳಿಯ ಹಿಂದೆ·

[1] ஸ்ரீ நேமிநாதாய நம:

[2] அஷ்டாஸப்தத்யதிகாஷ்டஸ்ஷஷ்டஶதாங்கஸஹஸ்ரகாப்தகணிதே । ஶாலீவாஹநஶகஸ்ய வஸு

[3] வத்ஸரகே ஸமாயாதே ॥ ஸகாநவிம்ஶதியுதாஷ்டஶதஸஹஸ்ரயுக்தகாப்தகணிதே ॥ ஸ்ரீவர்த்

[4] மாநஜிநவர்த்திமோக்ஷமதாப்தே ச ஸஞ்ஜாதே ॥௨॥ ஸகந்ருபஶகதாப்தாத்ஸ்ரவாதிமதாப்தகே
ச ஸம்

[5] கணிதே । ஸவம் ப்ரவர்த்தமாநே நந்தநாமாப்தே ஸமாயாதே ॥௩॥ தீமே மாஸி ஸிதே
பக்ஷே பௌர்ணமாஸ்யா

[6] ஸ்யாந்திதௌ ரவௌ ந: । ஸ்வாத்யாஸக்தி வி஖்யாதபெல்கொளநகரே வரே ॥௪॥ ஸ்வாமி
ஸ்ரீசெந்நபெ

[7] ஶ்ரீ ஸ்ரீவிஹாரஶாஸ்த்ரவாய ச । ஸநக்ஷஸ்வபாவாந்நிஶமநாய ஶிவாய ச ॥௫॥ ஸ்ரீசாருகீர்த்தி
மாரா

[8] ராஜதேவாஸிஸூரீயாதாம் । தநோராயஸத்ரவெஜ்ஜ ஸம்திஸாமரவணீநாம் ॥௬॥ ஶாந்த
ஶ்ரேஷ்டிநா

[9] ஶாம்பஸ்தாம்ஸகொணகாவெயாஷா । ஸ்ரீநேமிநாத பிம்பொ'யம் ஸ்தாபிதஸ்ஸுப்ரதிஷ்டித ॥௭॥

483

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ದೊಡ್ಡಬಳಲಿಶಾಸ್ತ್ರಿಗಳ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಹದ ಶೀತಲನಾಥಬಿಂಬದ ಹಿಂಭಾಗದಲ್ಲಿ

(ನಾಗರಾಕ್ಷರ)

[1] ಸಂ । ೧೫೭೬ ವ । ಶಾ । ೧೪೪೧ ಪ್ರ । ಕರಪ್ರ । ಕು । ಸಹಿತ

[2] ಪೌ । ಮಾಸೇ । ಶ್ರೀಉಸ । ಜ್ಞಾ । ಸೋನಿಸೀಹಾಭಾರ್ಯಾ ಧರ್ಮ್ಮಾಈ ನಾಮ್ನಾ ಪುತ್ರ
ಸೋ । ಸಿಂಘಾರೀ

[3] ಯಾಶ್ರೇಯೋರ್ಥ ॥ ವಿ·

[4] ಮಾಸೇ । ಶು । ಪ । ೬ ।

[5] ಸೋಮೇ । ಶ್ರೀಶೀತ

[6] ಲನಾಥಬಿಂಬಂ ।

[7] ಕಾರಿತಂ । ಪ್ರ । ಶ್ರೀ ।

[8] ವೃ । ತಪಾಪ । ಶ್ರೀ

[9] ವಿಲಸಾಮುಸ್ಕ್ರಿ

[10] ರಿಭಿಃ

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟೆ ವಿಜಯರಾಜಯ್ಯನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಹದ ಜಿನಬಿಂಬದ ಪೀಠದ ಹಿಂಭಾಗದಲ್ಲಿ.

[1] ಶ್ರೀಮದ್ದೇವಣ್ಣಿಭಟ್ಟಾರಕರಗುಡ್ಡಿಮಾಳಬ್ಬೆಕಡಸತಮಾ
[2] ದಿಯ.ತೀರ್ತ್ಥದಬಸದಿಗೆಕೊಟ್ಟಳ

485

ಅದೇ ಗ್ರಾಮವಲ್ಲಿ ಗರಗಟ್ಟೆಚಂದ್ರಯ್ಯನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಹದ ಜಿನಬಿಂಬದ ಪೀಠದ ಹಿಂಭಾಗದಲ್ಲಿ.

[1] ಶ್ರೀಮತ್ಕಣ್ಣಬಿಕನ್ತಿಯರುಂಕಳಸ
[2] ತಮಾದಿಯತೀರ್ತ್ಥದಬಸದಿಗೆಕೊಟ್ಟರ್

486

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಜಕ್ಕಿಕಟ್ಟೆಗೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ ಪಾದಗಳ ಪಕ್ಕದಲ್ಲಿ.

ಮಲ್ಲಷೇಣ

487

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 486 ನೆಯ ಶಾಸನಕ್ಕೆ ಪೂರ್ವ.

ಪೀರಂಣ್ಣ

488

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಚನ್ನಣ್ಣನ ಕೊಳಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ.

[1] ಚಿಕಣನತಂಮ | [2] ಚೆಂನಣನಕೊಳ

489

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1] ಪುಟಸಾಮಿಚೆಂನೇಣ | [2] ನವಮಂಟಪಕೊಳತೋಟ

490

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1] ಚಿಕಣನತ . . | [2] ಚೆಂನಣನಕೊಳ

491

ಅದೇ ಗ್ರಾಮದ ಚಿಕ್ಕಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಸೋಪಾನಕ್ಕೆ ಎಡಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

ಶ್ರೀ ರಣಧೀರ

492

ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ಲೊಕ್ಕಿದೊಣೆಗೆ ಪೂರ್ವ ದೊಡ್ಡಬಂಡೆಯ ಕೆಳಗೆ ಬಂಡೆಯ ಮೇಲೆ.

ಸಾಸಿರ ಗದ್ಯಾಣ ಅ

493

ಅದೇ ಗ್ರಾಮದಿಂದ ಜಿನನಾಥಪುರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಜಲದಗುಂಡಿ ಮೇಲಿನ ಬಂಡೆಯ ಮೇಲೆ.

ಹಾಲೊಬತಿ

494

ಅದೇ ಜಲದಗುಂಡಿಗೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀ ಜಿನನಾಥಪು | 2 ರದ ಸೀಮೆ

495

ದೊಡ್ಡಬೆಟ್ಟದ ಮೇಲೆ ಗೊಮ್ಮಟೇಶ್ವರಸ್ವಾಮಿ ಒಳಪ್ರಾಕಾರದ ಹೊರಗೆ ವಾಯುವ್ಯಭಾಗದ ಚಪ್ಪಡಿಯ ಮೇಲೆ.

1 ವಿರೋಧಿಕೃತುಸಂವತ್ಸರದ ಜೇಷ್ಟಬಹುಳ ೧೦ ಶ್ರೀಮೂಲಸಂಘ ದೇಸಿಗಣ ಪುಸ್ತಕಗಚ್ಛ ಕೊಂಡ
2 ಕುಂದಾನ್ವಯದ ಶ್ರೀಮದ ಅಭಿನವಪಂಡಿತಾಚಾರ್ಯ್ಯರ ಶಿಷ್ಯ ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ
3 ಎಸಿಸಿರ ಆ ಭವ್ಯೋತ್ತಮನು ತಲೆಕಾಡ ನಾಗಸೆಟ್ಟಿಯ ಸುಪುತ್ರ ಮಾಣಿಕಸೆಟ್ಟಿ ಶ್ರೀಗೊಮ್ಮಟನಾ
4 ಥಸ್ವಾಮಿಯ ಪೂಜೆಗೆ ಸಂಪಗೆಯಮರನ ಬಳಿ ಸಮರ್ಪಿಸಿದ ಫಲದಿಂದ ಜಿನೇಶ್ವರನ ಚರಣಸ್ಮ
5 ರಣಾಂತಃಕರಣನು ಸಮಾಧಿಯಿಂದ ಸುಗತಿಪ್ರಾಪ್ತನಾದಕ್ಕೆ ಮಂಗಳ
6 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

496

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 49ನೆಯ ಶಾಸನಕ್ಕೆ ದಕ್ಷಿಣ ಬಂಡೆಯ ಮೇಲೆ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಜಿನ
2 ಸಿಸಿಭಟಾರಕ ಪಟ್ಟಾಚಾ
3 ರ್ಯ್ಯರೂ ಕೊಲ್ಲಾಪುರದವರೂ (ದ
4 ವರೂ) ಸಂಗ ಸಹವಾಗಿ ರೌದ್ರಿ ಸಂ
5 ವತ್ಸರದ ವೈಸಾಖಸುದ್ಧ ೧೦ ಸಕ್ರವಾ
6 ರದಿನ ದರುಸನ ಮಾಡಿದರು ॥
7 ಸಿ . . ದ . . . . ಕೊಟ್ಟ . . . . .

497

ಗೊಮ್ಮಟೇಶ್ವರಸ್ವಾಮಿಯ ಬಲಗಡೆ ಸೋಪಾನವಿರುವ ಮಂಟಪದ ಮುಂಭಾಗದಲ್ಲಿ ಪೂರ್ವದಿಕ್ಕಿನ ಕಂಭದ ಬುಡದಲ್ಲಿ ಉತ್ತರಮುಖ.

1 . . ಶ್ರೀವ್ಯಯಸಂವತ್ಸರದ ಮಾ
2 ಘಶುದ್ಧ ೧೩ನೆಯ ತ್ರಯೋ
3 ದಶಿಯಲು ಜಿನಕಾಳ . .
4 ಲಸೆಟ್ಟಿ ಪದ್ಮಾವತೀ ವಜ್ರಕ
5 ಚಿಾ . ಕ . . . ದುಪ್ಪ
6 ನಾಲು ಆಚುಮುಂದಿ ಕ
7 . ಘ . . . . . .
8 . . . ವಕ . . . .
9 . . ದ . . . .

498

ಅದೇ ಮಂಟಪದ ಮುಂಭಾಗದಲ್ಲಿ ಮಧ್ಯದ ಕಂಭದ ಬುಡದಲ್ಲಿ ಉತ್ತರಮುಖ.

1 ಶ್ರೀ ವ್ಯಯಸಂವತ್ಸರದ ಮಾಘ
2 ಸುಧ ೧೩ನೆಯ ತ್ರಯೋದಸಿ
3 ಯಲು ಕಿರಿಯ ಕಾಳನಾಸಿ
4 ಟಿಯರ ಅಳಿಯಂದಿರು ಸೆಟ್ಟಿ
5 ನೇಮಣಸೆಟ್ಟಿಯರ ಮಗ ಸೆಟ್ಟಿ ಬ್ರಿಂ
6 ದಯಸೆಟ್ಟಿ ಗೊಮ್ಮಟನಾಥನ ಪಾ
7 ದದ ಮುಂದೆ ತಸಾ . ಯನಾಗಿಕಂ
8 ಬಯ . . . . .
9 ದಿದನು

499

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಶ್ಚಿಮ ಕಂಭದ ಬುಡದಲ್ಲಿ.

(ಪೂರ್ವಮುಖ)

1 ಸುಭಮಸ್ತು | ವಿಕ್ರಮನಾಮ
2 ಸಂವ . . . .
. . . .
6 ರಾಜ್ಯ . . . .
. . . .

(ಉತ್ತರಮುಖ)

15 ಸಕ . . . . .
16 ನನಮಿ . . . .
17 . . ರ . . . .
18 ಡಿಚಲು . . .
19 . . . ಲು . . .

500

ಗುಡಿಯ ಬಲಗಡೆ ಮಂಟಪದಲ್ಲಿರುವ ಮರದ ತೇರಿನ ಮುಂಭಾಗದ ಪಟ್ಟಿಯ ಮೇಲೆ.

1 ಶಾಲಿವಾಹನ ಶಕ ೧೮...ನೆ
2 ವಿಕ್ರಮನಾಮ ಸಂವತ್ಸರ
3 ದ ವೈಶಾಖ ಶುದ್ಧ ೫ ಶ್ರೀ [illegible]
4 ರಾಜೇಂದ್ರಪುರಿಯಲ್ಲಿರು
5 ವ ರಾಮಯ್ಯಶೆಟ್ಟಿ ಅತ್ತಿಗೆ
6 ಜಾನಮ್ಮನ ಸೇವಾರ್ಥ ||

CORRIGENDA.

Introduction

page	line		For		read
page 33	line 36	*For*	5	*read*	five
36	„	14	„ Bhadrabahu	„	Bhadrabâhu
37	„	38	„ Hggaḍdêvankôṭe	„	Heggaḍadêvankôṭe
41	„	32	„ Murya	„	Maurya
„	„	40	„ E. C. V.	„	EC, V,
43	„	21	„ on the one	„	on one
60	„	29	„ Siva	„	Śiva
67	„	39	„ defated	„	defeated
73	„	33	„ egraved	„	engraved
83	„	18	„ Kolhapur	„	Karhâd

Translations

page	line	For		read	
page 9	line 27	*For*	1000	*read*	970
16	„ 28	„	He was also known as &c	„	In his line was Umâsvâti &c. Also p. 21, l. 9; and p. 51, l. 34.
18	„ 24	„	disciple	„	disciples
19	„ 1	„	to the Rûpanârâyaṇa-basti	„	to Rûpanârâyaṇa's *basadi*
25	„ 41	„	Kolhapur	„	Karhâd
40	„ 12	„	likewise made a grant	„	maintained the grant
42	„ 33	„	*pâvuggamaṇa*	„	*pâuggamaṇa*
„	„ „	„	*prâṇôtkramaṇa*	„	*prâṇôdgamana*
46	„ 10	„	of the Śrisangha bowed to by Gandhavarma	„	of the great Śrisangha Gandhavarma
56	„ 9	„	be lord	„	the lord
65	„ 28	„	2	„	(2)
77	„ 8	„	1000	„	980
78	„ 4	„	159	„	159 (66)
„	„ 36	„	1,4	„	14
97	„ 4	„	(? arbour)	„	(? upper storey)
103	„ 24	„	Who can thus make a great *śâsana* &c	„	Who can thus make a temple of the Yama to the race of Cupid (Jina), a great *śâsana*, a group of &c
105	„ 32	„	feeding-house	„	almshouse
111	„ 14	„	bees to	„	bees at
115	„ 4	„	*śayas*	„	*śalyas*
„	„ 10	„	fina,	„	final
„	„ 11	„	the authors	„	authors
„	„ 16	„	Gangavati	„	Gangavati;
116	„ 37	„	Yuva—Śaka	„	Yuva-Śaka
117					Omit foot-note.
122	„ 22, 27	„	1145	„	1130
150	„ 1	„	346 (137)	„	346 (137*a*)
152	„ 31	„	siezed	„	seized
166	„ 10	„	elder	„	eldest
„	„ 22	„	right	„	rite
170	„ 4	„	1120	„	1180
171	„ 27	„	1250	„	1200

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Of the groups of figures that follow the words, the first refers to the number of the inscription in which the word occurs and the rest to the number of the pages of the Kannaḍa texts. Each group is separated from others that follow by a semi-colon. I. denotes Introduction and the figures that follow indicate the number of the page in which the word occurs.

The following abbreviations are also used:—

Châl. = Châlukya; ch. = chief; di. = division; disc. = disciple; dyn. = dynasty; f. = female; g. = god; gen. = general; gu. = guru; Hoy. = Hoysaḷa; J. = Jaina; k. = king; m. = male; min. = minister; My. = Mysore; pl. = place; Râsh. = Râshṭrakûṭa; s. a. = same as; S. B. = Śravaṇa Beḷgoḷa; te. = temple; Vij. = Vijayanagar; vi. = village.

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touch with the temple. Many of the images are signed by the artists. The image of Venu-Gopala is the most elegant of the illustrated specimens. The exquisite ceilings would furnish fine models for modern buildings.—*Indian Antiquary.*

We are glad to note that the Government of Mysore have begun to adopt the suggestion which we have on many occasions made in our columns in reviewing the progress of the Archæological Survey of Mysore on the desirability of issuing monographs on individual works of sculptural and architectural merit with which the State abounds. The first monograph of the proposed Mysore Archæological Series is devoted to the Kesava temple at Somanathapur. The temple, which dates back to the 13th century, is a splendid example of the Hoysala style of temple architecture. Rao Bahadur R. Narasimhachar, the author of the monograph, has embodied in it many photo-plates giving various views of this admirable temple on which generations of the best Indian artisans of old appear to have lavished their technical and artistic skill. There is a complete account of the temple, traditional and historical, as well as based on the inscriptions copied from the temple, given in the monograph. We are glad that what has been successfully attempted and carried out in the case of the Somanathapur temple is to be done in the case of numerous other temples in the State, the historical importance and structural merits of which have attracted the attention and the admiration of antiquarians all the world over.—*Madras Mail.*

We cannot sufficiently praise Mr. R. Narasimhachar for his indefatigable exertions in the exploration of the artistic treasures of Mysore. The annual Administration Reports of the Archæological Survey of Mysore published under his superintendence have for a long time been famous for their varied interest and the wealth of information they contain, and have rightly attracted the attention of scholars both in and outside India. Mr Narasimhachar has thought it right to publish a series of monographs on the different kinds of architecture in Mysore. The first of the series is entitled the "Kesava Temple at Somanathapur". The temple is of extraordinary beauty both from the architectural and sculptural point of view. To give a true idea of the size, construction and artistic beauty of the temple to those who have not actually seen it one should reproduce all that is written in the monograph. We recommend its study to all lovers of History and Art.—*United India and Native States.*

A detailed description is given of the temple, its dimensions, its sculptures, its inscriptions. Twenty-three unusually good reproductions from photographs illustrate the text. Special congratulation is due to Mr. T. Namassivayam Pillai, who prepared them. We have also a ground plan of the temple, a summary of the contents of the main inscriptions, and the Sanskrit text of those parts of the inscriptions which are written in that language.—*New India.*

The charming volume before us is the first of the Mysore Archaeological Series: *Architecture and Sculpture in Mysore* and has appeared not a day too soon. It is a matter of no small gratification to us to welcome the present volume which is sumptuously provided with photos of all that is best and most interesting in the supremely beautiful and captivating edifice at Somanathapur. No one who studies the illustrations in the book can fail to feel increased pride for the country which possesses such treasures and for the race which produced such artists. Indeed books of this kind help to fan the fire of patriotism and quicken national revival, and we cannot be too grateful to Mr. Narasimhachar for the very valuable volume he has presented to his countrymen. We hope that the Mysore Government will make it possible for him to bring out quickly the other volumes of the Series.—*Mythic Society's Journal.*

No. II.

THE KESAVA TEMPLE AT BELUR.

Your excellent monograph on the Belur temple is a worthy companion to its Somanathapur predecessor. The pillar in Plate XXV is marvellous. The bracket figures and signed works continue to be of much interest. Please see p. 309 of my *Oxford History of India* for Abdur Razzak's visit to Belur. —*Dr. Vincent A. Smith, M. A., C. I. E.*

Your splendid monograph on the Kesava temple at Belur is a worthy successor to the many works with which you have enriched us. It is excellently planned, well executed, and the illustrations are well chosen and well done. You have a splendid field of work in the glorious temples and works of art preserved in Mysore, and I think that I only echo the common opinion of scholars when I say that you have, in your numerous publications, shown how well you are fitted for the work of describing and elucidating them. The Mysore State has every reason for being proud of the archaeological work conducted under your able guidance.—*Dr. Sten Konow.*

Another invaluable monograph.—*Dr. A. K. Coomaraswamy.*

Your book is a very valuable contribution to our knowledge of the Hoysala style of architecture. The plates are excellent.—*Dr. J. Ph. Vogel.*

I have been struck with admiration at the beautiful illustrations so clear and so artistic. They alone would be sufficient to give a precise idea of what was the religious art of the Hoysalas in the 12th century. From these illustrations that art is revealed to us full of power and beauty. No doubt the men of those bygone ages were devoid neither of artistic culture nor of knowledge. I would not even hesitate to say that their works surpass ours a great deal in the purity of their lines and the variety of their conceptions. The general spirit which inspired that magnificent Hoysala style is quite clear. I hope that you will continue in the same line to reveal to the world at large the mysteries of the past history of your lovely country.—*Monsieur A. Martineau.*

I have to express my admiration for your splendid book.—*Dr. G. Jouveau-Dubreuil.*

Your monograph on the Belur temple is a very full and complete guide to the building and gives all the information to be gathered about its history. The illustrations are, as usual with these monographs, the principal feature and they are as good as those previously published, which have received such high praise from all quarters.—*Mr. L. Rice, C. I. E.*

I congratulate you on the excellent printing and appearance of your work.—*Sir John Marshall, Kt., C. I. E.*

This is the second monograph issued by the Mysore Archaeological Survey and will meet with as cordial a welcome as the first. In this monograph Rao Bahadur Narasimhachar has set a good example to independent workers by adopting a circumscribed field for examination and dealing with it thoroughly in the spirit alike of a historian and an artist. He gives the history of the temple and, as he goes along, connects the incidents mentioned in the epigraphs with the main line of history. There are about forty-five full page photo-plates in the volume which add immensely to its value. The inscriptions are appended to the end of the volume and students can verify for themselves the historical data on which the story of the temple is based.—*Madras Mail.*

In this beautifully illustrated and printed monograph, the most striking features of the temple are described. A copious appendix reproduces the inscriptions relating to the temple.—*Hindu.*

The striking feature of such publications from Indian States is that they reveal the familiarity of the writer with the subject, a familiarity more intimate than the best Western-born scholar can hope to display. When at the same time the material is handled in so

scholarly a manner and the faculty of selection is displayed in such an elegant form, the satisfaction of the reader is immense. In the present volume, the illustrations are notable examples of good work well carried out, and the letterpress accompanying is at once simple and scholarly. The enormous field yet to be worked in Indian archæology is falling into good hands so far as Mysore is concerned.—*New India.*

Under the encouragement given by the enlightened Government of Mysore, Rao Bahadur R. Narasimhachar has, by his able monographs, been able to unearth the great archæological wealth of the State of Mysore. The present work forms the second of the Mysore Archæological Series, and treats of the details of the Kesava temple at Belur. We owe a deep debt of gratitude to the author of this work for the great pains he has taken not merely to give us excellent photographs of the interesting portions of the temple, but also to give us an historical sketch of the same. The Belur temple claims to be one of the best examples of the decorative skill of a Hindu artist. A very detailed description of the temple and of its exceedingly fine sculptures and of the inscriptions is given in the book, and 45 excellent reproductions from photographs are given of the most striking features in it. The perforated screens are specially worth studying minutely. Books of this kind are urgently needed. For, they not only throw a flood of light on India's glorious past but inspire and quicken in her peoples a sense of national unity and patriotism. We therefore feel highly grateful to Mr. Narasimhachar for the very charming volume that he has brought out and we earnestly appeal to all lovers of history and art to make a detailed study of the same. *Madras Times.*

The book has been written by an acknowledged expert on the subject. It is much too interesting to notice that the names of many of the artists are inscribed under the images and sculptures in general. It is also of interest to read the tradition about the artist's life. The author shows much industry and exhaustive research in the part of the work dealing with epigraphy.—*United India and Indian States.*

The learned author of the monograph, whose artistic discernment is scarcely inferior to his accuracy as a researcher, has made it possible for us to visualize inwardly the rich and delicate beauty of the temple at Belur by means of his vivid description of its various parts and the splendidly got-up and copiously provided photographic reproductions.—*Karnataka.*

Mr. Narasimhachar's Annual Reports have already carried the fame of Mysore far and wide and we feel sure that this series of monographs will excite the admiration of all those who, in Europe, America or Japan, will have the good fortune to read them, for a country which centuries ago could produce these wonderful masterpieces. For the first time, the interior splendours of the Belur temple stand revealed to the world, as Mr. Narasimhachar has been able to get most successful photographs of the interior pillars and ceilings. A single glance at these illustrations is sufficient to show that hitherto the Belur temple has not been really known and its architectural beauties have remained a sealed book to the outside world. Mr. Narasimhachar's scrupulously minute description of the vast features of the temple discloses a most loving, loyal understanding and appreciation of its work, and this loyalty more than anything else, is a secret of his fame as an archæologist. *Mythic Society's Journal.*

One has only to turn over the pages of this attractive publication and glance at the numerous illustrations (forty-five plates in all, mostly photographic) to realize that the Belūr Temple is a veritable triumph of human skill and patience.

Mr. Narasimhachar and his assistant, Mr. T. Namassivayam Pillai, are to be heartily congratulated on their achievement. The book will appeal to all true lovers of Art no less than to all Oriental archæologists.—*Journal of the Royal Asiatic Society of Great Britain and Ireland.*

No. III.

THE LAKSHMIDEVI TEMPLE AT DODDA-GADDAVALLI.

This monograph is another valuable contribution to our knowledge of South-Indian architecture, which we owe to your researches.—*Dr. J. Ph. Vogel.*

Its get up is in every way satisfactory and the illustrations are most excellent. The temple is important from its early date in the Hoysala period.—*Mr. L. Rice, C. I. E.*

This is the third of Mr. Narasimhachar's valuable memoirs on individual temples in Mysore Territory. It describes a typical temple in the Hoysala style, one of four cells, a rare form, of which this is the only instance in Mysore. Altogether we have a valuable brochure in every sense.—*Indian Antiquary.*

This is another monograph devoted to systematic study of a typical temple in the Mysore State. The temple is said to be the only one of its kind in Mysore in the matter of its style of architecture. If historical temples are exhausted in this fashion by local investigations, the materials will soon be ready for a general history of the country for periods for which the available matter is at present very scanty.—*Madras Mail.*

The author of the work, Rao Bahadur R. Narasimhachar, is a veteran archæologist and epigraphist and, as usual in all his works, he has thrown plenty of labour into this publication. His repute as Director of Archæological Researches in Mysore has gone far and wide. The illustrations are highly attractive. The book will form a valuable addition to all libraries.—*Madras Times.*

This little book, the third monograph of the Mysore Archæological Series, comes to hand at an opportune moment, when the study of Indian Archæology has begun to attract a number of Indian scholars. As it will appear from a single reading, the monograph evidences a thorough knowledge of the subject it treats of.—*United India and Indian States.*